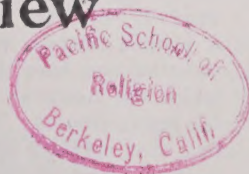


THE CHRISTIAN WORK

A Religious Weekly Review



JULY 7, 1923

The College President

Frederick Lynch, D.D.

Baccalaureate Address

President John Grier Hibben

The Modern Attitude Toward the Bible

Howard C. Robbins, D.D.

Religious Plays in Switzerland

Marie Widmer

Week-Day Religious Education

Rev. George H. Hobart

LITERARY SUPPLEMENT

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THE TWELVE-HOUR DAY

The joint statement on the twelve-hour day in the steel industry, issued to the press on June 6 by national Protestant, Catholic and Jewish bodies, was extensively commented on in the press. The editorials that have been received have been almost entirely favorable. The statement was agreed upon quickly and with a surprising unanimity of sentiment. There seems to be but one mind among church people on the subject. Conservative religious leaders who seldom take a hand in industrial affairs have indicated a marked interest in the twelve-hour day question and have shared the indignation which the American Iron and Steel Institute's report aroused. There is reason to believe that members of the Steel Institute itself who were influenced by the unanimous action of the twelve-hour day committee to concur in its findings were nevertheless disappointed in the report and felt that it had put them morally on the defensive. Some of the editorial comments have been instructive.

The "New York Times": "When church organizations representing many creeds find the twelve-hour day in the steel mills 'morally indefensible,' and declare that the report of the American Iron and Steel Institute committee adverse to cutting down the working day at this time 'shatters the public confidence that was inspired by the creation of the committee a year ago at the request of the President of the United States,' the United States Steel Corporation cannot fail to take notice."

The Philadelphia "Evening Public Ledger": "It may, as three great church organizations charge in a biting and bitter condemnation, be 'morally indefensible' and run 'counter to the teachings of religion.' The Federal Council of Churches, the National Catholic Welfare Council and the Central Conference of American Rabbis, in a joint statement say all of these things, and much more, of the twelve-hour day. All of these assertions can be defended and, may be, proved by the organizations making them. But the only thing needed to smash the steel industry's defense of its twelve-hour day is the fact that twelve hours is more hours than any man should work, one day after another, at any hard or heavy manual labor. Those who defend it have never known, or have forgotten, the strain it places on human tissues. . . . When, however, Protestant and Catholic and Jew, speaking for organizations claiming 50,000,000, declare that the twelve-hour day in steel must come to its sundown, it is time for the lords of steel to hearken and give ear."

The "New York World": "Judge Gary may have thought that he had closed the question of the twelve-hour day when he made his report at the recent meeting of the Iron and Steel Institute. Instead, the question is reopened with a vigor of attack unsurpassed thus far in the long campaign against this industrial outrage. Judge Gary, if we remember correctly, ventured to allude to the importance of religion in busi-

ness. He now knows, if he did not know it before, that his twelve-hour policy is condemned by the whole of organized religion in America. . . . On the immorality of the twelve-hour day there is united opinion."

The Buffalo "Express": "That apologia for the twelve-hour day which recently emanated from the American Iron and Metal (Steel) Institute is the subject of the conclusive reply from the three great religious organizations. The religious leaders have not worded their condemnation too strongly. The report of the steel interests' committee appears to have been inspired solely by the fear that abolition of the twelve-hour day would add to the cost of producing steel. An unconscious influence was probably the industry's reluctance to go through the upheaval of management and methods that would be involved in creating a three-shift system where a two-shift system has prevailed. . . . As a clinching argument, the employers' committee declares that the abolition of the twelve-hour day will mean an increase in the cost of steel which must be borne by the public. If it does, the public should pay cheerfully. However expensive steel may be, it is cheaper than human beings. . . . The twelve-hour day in the steel industry approaches slavery even though for high wages."

The Providence "Tribune": "Never has public opinion, and influential public opinion, spoken so clearly and distinctly upon an economic problem. The church report analyzes the recent committee report and answers satisfactorily its argument. Along

with the churches there is unanimous opposition to the twelve-hour day by newspapers throughout the country, by labor unions, by the inarticulate mass of men. . . . Elbert Gary, president of the United States Steel, at the same meeting which brought forth the committee's adverse report, pleaded for a return to the Bible and the principles of Christianity as the basis for business dealings throughout the world. If Judge Gary includes the United States Steel Corporation as one that is to be guided by the principles of Christ, surely he should be the first to echo the voice of the church in denouncing the twelve-hour day. We shall see."

The "Christian Science Monitor": "This statement on behalf of an organization representing to such a high degree the moral forces of the nation, should not merely attract the attention of the president of the steel corporation, but of the President of the United States as well. It is all very well, and wholly proper, to defer in some degree to the superior knowledge of the technicalities of operating great productive industries possessed by their officials. But it cannot be forgotten that those officials consider the matter mainly from the standpoint of immediate expense, and with direct, and often excessive, consideration of the interests of their stockholders. The time is past in all civilized countries when the interests of stockholders take precedence over the rights and immunities of men. The dollar in the dividend statement shall not count more than the good health, the happiness, and the morale of the workers who make that dollar possible."

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FOR 1923

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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THE CHRISTIAN WORK

CONTINUING

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The World of To-day

THE SCHEME FOR REGIONAL RAILWAYS

On his trip westward, the President stopped at Kansas City to make a speech advocating a law to consolidate the railroad systems of our country into a few regional systems. Only in America and Great Britain are all the railroads still owned by private interests. Both governments took over the control of their railroads during the war and in both the

railroads have had more or less difficulty since they have been turned back to private owners. The British have already consolidated their railroads into four great systems. The Esch-Cummins Law made similar consolidations permissible in the United States, except that the number of systems would be considerably greater than in Great Britain. But so long as the law is only permissive, the stronger roads may not be inclined to take over the weaker ones. So the President further believes that these regional consolidations should be made compulsory. The President has shown some courage in his choice of subjects for addresses. The last Senators elected from Missouri have been opposed to the League of Nations. It was in St. Louis that the President took occasion to advocate again our entry into the World Court, although he also most carefully divorced the Court from any connection with the League. Kansas City is not enthusiastic over regional consolidations lest such a move hurt its railroad business. The President's audience listened respectfully but without any very great appearance of enthusiasm in either case.

THE ADMINISTRATION'S AID TO THE FARMER

The little town of Hutchison is in the midst of the country's grain belt. The President stopped there on his westward trip to prove that he could cut wheat with a tractor and to tell the farmers about what the administration has done for agriculture. Needless to say the farmers and their wives and children flocked in from miles about. Chester O'Neal, on whose farm the President reaped a little wheat, reckoned that the cost per acre of raising wheat was as follows: \$5 for interest, \$1.50 for ploughing, 25 cents for harrowing, 33 cents for drilling, \$2.50 for cutting, \$2.25 for threshing, 72 cents for hauling and 85 cents for seeding. Mr. O'Neal also wanted to include taxes, but the President insisted that taxes were paid on all other investments and should be omitted. Thus the total cost for cultivating one acre of wheat would be \$13.40. They reckoned that the average crop per acre might be put at eighteen bushels, although one of the farmers listening to the conversation said that fifteen bushels was a fairer estimate. Mr. O'Neal reported that he received only 85 cents a bushel. That would make the farmer net \$1.90 per acre. If taxes came to \$1.40 to \$1.80 an acre, the farm-

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er's profit would be practically wiped out. Such figures ought to give the whole country pause. It is self-evident that the farmers cannot go on raising crops which barely pay for themselves. The President later told the people of Hutchison and Kansas—and the country—about the banking measures which have been worked out by the administration in behalf of the farmers. Our ordinary banks were developed to serve merchants and manufacturers. Merchants and manufacturers commonly need credit only for a period of three or four months to allow for merchandizing. The farmer may need his credit for a period up to nine months or if he is raising live stock for a period up to three years. In the height of the deflation of prices, the property of many farmers was swept away because they could not renew their notes. Congress passed the Agricultural Credit Act this year, which authorizes Federal Intermediate Credit Banks, twelve in number, like the Twelve Federal Reserve banks, and also twelve Federal fund loan banks. Federal Intermediate Banks are to make loans to banks or to co-operative marketing associations of farmers, the loans to aid agriculture. The Farm Loan Board may issue bonds against the securities which the Intermediate Credit Banks have taken. The sale of these bonds will supply funds which the Credit banks can loan again, in effect creating a revolving fund available for the development of agriculture. The Farm Loan Banks advance money only on real estate mortgage security, but the Intermediate Credit institutions will discount farmers' notes taken by the local banks and will loan on live stock, farm equipment, grain crops and the like. The twelve loan banks can loan a total of six hundred million dollars—an amount of credit which should certainly help the farmers of the country. By means of this, the farmers can hold their crops for better prices and the weaker ones will not be compelled to flood the market at a time when prices are low. The average man in the cities does not appreciate the farmer's difficulties. He finds the cost of food high and he supposes that the farmer must be getting high prices. It would appear that our greatest difficulty is with distributing, that often products pass through too many hands in going from the producer to the consumer. Certainly, we often have more distributing agencies than we need, and somehow the consumer must support all the grocers and all the jobbers and all the other middle men of one and another description who live by taking a profit from the products that go through their hands. Efficient engineering for the whole economic system would probably increase the farmers' receipts decidedly and might lower somewhat the price to us consumers.

THE 18TH AMENDMENT: THE COAL COMMISSION

However disappointing the President's attitude on international questions may be to some of us, his determination to enforce the prohibition law is very satisfactory. In his speech at Denver last week he paid his respects to the folly of New York State in repealing its code for the enforcement of the Eighteenth Amendment. That repeal, he said, was the opposite of an assertion of states rights, since if New York's example were generally followed it would lead to the creation of a great Federal police whose activities would tend to decrease the power of the States themselves. As the President sees it, if we do not enforce the Eighteenth Amendment we shall encourage disrespect for many laws.

"It will bring disrepute upon our community, and be pointed to as justifying the charge that we are a nation of hypocrites. There can be no issue in this land paramount to that of enforcement of the law." So the President proceeded in a very just strain. Later in the same day at Cheyenne the President outlined the task confronting the Federal Coal Commission. As a result of its work he expects that we may see a great system of coal storage in order to keep production at a level and to provide for time of special need. He hopes that the Commission may put an end to the maladjustment which allows the miners to work only about half the work days in the year. The President also believes that the Commission's work may lead to some decrease in coal prices.

OUR TAXES

At Salt Lake City the President discussed Federal taxation and expenditure. The President chose the topic for his Salt Lake City speech because Senator Smoot of Utah is the leading authority on taxation in Congress. The figures which the President adduced in his speech at the Mormon Tabernacle are not as familiar to most of us as they might well be. The ten billion dollars which we advanced to the powers associated with us in the World War represent about one-fourth of the total money we spent on the war. That ten billion dollars was just about the cost of the Civil War to the North and South together. We paid a quarter of the cost of the World War at the time. The public debt reached the highest point in its history at the beginning of August, 1919, when it stood at twenty-seven billion five hundred million dollars, about ten times what it came to at the close of the Civil War. Since August, 1919, we have reduced our debt from \$27,596,000,000 to \$22,400,000,000, on June 30, 1923. The government program provides for extinguishing a half billion of the debt each year. While the expense of running the Federal Government has been decreasing for the last four years, state and local governments have been increasing in cost. The central government in 1915 cost every one of us \$6.97 on the average; in 1918 the figures had risen to \$36.64; in 1919 to \$37.91; and in 1920 to \$53.78. The next year saw a reduction of \$8.56. This year the President reckons there will be a cut to \$26.29. Thirty-five per cent. of the income of our national government goes to paying interest or to cutting down the public debt. Our income taxes are very materially lower than those of corresponding nations. In 1923 a married American citizen with two children and an income of \$5,000 paid an income tax of \$68. If he had been a citizen of Canada he would have paid \$156; of France, \$96; of Germany, \$292; of Great Britain, \$320.76. The same man with an income of \$100,000 would have paid \$456 income tax in the United States and \$1,128.32 in Great Britain. In the face of such figures our insistence that our allies should begin to settle up their debts to us seems callous. At Salt Lake City the President also took occasion to comment on the new budget system. It is a curious commentary on our political mind that it has taken a century and a third for the Federal Government to adopt a budget system. The popular notion about the use of government funds appears in the case of the business head of one of the government's institutions, far from Washington, who in June, 1921, was puzzled how to expend \$42,000 which he had in excess of actual needs. The

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President wired the man a warning not to spend the money and wrote him expressing the hope that every government official with spending authority would aid in reducing the government expenditures. Naturally, the appeal was effective, and this one government agent not only saved most of his \$42,000 for that fiscal year, but in 1922 he saved \$81,000 more. The President further illustrated the efficiency of the budget system by telling of one department head who would not sanction an eight million dollar cut in his estimates ordered by the budget director. The department head refused even to accede to the President's own request for a reduction. But when the department experts and the budget experts got together, with the threat that if they could not agree, the President himself would decide, the estimate was cut more than twelve million.

THE ECLIPSE OF THE NEGRO EMPEROR

A few years ago a little imaginative Jamaican Negro came to New York. His name was Marcus Garvey. He became infected with the notion of social self-determinism. He declared in behalf of Africa for the Negroes, and proceeded to capitalize the idea financially. He organized a number of Negro business ventures, including a more or less successful laundry in the Harlem district of New York City. But his greatest business project was the Black Star Line, which was to run vessels from various ports in the world straight to Africa. Garvey had the black man's genius for pomp and ceremony and titles. He became Knight Commander of the Sublime Order of the Nile and of the Distinguished Service Order of Ethiopia, and one one occasion held a great court in New York when he vested a goodly number of Negroes, some of them men of solid ability, with various titles in his orders. He organized the Liberian Construction Loan, the African Legion, the Black Cross Nurses, and the Negro Factories Corporation. Apparently all these concerns fed money into the Black Star Line. The Line bought a number of unseaworthy vessels. It advertised sailings, but, it seems, none of its vessels completed a voyage. Nevertheless, Garvey continued to sell stock in the company, although he knew it was insolvent. In January, 1922, the Federal Government indicted him for using the mails to defraud. A New York jury found him guilty last week and he was sentenced to five years in the federal prison. It is a pity that an appeal to the pride of race should have been so abused by a charlatan. It is a good thing for any race which has been held inferior to cultivate self-respect and confidence. May the good in Garvey's ideas somehow be perpetuated!

PLANS FOR THE COMPLETION OF ST. JOHN THE DIVINE

Some fifty years ago Horatio Potter, Protestant Episcopal bishop of New York, set afoot the project for a great Episcopal cathedral in New York. It was twenty years, however, before the corner stone was laid in 1892. For a goodly number of years only the crypt was completed and services were held there. By 1911, however, the choir, the seven Chapels of Tongues, the crossing and the foundation for the nave had been built. The use of the cathedral has grown until to-day it is full to its capacity of 1,400 at the regular Sunday services and on special occasions thousands of people have been turned away. Because of this need for room

the committee in charge of the building has determined to make a public appeal for funds in order to resume building at the earliest practicable moment. To complete the building entirely will cost \$15,000,000. The plan is to proceed immediately with the construction of the nave, which will greatly increase the cathedral's seating capacity. When the building is finished it will be 601 feet long and 315 feet wide across the transepts, with an area of 109,082 square feet. Except for St. Paul's in Rome and the Cathedral at Seville, it will be the largest church in the world and will accommodate ten thousand people. Through the amplifiers it will be possible to make the whole congregation hear the voice of the preacher clearly and without distortion. The prevalent style of the cathedral is French Gothic. The portion of the existing choir now built in Romanesque architecture will be slightly altered to make it conform with the rest of the building. The building will have three lofty towers, two at the west front and the central lantern and spire. The cross upon the spire will rise to a height of five hundred feet above the ground. Four firms of architects have helped in designing the building—Heins & LaFarge, Henry Vaughan, Carrere & Hastings and Cram & Ferguson, who are in charge of the work at present.

MOUNT ETNA AND PRAYER

For twenty-four centuries Mount Etna, on the island of Sicily, is known to have ruined its countryside from time to time. Seven hundred and fifty-four years ago it destroyed fifteen thousand people of the little town of Catania, twenty miles south of it. From century to century it has kept up such a record. The present eruption has probably combined the same picturesque elements that have characterized such events in Sicily for millenniums. The country grows dark under clouds of dust; streams of lava flow down the mountainside, sometimes covering more than a mile an hour. In this present eruption the lava has poured out on the northeast side and threatened especially the town of Linquaglossa. Those of the inhabitants who stay in the town have spent their time packing their goods, praying to the saints and organizing religious processions. In Castiglione, a little further from the volcano, the living room in almost every home became a chapel, the candles burning before the statues of the Madonna and the saints and the members of the household kneeling before them in prayer for protection. Victor Emanuel III has come down to the scene of destruction in the democratic fashion of his ancestors. When he learned that the people of Catania were preparing a great reception for him he left the train at Fiume Freddo, a point on the railroad close to Etna, and from there went on into the thick of the disaster. His presence and the coming of Mussolini put new courage into the hearts of those who have lost their fields, their vineyards and their homes. The Fascisti have lived up to their reputation of fine courage in the face of physical danger. Catania, fifteen miles south of Etna, with its two hundred thousand population, is crowded with refugees. The religious manifestations of the people are particularly interesting. They seem to combine a sort of futility with at least the possibility of the creation of courage. Would that those simple-minded peasants might get the quiet strength that comes with the sense that we are in the hands of Providence, the while we do our utmost to meet the situation.

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The College President

FOR two weeks, while great national and international problems have been before the world, a difference of opinion between the president of a New England college and the Board of Trustees has occupied the front page of the newspapers day after day and been reported at almost as great length as the daily happenings in the Ruhr. It shows how large a place the college occupies in the present world and how important and outstanding is the office of college president. Sometimes the president of a great American university seems to exert almost as much of an influence as the President of the United States. He is not only the head of a college, but he is instructor at large. The words of Presidents Eliot, Faunce, Hibben and Jordan are printed in many journals. As we write, President Butler's addresses being delivered in Great Britain as exchange lecturer from America are being printed almost in full in all the great dailies of America. The college is the institution of which America is proudest. The college president is our oracle. And he speaks not only for himself, but he is the voice of his college. It is the college that is speaking to the public, to that great body of unenrolled students, to the nation at large, which looks to Harvard, Yale, Princeton, Chicago, Wisconsin, Amherst and a hundred other institutions for instruction and leadership. This is why the misunderstanding between Amherst College and President Meiklejohn has

aroused so much attention. Amherst College belongs not simply to a board of trustees, or a faculty, or a group of alumni, but to New England and the nation. Its present problem concerns all of us, not simply those directly related to the college.

This particular problem has been very perplexing to everyone. The public has not been able to grasp the inner significance of it. President Meiklejohn claims that he has been leading the fight of modernism and liberal ideals against conservatism and traditional views, and that he is opposed by the trustees and faculty for this reason. He wishes to move on, they prefer the old. He has one theory of education, they another. The students and young professors of the faculty are with him, he says, the older men are against him. Meantime the trustees deny they asked him to resign on these grounds. They say that they are as desirous of progress as he, and that they have considerable sympathy with his views. They say that they asked him to resign for purely personal reasons, not for those averred by Dr. Meiklejohn or those stated in the daily press. The resignation of several professors, however, upon the president's resignation rather indicate that there is something in this claim that Dr. Meiklejohn's views on education had something to do with it all. Dr. Fitch and others expressly state in their letters of resignation that they leave because Amherst has ceased by this deposition of its president to be a leader in education. It is a great pity that if the trustees did not demand the resignation on these grounds that they did not tell the public the exact reasons for which they asked it. The public is going to believe that it was because the trustees were out of sympathy with Dr. Meiklejohn's ideals of education unless they give other reasons for their actions.

The whole question has become much larger than the case of Amherst. It has pushed to the front the conflict going on in the educational world as to the function of the college in modern society. One group—by far the largest just now—insists that the colleges must become vocational institutions. The colleges formerly stressed culture and the trained mind. They aimed at turning out cultured and scholarly gentlemen. This group is impatient of culture and scholarship. Its watchword is efficiency. It would take out Latin, Greek, philosophy, belles-lettres, the humanities in general and substitute chemistry, economics, commercial law, journalism, French and Spanish. (Spanish because of growing commercial relationship with South America.) The aim of the college should be vocational rather than cultural. Efficiency in action is put above power to think through the problems of modern democracy, and capacity to do some particular thing above that knowledge of the best that has ever been thought and felt, or that companionship with the great souls of the ages which was the aim of the Yale, Harvard, Princeton, Williams and Amherst of the older days. The efficiency group, starting with the educational theories of Herbert Spencer, has been growing in power, until to-day they have got most of the American colleges in their grasp. The halls of philosophy and the classics are empty, the classrooms for economics, commerce and science are crowded.

The other group believes that education is the power to think thoroughly and deeply on all the problems of society, to appreciate and enjoy great thoughts, and to enjoy the beauty of the world. The college exists to make men citizens of all the ages, thoroughly at home with Plato, Sophocles, Horace and Dante, cognizant of the best that the human

EDITORIAL

mind has uttered, members of that great democracy of scholars and gentlemen to which Emerson so prophetically alluded in his great Phi Beta Kappa address. This group believes there is something greater than efficiency, namely, character, and the power to think clearly and feel broadly and deeply. Regardless of whether or not it was because Dr. Meiklejohn holds this latter view and belongs to this group that he was deposed, the fact remains that he has been one of the most outstanding champions of this view and has tried to make Amherst this sort of a college. So finely has Dr. Meiklejohn expressed the aims of this ideal that we would like to quote some passages from his various addresses. First a passage regarding the most urgent task of the college: "The present most urgent task of the college is to make clear and to keep clear the fact that fundamental intelligence is essential to life. On that basis it can go on trying to make knowledge, trying to set young people in the way of making it, and can claim the confidence which properly belongs to those who neither give nor receive favor from any class, but who serve all men in an enterprise upon the accomplishment of which the living of all alike depends."

Again, speaking of the classical curriculum, he says: "The old classical curriculum was based on the belief that if you took certain studies and worked them through you would get out of them the deepest things of human experience. I love the dogmatism, the certainty, the courage of that old curriculum. Whether right or wrong, it had something to give, something to be taken. In the elective system the boy chooses upon some bent, perhaps temporary. And does he get a thorough training? I believe not. The time has come again for the American college to select from the body of knowledge a unified system which shall make sure that its student has learned of human life. It is time for a new dogmatism."

In the following quotation Dr. Meiklejohn touches more directly upon what we have said above. The fundamental position is that to be liberal a college must be essentially and first of all intellectual. "What do our teachers believe to be the aim of college instruction? To be liberal a college must be essentially intellectual. It is a place where a boy, forgetting all things else, may set forth on the enterprise of learning. Whatever light-hearted undergraduates may say, whatever the opinions of solicitous parents, of ambitious friends, of employers in search of workmen, of leaders in church or state or business, the teacher within the college, knowing his mission as no one else can know it, proclaims that mission to be the leading of his pupil into the life intellectual. Against this intellectual interpretation of the college our teachers find two sets of hostile forces constantly at work. Outside the walls there are the practical demands of a busy commercial and social scheme. Within the college there are the trivial and sentimental and irrational misunderstandings of its own friends. As against the practical demands from without the issue is clear and decisive. College teachers know that the world must have trained workmen, clever buyers and sellers, efficient directors, resourceful manufacturers, able lawyers, ministers, physicians and teachers. But the liberal college, in order, to do its own work, must leave the special and technical training for these trades and professions to be done in other schools."

In a famous speech made shortly after the close of the war Dr. Meiklejohn said that the one thing to demand at present was that the colleges "become again institutions of learning." This is what, to a large extent, they have not

been. The confused mental condition in which America has found itself since the war Dr. Meiklejohn attributes largely to this lack of training to think clearly which our colleges should have given. "We do not understand, we have not tried to understand. We have not trained ourselves; we do not train our boys in the technique of thought. We blindly think that any man of common wit can think as well as any other man. So we blunder on in stupid arrogance not knowing the world in which we live, not knowing which way we wish to go, not knowing how best to overcome the obstacles that block our path. We just go on keeping our eyes wide open—in the dark. I wonder if our colleges can cure us of this arrogance. They will be hated if they do. And yet the colleges must do this work. They are the teachers and critics of our intellectual life. It is their task to see to it that our people think aright about essential problems." F. L.

"One Thing I Know" "One Thing I Do"

T. E. BROWN, the Manx poet, on one bright spring day in a pleasant valley in Derbyshire, met a little lad and asked him the name of a certain hill, pointing to it. The lad very promptly said: "Tap o' th' hill." "But," said Brown, "hasn't it some other name, such as Kinderscout or Fairbrook Naze?" But with all pressure he could get nothing out of the child except "Tap o' th' hill."

"And O, the weary knowledge,
And O, the heart that swells.
And O, the blessed limit—
Tap o' th' hill, tap o' th' hill."

It reminds one of the story of the man who was born blind to whom Jesus gave sight. The Pharisees might argue whether Jesus was a sinner or not; the man who received his sight had no theory at all, but one thing he knew: that whereas he was blind now he saw. That was his blessed limit. To have a blessed limit corresponding to this in one's life is to have an anchorage in oceans of uncertainty. The one thing we need to know more than any other can only be known from personal experience. The knowledge is not reached by intellectual inquiry, but by the descent into our life of a higher power. An invisible finger has touched the blind eye and opened it—vision followed, and certainty. No theorizing about it can shake our assurance of its value. This is religious knowledge. It is an experience of the redeeming power of God in our life; something that enables a man to say without hesitation, "I know." All sorts of questions may cluster round the experience which a man is unable to answer; he may not be able to analyze or to philosophize or to intellectually formulate, but no power in heaven or in earth, in past or in present, can dislodge the soul from its eternal refuge.

When this kind of certainty arises in the soul it gives intensity to life; it enables one to secure a concentration of endeavor along the higher line of life.

There was one thing which Paul also knew, viz., that he had been apprehended by Christ Jesus. It became the ambition of his life then to know more fully the nature of the power that had arrested him. He would concentrate all his

E D I T O R I A L

energy upon pressing on to apprehend that for which he was apprehended. This was the one thing he would do.

There has been far too much depreciation of intellectual work in connection with religion and in the study of religious subjects. With none of this depreciation have we the least sympathy. The intensity of our religious life is not in any danger from honest intellectual work. The law of physics, that the greater the extension the less the intension, ought not to hold in this field. It is true that great spiritual strength has often flowed in the channel of narrow intellectual ideas, and it is often thought that large-mindedness and the power to see all sides of a question is fatal to enthusiasm. But what is really fatal to enthusiasm and to concentrated action is not knowledge, not the power to see many sides of a question, but the want of power, having seen all sides, to see which is the more important, and so concentrate upon it. It is not that the man has too much vision, but that he has too little. A mind well informed all round, having come to a definite conclusion, would be a stronger mind for action than the mind that has only seen one side. We must never join in the depreciation of any knowledge whatsoever. All knowledge is useful. And the more knowledge we have the better. Nor can the religious movement afford to do without knowledge. Protestant Christendom owes an immense obligation to Martin Luther, who lit the torches of the Reformation in Germany. But let us not forget that whatever we owe to this movement we owe partly to a body of painstaking scholars who took no part in the movement itself and who even opposed its methods. However much Erasmus disliked Luther's methods, the work of Luther could not have been accomplished without Erasmus. The sickly scholar, by his prodigious industry and indefatigable labor, brought the true contents of the New Testament and much early Christian literature to the reach of the multitudes, and without the work that was done by him and his colleagues in the revival of learning the Protestant Reformation could not have been. At the same time, the revival of learning could never have produced the Reformation. It was a new religious certainty coming to experience in the souls of men that enabled them to throw off the final authority of an ancient church.

Now we have the problem of the sixteenth century on our hands to-day in somewhat new forms. We have had our revival of learning, we have had a resifting of opinion, we have revised many historical judgments, we have seen ancient literature in new light, and in that light we have reconstructed the Bible. Most of this work has been done by the most devoted and painstaking labor. Is it possible that an increase of intellectual honesty is decreasing religious fervor? Our answer is that it may do so, but need not, and should not. There may be a lessening of religious activity for a time while the study is being conducted. No blame should attach to that. One must always give the learner time to learn. When Grocyn and Linacre were teaching Greek at Oxford many parish priests gave up their work and went back to be students again. When John Colet did this many might have complained that the new learning was taking men away from their duties—there were the sick to be attended to and all the parish work to be done, and there was the parish giving all up to go and study Greek. What a curse that learning was! That might have been said then, but history would not allow us to say it now. We know that it was through giving up that work for a time John

Colet was qualified to do the best work of his life, work that has taken an honored place in the history of sincere religion. The more thorough our inquiries, the more richly we can store our minds with true knowledge, even though it may hinder activities in other directions for a time, the more fitted we become for lasting and abiding work. A good many ministers would do well to give up the ministry for two or three years and go back to study, provided they study on right lines. There is a great deal of intellectual work to be done in connection with religion, and the more honestly and thoroughly it is done the better.

At the same time, knowledge of this kind and religion are not one and the same thing. The knowledge which is the result of the divine touch upon the blind eye is a different thing from the knowledge which we gather through study and thought. The spiritual arrest which claimed Paul for a new line of life was as different from an intellectual conclusion as sunlight is from moonlight. While many discuss the pros and cons of prayer, there are others who have in their own experience an indubitable proof of its value. And that knowledge is to them a place in the cleft of the rock while the storm of discussion is sweeping past. Within that certainty they shelter, there they feed the religious spirit and maintain trust for the days to come. It is well to know what has been taught on the subject, well to be acquainted with the discussion, but no real certainty comes that way. It can only come in the way of experience. We have seen it often among the lowly ones of the earth. We have seen the lowly and unlearned life made strong and beautiful by its own assurance; there was no more doubt of the value of prayer than of the value of daily bread. The one was as necessary to the spirit as the other to the body. The certainty attained through experience was a light in the eye, a strength in the hand, and a steadiness in the step. There was strong life lived by a soul in undoubted communion with the Source of all power. No arguments of any kind could for a moment affect the unwavering belief that was founded upon experience.

In these days of upheaval and convulsion, when so many things are being dissolved, what are our certainties? Many opinions and theories are being undermined, the type of civilization seems to be dissolving, the faiths of men are being subjected to a severe test, the results of the war are acting as a searchlight not only round the coast, but upon the interiors of our life. What have we that stands and cannot be shaken? Do we know at least one thing that will survive every assault? Do we know a God who, whatever may be taken from us, will not leave us destitute of His mercy and His truth? There are those who know that nothing can pluck them out of their Father's hands; they know that He will keep that which is committed unto Him. They know that no changes in earthly conditions can affect the central spiritual certainty of their life, nor alter the value of the truth and the love which have become to them the bread of their existence. They contemplate the future without fear, saying, "We have received a kingdom that cannot be shaken."

T. R. W.

Though one but say, "Thy will be done,"
He hath not lost his day
At set of sun.—*Christian Rossetti.*

THE OBSERVER

Continued Interest in Christian Unity

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

THE interest in Christian Unity continues and grows apace. My readers will be interested in knowing that the Christian Unity Foundation has arranged for a series of lectures on this subject this fall by several distinguished Europeans who are to visit this country which may well turn out to be the most significant utterances on this subject that have appeared for a generation. If the plans already made can be carried out, a series of eight lectures will be given, in which Archbishop Söderblom of Sweden, Professor Deissmann of the University of Berlin, the Bishop of St. Albans, England, and Dr. Thomas Nightingale, the secretary of the Free Church Council of England and Wales, and Dr. Kay, one of the most distinguished preachers in the Anglican Church, will take part. The Archbishop will speak on the general aspects of the subject, while the others will speak of the progress of the movement in their own countries. These lectures are to be given next October in some prominent New York church. They will probably be published in book form after their delivery.

Meantime, the arrangements for the World Conference on Faith and Order are going steadily on under Mr. Robert Gardiner's industrious leadership, and it looks as though some two hundred or more of the most outstanding leaders of all communions would assemble to discuss the problem which lies fundamental to all movements toward unity, *i.e.*, the nature of the church and the question of faith and orders.

This has all been brought more directly to my mind by two books which have just come to me from the publishers, and also by a communication from Dr. Newman Smyth in the nature of "An Open Letter" to the Rt. Rev. Chauncey B. Brewster, Bishop of Connecticut. That two such important books as these should appear together, coming from two such eminent leaders of the Church, is a sure sign that the interest in Christian Unity is widespread and growing. The first book, which I have just finished with much enjoyment as well as amazement at its grasp upon the movement in all countries, is that by Archbishop Söderblom of Sweden. "Christian Fellowship—The United Life and Work of Christendom" is the title (Fleming H. Revell Company, New York). This book will be reviewed somewhat at length in a future issue of *THE CHRISTIAN WORK*, but I refer to it as an instance of how the lack of unity in the Christian forces of the world has disturbed our most prophetic minds. No one knows the whole vast problem of Europe better than Archbishop Söderblom. No one sees better than he how the solution of that problem is held back by the divided condition of the Christian forces. The Archbishop devotes a considerable part of his book, almost a third, I should think, to these "Divisions of Christendom," and again and again he laments the fact that the Church is hindered from making forward, redemptive, reconstructed effort by this lack of unity within herself. He pleads for unity upon the basis of Christ's own wish, upon the basis of the nature of the

Church itself, but more especially does he yearn for it and plead for it that the Church may be a more effective instrument in the building of the Kingdom of God upon the earth. Again and again Archbishop Söderblom comes back to the conviction that a united church, with its heart set upon establishing the Kingdom and its face set against all iniquity, could banish wars and all other injustices from the earth. It is a very remarkable book and should have a wide reading in America. I refer to it here as an instance of how the thought of unity is foremost in the minds of the European churches as it is in our own.

The other book that has just come into my hands is by Dr. Newman Smyth, known as not only one of the greatest preachers and scholars of the Congregational Church, but as a leader in the movement for Christian Unity. Dr. Smyth has been actively identified with the World Conference on Faith and Order from its beginning and has for many years been chairman of the Commission on Christian Unity of the Congregational Council. Perhaps no one has had more to do than has he with the famous *Concordat*, which was signed by fifteen or twenty distinguished leaders of the Congregational and Protestant Episcopal churches. Dr. Smyth has just published "A Story of Christian Unity," including the Lambeth Conference of Anglican Bishops and the Congregational-Episcopal Approaches (Yale University Press, New Haven). This book covers the story of the Christian Unity Movement in England and America during the last ten years in fullest detail and has unusual interest because Dr. Smyth has been in the heart of the movement itself. He has attended all the meetings of the various committees and has had much to do with writing the *Concordat* and the various resolutions which have been passed. This book will also be reviewed in some later issue of this paper, but I refer to it here as another instance of the deepening interest in Christian Unity.

All the things I have mentioned above are encouraging, but at the same time there arises one of those things that deeply discourage all who are working toward the unity of the churches and which sometimes cause us to lose heart and throw up the whole endeavor. As usual, this discouragement comes from our Protestant Episcopal bretheren. After several of them had signed the *Concordat* with the leaders of the Congregational Church and the General Convention had taken action upon it, it was quite generally understood that should some Congregational clergyman be willing to accept the Episcopal ordination at the same time under the provisions of the *Concordat* that the Episcopal Church would gladly welcome this opportunity of manifesting its real interest in unity. Ever since the signing of the *Concordat*, and the action upon it by the General Convention, I have felt, as I think perhaps every other Congregationalist has felt, that it would probably be many years before any Congregational clergyman would present himself for co-

ordinate ordination in the Episcopal communion. In spite of everything that is said by our Episcopalian brethren, it looks very much like a confession that the Congregational ordination was not valid. But in our hearts we have hoped that some day some Congregational clergyman could see it from another point of view. At last such a one has come in God's good time and is ready to present himself for Episcopalian ordination on the ground that he may thus extend his usefulness in the Church of God, and lo and behold, we found our Protestant Episcopal brethren, as it were, running away! Under the date of April 3, Dr. Newman Smyth wrote to the Bishop of Connecticut, the Rt. Rev. Chauncey D. Brewster, to the effect that Professor Bainton, assistant professor of church history in Yale Divinity School, would be willing to accept Episcopal ordination on the ground that there were several Episcopal students in Yale Divinity School and the faculty had intimated that it might be desirable to have someone who might be episcopally ordained so that he would minister to the Episcopal students in the Divinity School in a rather more intimate manner. Dr. Smyth in great enthusiasm communicated with the Bishop of Connecticut, saying that at last a possible application of the canon (generally known as the Congregational-Episcopal Concordat) had just come to his notice, and it seemed to him like a special providence and he hoped that the Bishop might find he could proceed with the ordination of the Professor. He thus would be made a link of union between the Congregational and Episcopal communions. To Dr. Smyth's great disappointment and to the disappointment of everyone who is interested in the movement toward unity the Bishop has refused to proceed with this ordination on grounds which look very much indeed as though they were far-fetched, and the argument given would appear to be somewhat like the hair-splitting arguments of our legal friends. Dr. Smyth has just published his "Open Letter," which appears in full beginning on this page of *THE CHRISTIAN WORK*. It is a splendidly written document and its tone, while most conciliatory, is brave and challenging.

It was Dr. Smyth's duty to report on this whole situation before the General Convention of Congregational Churches of the State of Connecticut. Copies of Dr. Smyth's report have just come into my hands. It expresses great disappointment, but it also holds the Episcopal Church up to its own—if one may not say "promise," yet to its own previous action in this regard. He says that this offer has now become a test case and that we must ask of the Bishop prompt decision without any further postponement, and again asks, "Is the Episcopal Church, having thus offered to us this Concordat, now ready to deliver the goods?"

I have always been among those who have believed in the sincerity of those leaders in the Episcopal Church, of which there are so many, who have been devoting their lives to this cause of unity—such men as Bishops Anderson, Manning and Lines, and such splendid laymen as Robert H. Gardiner and George Zabriskie, all of these who signed the *Concordat* and many others—but yet I must confess that now and then I am tempted to lose faith. Nothing is really ever going to happen, if at every moment when some opportunity for concrete action comes our Episcopal friends are going to back down. Of course, personally, I believe, as I think most men outside of the Roman Catholic Church and one of the smaller communions believe, that any ordination in the Christian Church is as good as another and as valid as another. I cannot believe, for instance, that an ordination in the Anglican Church, a relatively small group of Christendom, is not as valid as an ordination in the Roman Catholic church, with its four or five hundred million adherents. I

never could believe that the ordination in the Baptist communion was not as valid as that in the Presbyterian. It is impossible for me to believe, no matter to what communion I might belong, that the ministrations of the Great God could ever be confined in His mind to one communion, not even one so great and universal as that of the Roman Catholic Church! I have often said that I am the only real Catholic going about because I can recognize the ordination in all communions including even that of the Protestant Episcopal Church, that I am ready to minister and preach in all the churches and claim my membership in all! Catholicism means universalism, and I am glad that I have this universalism and can recognize the touch of God upon any man by his character and by the fruits of his work. I am both sacramentarian and evangelical. My one allegiance is to the Christian Church—not to any little section of it—but I realize that many of my brethren, especially in the Protestant Episcopal Church, have not been able to move yet out of the narrow sectarianism into this larger catholicism. I have been greatly encouraged that there were some that were endeavoring to rise from denominationalism up to this greater catholicism, but I am afraid I shall lose faith if such an instance as this offered by Dr. Smyth to Professor Bainton is turned down on technical grounds, and on grounds on which there is not even agreement in the Protestant Episcopal Convention itself. I could say with all heartiness, even with eloquence, the words with which Dr. Smyth concluded his fine address before the conference at Hartford: "In our existing state of inherited and sinful schism we would be all the more mindful of our own responsibilities for the Christian welfare and religious education of the people of this commonwealth. We Congregationalists were the first to arrive on these shores. We at first had the sole responsibility for the religious care of the people here. No church is equal now to this great task by itself alone. Only as one church and people of God can we fulfil the work of our forefathers. It is not for us now, like Nero when Rome was burning, to stand idly by, playing our denominational fiddles, when our modern civilization is in flames. Only as one church and congregation of the faithful can we enter all together into the glorious expectation of the people of God."

FREDERICK LYNCH.

AN OPEN LETTER TO THE RIGHT REV. CHAUNCEY B. BREWSTER,
BISHOP OF CONNECTICUT.

My Dear Bishop Brewster:

I am taking the liberty of addressing an open letter to you on a matter of grave importance to the clergy and people of both our communions. I do so because shortly I shall have to make to the General Conference of our Congregational churches in this State some report concerning the issue now confronting us. Before submitting it I desire to make public the substance of it in order that you and your clergy may have opportunity to correct any possible misunderstandings of your position on my part, or to enable me to present with my own report any communication that you may possibly desire to have laid before them. This I would gladly do.

Allow me first to express my own appreciation of your always sympathetic and earnest co-operation in our common purpose and effort for the reunion of the churches. I can merely present in this brief letter the issues which have now come to a point requiring definite decision. For fuller discussion and statement of my own views I must refer to a book prepared by myself and just issued by the Yale Press, entitled "A Story of Church Unity." As you have kindly permitted me to give to the public any of your letters which I may desire to print, I shall quote from them any state-

ments of determinative significance, passing by any questions of incidental or minor importance.

Under date of April 3, this year, I wrote to you as follows: "A possible application of the canon (generally known as the Congregational-Episcopal Concordat) has just been brought to my notice, which seems to me like a special providence at just this time. . . . Professor R. H. Bainton, whom the late Professor Walker had picked out as his assistant, of the Yale Divinity School, informs me that it has sometimes been said at faculty meetings that it might be desirable to have in their faculty someone who might be episcopally ordained, who would represent the Episcopal students and their interests in the Divinity School. This would be desirable also in looking after the religious interests of Episcopal students generally in other departments of the university. Professor Bainton will accept the obligations stated in the canon, I think, to your satisfaction. His influence will be uplifting and of great service in interpreting the highest values of the Christian faith. As he would have his Sundays largely free from other engagements, you might find him helpful, especially in ministering to mixed congregations throughout the countryside. I need not urge upon you that an immense service might thus be rendered to the cause we both have so much at heart, if such a practical illustration of Church unity might thus by a definite act be given to the people. I should state that this proposal is made with the full concurrence of Dean Brown of the Yale Divinity School."

From a subsequent letter from you I was gratified to learn that in regard to the chief requirement of the canon, after an interview with Professor Bainton you could write, "nothing came up which caused me to have doubt about his doctrinal views."

After you had given it further consideration and had some advices by letter with two other bishops I was disappointed to hear that difficulties had arisen which would prevent you from now taking action without further light—which, allow me to say, I devoutly trust may soon be given to you and to us all, not from the flickering of our ecclesiastical candles, but straight and clear from the heavens above.

You gave as a reason for your present refusal to take action that a legal question of canonical authority had been raised, and "that the bishops are under the law." I quote entirely the following opinion of one of the bishops which you have sent to me. I withheld, however, his name, for, from what I know from his advices to me and his intellectual thoroughness, I should not wish to accept his statement of the difficulty as insuperable until in conference with his chancellor and legal adviser he should decide that there is now no way out of it. This is his statement of the existing condition: "The difficulty in this case arises, however, from the fact that the House of Deputies declined to authorize the changes in the ordination service which action under this canon requires. If no action had been taken by the convention in regard to this I should feel myself at liberty to make the changes which the canon calls for. The fact is, however, that action was taken; as you will remember, the matter was discussed in the House of Bishops, we took action authorizing these changes in the ordination service. Greatly to our surprise, the House of Deputies did not concur in this matter, but rejected it by a very decisive vote. The convention therefore having effectually refused to authorize these changes, I should not feel at liberty to make them, and I do not see how we can proceed under the canon."

There would be no obstacle, however, to prevent acting in accordance with this canon if the legal position taken by the Chancellor of New York is sound—and there is no better authority on the law of your Church than Mr. Zabriskie. When the canon was first proposed and a constitutional objection raised by its opponents, he argued that it was constitutional. The friends of it consented to a delay of three years until the next meeting of your convention, in order to remove any possible doubt of it. And now you inform me that the opponents of it have urged the necessity of still another amendment and delay of three years before this simple measure of working agreement can be carried out between men of good-will in both communions. You write: "This morning I have inquired of members of the House of Deputies and learned an argument which had weight there was that the changes in the ordinal could not constitutionally be completed at one convention."

As I read this argument and lay it down I find myself

thinking of the slothful servant and wondering what constitutional difficulties he may have found for putting off what needed to be done in the Lord's household.

Indeed, having been asked recently by a prominent bishop if I could take the promises in the existing form for the ordering of a priest in the Episcopal Church, I replied I could, if it were distinctly said in a prefatory statement that I could conform to these requirements when I was acting within the jurisdiction of the Episcopal Church. He said, "that would be enough."

If we must thus drag down a great onward Christian movement into an entangled overgrowth of legal difficulties, I cannot refrain from expressing my astonishment that such an act had been taken by the House of Deputies so silently and skillfully that it had escaped the notice even of Mr. Zabriskie, who had presented it in the House of Deputies. From his report to me immediately afterwards he did not so much as mention it as among the amendments worth noticing.

A new question is presented to us by this smothering of our covenant of peace under a heap of ecclesiastical and legal objections. I can here merely state it without discussing it. Is this, indeed, as so presented to us, "the historic episcopate"? In the ancient Church monarchical episcopate had power to save the Christian faith, as the crust of the Roman civilization was breaking up; has this episcopate, limited—this episcopate whose distinctive power of conferring holy orders has thus been rendered void—is this in deed and in fact a constitutional episcopate, fitted to survive in an age of democracy? Can it be adapted as a means of common participation for all churches in the fellowship of the whole Church? Providentially, while your convention has thus put you under bonds, which you say you have no power to break, there comes to us from across the sea a call to a united advance of all our Christian forces. In this appeal to us of the whole Anglican episcopate no mention at all is made of the Church of England. Above its established order, above all our existing ecclesiastical limitations, the Anglican bishops saw the vision which led one of them to exclaim, "The great Church arrives."

While now I must regretfully report to our State Convention of Congregational Churches your inability to act in the co-ordination of a professor in the Yale Divinity School, at the coming meeting of our National Council there will be laid before us for further consideration in all our churches the epochal appeal of the whole Anglican episcopate for "a new adventure of faith."

In your last letter to me you intimated that you might possibly bring up Professor Bainton's application for further consideration at a coming meeting of your Synod. On our part we shall be pleased to keep this case open for any further consideration that you may desire. In doing so we would submit it to you, not merely in your limited power to act as a diocesan bishop, but on the basis of the larger liberty and higher law of the universal episcopate, as thus affirmed in the Rules of Order (Nos. 21-22) of the House of Bishops.

"It shall be competent for the House of Bishops to convene as, or being convened to resolve itself into, a Council of Bishops—"

"The body known as the Bishops in Council, as an assemblage of Catholic bishops, and considering and acting upon matters of duty or responsibility resting on them as a portion of the universal episcopate, may be convened at any time, suitable notice being given by the presiding bishop or the chairman of the House of Bishops."

In thus appealing to you as a Catholic bishop I am well aware that the decisive determination of a matter of so far-reaching importance will require of you and of all of us a large measure of the courage and wisdom that comes from love. But the cause of religious education and of our common Christian faith demands of us now its decision. To evade this issue at this time is to decide against it. The readiness of my Congregational brethren to confer with the bishops' representatives of the House of Bishops on this urgent practical issue has been already expressed in this extract from "A Call for a Covenant of Church Unity Put Forth on November 30, 1919, by the Commission on Unity of the National Congregational Council":

"... Such consolidations or combinations of the educational institutions, and their means, of the different churches might be brought about as would prove advanta-

geous for the best education and fellowship in their studies of the ministers of the different churches."

As a member of the Yale Corporation for many years I have been permitted to watch, and sought to promote, the development of Yale College from the limitations of a denominational college to its present undenominational but no less Christian university. It now stands four-square, like the Holy City of the Book of Revelation, with its gates open on every side for the children of light to pass in. In these days when even in some of your own pulpits ill-trained sensationalists confuse the faith of the people, and in other denominations fearful defenders of the faith sound forth false

alarms against scientific inquiries and historical researches on sacred soil, it is no light service which Yale would offer to the people of all the churches, when it would thus complete its own teaching comprehensiveness by welcoming to the faculty of the Divinity School one whom you yourself might well trust and consecrate. Surely at this present time in our respective communions should we take earnest heed lest we may do despite to what an early Church father called the Holy Spirit of Education. Sincerely yours,

NEWMAN SMITH.

New Haven, June 5th.

THE WEEKLY SERMON

Baccalaureate Address

By John Grier Hibben

President of Princeton University

"And there shall be signs in the sun, and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth."—Luke 24:25-26.

THIS text occurs in Christ's prophecy of the fall of Jerusalem, and He characterizes that period of Jewish national history as the age of fear. A like characterization may be applied to the present day, for as now upon the earth there is "distress of nations, with perplexity, and men's hearts failing them for fear." But the fear that is in our hearts to-day is not that of impending danger or national disaster, as in that time of long ago, but nevertheless there is fear of a very subtle kind abroad in the land and it manifests itself in a two-fold way—the fear of progressive thought and the fear of progressive action.

We are confronted by the fact that there is expressed fear in many quarters of progressive thinking; fear born of a closed mind, the fear that new ideas, because unfamiliar, may contain unknown elements of danger. It is a fear of light, because of suspicion of the source whence it emanates; fear of any new interpretation of truth, because they who fear regard themselves as sole possessors, trustees and defenders of truth.

This type of fear is conspicuously illustrated by a large group in the Christian Church who are pleased to style themselves as "Fundamentalists." They have recently challenged the indisputable facts of science regarding evolution, and have attempted to impose restrictions upon the liberty of research and utterance in the case of teachers of science in our institutions of higher learning which are under the control of the Church. They take the position that if one believes in the facts of evolution he can no longer consistently adhere to belief in the Christian religion. I for one resent such an unwarranted presupposition.

It is a singular thing that there should be in the present-day controversies the fear of recognizing the facts of evolu-

tion when applied to the development in time of our physical frame, when it is so clearly evident that the moral and spiritual consciousness of the race has progressed by painfully slow stages. The history of the long years of religious experience contained in the Old Testament is a history of an evolution of the early crude ideas of God, ever taking on more and more of a spiritual nature, from the original idea of a tribal God to that of the God of all races of mankind, until there appears the final consummation in the life and teachings and personality of Jesus Christ, in whom the divine element in man came to its complete development and fully dominated His nature and His life. No one can deny that whatever may be the reason, which we cannot understand, God's ways of manifesting Himself have always been through the slow processes of nature.

It is no concern of ours whether the dust from which we have risen be animate or inanimate—the point is that we have risen. We can never be confused with the dust under our feet, or the animal which follows us to heel, or mocks at us from his cage. It is to me a matter of indifference how slowly the processes of nature may seem to advance from stage to stage of an ever progressive development. Judged as we finite beings must judge of time, the processes seem indeed incredibly slow, but let us not forget that behind the majestic panorama of the evolution of life upon our globe is the Eternal One in whose sight a thousand years are but as yesterday when it is passed and as a watch in the night.

A part of the Christian Church has recently been stampered through fear of a great teacher and prophet of righteousness in New York City because the group which would call him to account does not speak his language or understand his thought. They fail to recognize the fact that for years he has borne loyal witness to the power of Christ's gospel for a sin-stricken world, and has been an interpreter of Christian truth to thousands who have thronged his church, and many thousands more who read his books. What has been his offense? That he dares to think and that he

dares to express truth, not in the cold forms of a desiccated dogma, but in the living words that strike to the heart of human doubts, human needs and human aspirations.

It is always because of fear that man fails thus to recognize an ally and treats him as an enemy. To-day more than ever in the history of mankind we need the concerted effort of all allied forces of light in the struggle with the powers of darkness.

In the second place, there is a fear of progressive action, lest the security of established interests be disturbed. It is fear of this kind that to-day is blocking the way of national opportunity. It is conspicuously illustrated in the hesitancy of public opinion to recognize our international obligations. This is a fear that is born of an insular mind. There are always those who shrink from undertaking any responsibilities in life which may disturb the old order of a comfortable existence. It is a mysterious thing to me that there should be a widespread fear throughout our country concerning the United States becoming a member of the International Court of Justice. There was no spirit of fear brooding over our people in 1917. We did not hesitate to pledge our possessions, our sons, and our honor at that time to secure the peace of the world. Our work then nobly begun has not been finished. The great objective which we resolutely set before us has not yet been attained, but now before a great opportunity as well as a grave responsibility we falter; we behold the distress of nations, and yet with perplexity our hearts fail us for fear. We view fancied consequences with alarm, we are afraid to unite with the nations of the earth to set up and maintain a standard of international justice. It is a fear unworthy of our past. We are quite ready to express ourselves volubly concerning our longing for the peace of the world; we preach about it, we pray for it, and yet we must recognize that peace can come and abide only through the maintenance of a law of justice, recognized and revered by all nations of the earth. If justice is assured, then peace will follow. It is the God of justice who hath declared, "O that thou hadst hearkened to my commandments, then had thy peace been as a river and thy righteousness as the waves of the sea."

What lies at the root of a fear such as this? It is certainly nothing that is definite and nothing that is in itself fearful, but is due to the fact that we recognize in life a universal law of accumulating responsibility, namely, that any responsibility sincerely undertaken always creates additional responsibilities; and there naturally result commitments and obligations which will certainly prove exacting, and we fear embarrassing. But fear such as this is always short-sighted and fails to see the opportunity that is always hidden in the heart of every responsibility.

It is fear of this kind which menaces the life of every individual and stands in the way of the full-rounded development of his personality. Many lives become narrow, commonplace and unfruitful because of this deep-seated fear of assuming responsibilities which may destroy the even tenor of life and lead one far afield from the comfortable routine of an easy-going existence.

It is fear also of this nature which is the cause of hesitancy on the part of many to respond to the appeals of religion. The great barrier to a life of Christian service is the fear that in committing one's self to such a cause obligations will have to be recognized and responsibilities assumed which will change radically both the mode and the direction of life. To dedicate one's self to a cause instead of following the promptings of self-interest seems a hazardous task, and the impoverished life, free of entangling responsibilities, makes a stronger appeal than a life of sacrifice.

Members of the class of 1923, at the close of your four years in Princeton I look forward into your future with high hope and confident expectation. The only fear which I have for you is lest your own hearts fail you because of fear—the fear of yourselves, the fear of the promptings of your heart, the fear to give purpose to your aspirations, the fear of an adventurous life of sacrifice, which scorns ease and comfort and freedom from responsibility, the fear of long years of self-denial, the fear of high aims and of tasks which now seem to you impossible, the fear also of recognizing the purposes of God for you lest the following of that divine leading may open before you unfamiliar fields of endeavor which are not now in the plan and scope of your present desires and prospects.

There is an old story of a fearless rider to hounds several generations ago in England. When asked how he managed to attempt such dangerous hazards he replied, "I throw my heart over and then I must follow." So if you can throw your heart into the tasks and dangers which may lie before you, you will find that you likewise are bound to follow. But one has to believe mightily in a cause before he is brave enough to venture it. The cause must be great enough to command his whole being, his thought, his feeling and his imagination as well.

I would remind you that in every age God manifests Himself not directly in the affairs of mankind, but indirectly through the moving of His spirit upon the hearts of His sons—chosen men in every generation to do His will and to establish His kingdom upon the earth. Be not afraid to yield yourselves, therefore, to the revelation of His will and the direction of His spirit. Be not afraid of becoming instruments of His power in ministering to the lives of many in this day who yearn for the knowledge of God and yet know not where to find Him.

One of the lessons which you have learned in your Princeton life has been that of courage. It is an essential characteristic of the spirit of the place; but in many respects your courage here has been of the nature of collective courage. Your class has in many emergencies bravely stood for the maintenance of the good name and the honor of Princeton, and wherever you individually have taken a stand for that which is right and honorable and of good report you have felt the substantial support of comrades like-minded with yourselves. You are now to go your separate ways, each in his own place and in his own lot must stand for these ideas upon which we at Princeton have set supreme value. You will not always find yourselves in the majority, you may even be compelled to act as a minority of one, single-handed and with no sympathy or support. This will be the crucial test of your lives. It is then that you must summon from the depth of your convictions that spirit of moral and spiritual courage which proves the man, and bravely face a world of opposition and of scorn.

The National Association for the Advancement of the Colored People reports that in the first six months of this year eleven persons were lynched in America. During the same period last year thirty-three were thus murdered. Florida, with three deaths, has the worst record thus far this year. In Georgia two such murders have been committed, and one each in Arkansas, Alabama, Mississippi, Louisiana, Missouri and Texas. The Association lays the decrease to the agitation for a Federal lynching law and to the northward move of the colored people which has made the South realize the value of Negro labor and the necessity of treating the Negroes more like people.

“Why Not Take Us to America”

By William Willard Howard

THE executive head of a large corporation in Pennsylvania has written to me to suggest that a solution, in part at least, of the Russian refugee situation might be found in a movement to bring some of these educated, cultured gentlefolk to the United States, where they could find congenial and lucrative employment. He says, particularly, that he finds difficulty in obtaining women to work in the half-dozen stores operated by his corporation.

This suggestion is excellent. If it could be carried out it would save the lives of men, women and children now doomed to death by starvation, and at the same time would give to the United States new residents of a highly desirable character. With the exception of educated English and Scotch, I do not know of any possible immigrants who would be of so much actual value to America. I say this, not because I sympathize with the Russians in the tragedy of their exile, but because I have some acquaintance with Russia and with Russian character. Before the war I had traveled across European Russia and the Caucasus region of Asiatic Russia six times—by rail, sledge and wagon, at all seasons of the year.

My own impression of educated Russians is that they are more like Americans than any other of the peoples of Europe. In social gatherings at which Russians, English, Scotch and Americans were present I have had difficulty in identifying the representatives of each race.

If a large number of the exiled Russians could be brought to the United States and provided with employment it would be of incalculable benefit, even though they did not become citizens, for they would return to their old homes at the termination of the scrofula of bolshevism prepared to set up in Russia a republic modeled after the form of government of the United States.

There is only one serious obstacle to the realization of this suggestion. That obstacle is the cost of transportation. If the refugees came singly, without reduction in steamship fares, the cost would be about \$210 on a cabin-class steamer, or \$360 on a first-class steamer. A steerage passage for these gentlefolk is out of the question. These prices include passport costs. If the refugees came in groups special rates could be arranged with the steamship lines. If my own vessels were fitted to carry passengers the transportation problem would be easier of solution.

The cost of a cabin-class passage would not mean much to the average American, perhaps, but to the members of the nobility and intelligentsia of monarchist Russia now in exile in eastern Europe it has the proportions of dreams of avarice. If a gentlewoman has not eaten food for two days the possibility of an escape to that fairy land that is called “America” is as remote as Arcturus.

The longing of the refugees to emigrate to America is a thing of indescribable pathos. I asked a Russian lady of title what work she would be willing to do to earn a living in America. She answered, quite simply, that she would do

anything that an honest woman could do. She would teach French and German, if she could find pupils; she would work in a store; she would work in a factory; she would cook, bake, wash, iron; she would scrub floors; she would till the fields; she would sweep streets. She meant every word. The patent of nobility in this lady’s family was in existence before the Pilgrim Fathers landed on Cape Cod. The original parchment, with its seal and ribbon, has been handed down, generation after generation, as something almost sacred. It was smuggled out of Bolshevik Russia at the time of the revolution as an article more perilous to carry than a can of nitro-glycerine. The original document is in a beautiful state of preservation. The writing on the parchment is clear and distinct, probably because better ink was made three or four centuries ago than is made now. I had the document in my possession for several days while, at odd moments, I studied its Latin inscriptions. The present holder of this title would scrub floors or sweep streets if, by so doing, she could earn a living in America.

It may be asked why I did not bring some of these refugees home with me. I could have filled the *Leviathan*, the *Majestic* and the *Berengaria* ten times over. I could have put into active use every idle steamship owned by the United States Government. One of the women who make the exquisitely fine embroidery in the relief industry that Anne Louise Howard has put into operation for the refugees now existing in indescribable poverty in eastern Europe said to me:

“Why not take us to America and let us work there?”

“I could take a score or two with me, with the same money that now gives employment to two hundred,” I answered. “Which is the better thing to do?”

“The two hundred, of course,” she said.

The same problem arose when a Russian baron came to me to sell the pitiful remnants of his grandmother’s rare old lace that had been in the family for generations.

“Shall I invest my money in beautiful old lace or shall I use it to give employment to destitute women?” I asked.

The baron went away sorrowfully, for he was much in need. An elderly gentlewoman came offering for sale odds and ends of past opulence. That she might not go away hungry I bought a sofa cushion cover on which leisurely fingers had embroidered the family monogram, surmounted by a coronet. I asked the same question that I had asked the baron. The elderly woman, with a lingering look at the monogram and coronet, bowed her head and withdrew sadly. After that no one came to offer things for sale. It was known that the money was exclusively for destitute women, to whom rare old lace exists only in dreams of yesterday.

It may be suggested that I could have bought the old lace, brought it home, sold it and sent the money back to be used in the purchase of more lace. That would have been easy; but it would not have helped those persons whose need is most acute—the utterly destitute gentlewomen who, in

frayed garments and broken shoes, face a future black with tragic possibilities. My desire to buy the old lace was strong within me. I wanted to send out word to the refugees that I would buy everything that they had left of their personal possessions. But what real good could I have done? The refugees who parted with the last remnants of their small possessions would have been benefited for a brief time only; then they would have been no better off than before, while the destitute women who should have had the money in the form of payment for work would have had nothing.

There is not much of the old lace left—a few yards here and there for which purchasers have not yet been found—but if any reader of this would rather buy it than send in a contribution to the working fund of Anne Louise Howard's relief industry I shall be glad to assist in the purchase. Moreover, if anyone would like to provide employment in the United States for any of the refugees and pay the costs of transportation I shall be ready at any time to make the necessary arrangements. The money advanced for transportation could be repaid out of the refugees' earnings.

The desire to get to America is as keen among the men as among the women. I have talked with former army officers who would be grateful for a chance to work as chauffeurs, garage helpers or at any honest employment if they could get to America. The mother of a naval officer who was navigator of one of the Tsar's battleships has asked me

to give her son a place on one of my ships. I have promised that he shall have the first vacancy that the law permits me to fill with a man who is not a citizen of the United States. The mother is a member of one of Anne Louise Howard's committees of refugees.

The reader probably will infer from what I have written that I regard the giving of employment to destitute gentlewomen of more importance than the purchase of remnants of old lace or the bringing of refugees into the United States. I do so regard it. A dollar used in giving employment to destitute gentlewomen will do as much good as ten dollars used in any other way. The one pressing, urgent need is food for starving women and children. The peasants of Bolshevik Russia have been fed at a cost to America of scores of millions of dollars, while the educated, cultured Russian gentlefolk in exile in eastern Europe have been passed by uncared for and left to die of hunger and neglect. If you who read this believe that the children of the nobility and intelligentsia of monarchist Russia are as well worth saving as the peasant children of Bolshevik Russia, I ask your help in extending the relief work that Anne Louise Howard is carrying on, single-handed and alone, in eastern Europe. Contributions may be sent to the Russian Refugee Fund, care THE CHRISTIAN WORK, 70 Fifth Avenue, New York City. A forty-page illustrated booklet, describing the beginnings of the relief work and the plan of its operation, will be sent to any address if asked for.

The Modern Attitude Toward the Bible

By Very Rev. Howard C. Robbins, D.D.

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THE modern attitude toward the Bible is paradoxical. It is open to the charge of being self-contradictory. At one and the same time the Bible is being more carefully studied and more generally neglected than for several hundred years.

On the one hand, the modern attitude toward the Bible is an attitude of absorbed interest. The Bible is being studied with greater care, with more sedulous attention, and with more acute and penetrating intelligence than at any time since the Canon of its sacred books was closed. Textual criticism, the effort to ascertain the text of the lost original documents, has attained the proportions of a science. It has chapters of romantic adventure, such as that which tells of Tischendorf's discovery of the famous codex Sinaiticus and the rescue of leaves of it from the hands of a sleepy monk who was about to use them to kindle a fire. It has longer chapters of laborious investigation; the microscopic examination of thousands of variant readings; the comparison of Syriac, Ethiopic, and other ancient versions; the diligent study of quotations in the writings of the Fathers. As a result of its multifarious researches it has given us a text in which modern scholarship can take just pride, a text closer to the original than would have been considered possible of attainment when the work was begun.

What is called higher criticism has been carried on with the same painstaking care. Higher criticism concerns itself

with the time, the place, the occasion, the authorship of the sacred writings. It has busied itself with the difficult but fascinating problems involved in approaching the Bible in the historical spirit. It has found its patient way through layer upon layer of composite authorship in the case of some of the books of the Old Testament, and then re-arranged them in a way which for the first time makes clear the progressive character of God's revelation of Himself to the Hebrew people. As a result of its study of the New Testament, especially of the first three Gospels and of the four major Epistles of St. Paul, it has authenticated the Christian tradition in all its main features and provided for Christian faith sounder bases of informed, intelligent, scholarly certainty than it has ever before enjoyed.

Then, as though to crown the work, the study of comparative religions has subjected the Bible to critical comparison with the sacred books of other religions, the great Indian epics, the Chinese classics, the Arabian Koran, with the result that the Bible has emerged invested with unique authority and moral grandeur. We are warranted by the facts in saying that in so far as the religious destinies of the human race depend upon any revelation of Himself which God has made to man, they depend upon the revelation recorded in the Bible. As for what we call modern civilization, few will venture to question the assertion that in all its loftier ideals, in all its nobler aims and aspects, it is the creation of

the view of life which Christianity has taken from its sacred book. A severed branch soon withers, and what is best in our civilization could not long survive if it were to cease to draw nourishment from its deep-rootedness in the Christian Scriptures.

So much for the scholarly side of the modern attitude toward the Bible. Modern scholarship has subjected it to ultimate tests in the very crucible of criticism. It has given it back to us with its greatness as literature fully recognized, with the nature of the Divine revelation which it contains understood as never before, and with its moral authority enhanced. But the paradox is this, that the public is indifferent. It is probable that at no time since the Protestant Reformation placed the Bible in the hands of the people and bade them find in it the charter of their political as well as their religious liberties—at no time during the past four hundred years has the Bible been so generally neglected by Christian people as it is to-day.

By way of illustration, think of the familiarity with it shown in the writings of our great authors. Shakespeare, Milton, Dryden, Browning, Ruskin, Carlyle, to mention names almost at random, were steeped in the thought and language of the Christian Scriptures. Compare with that thought and diction most of the *vers libre* that in our day passes for poetry: it is stepping from the sublime to the banal. Or study the speeches of men in public life. There are notable exceptions, which it would be invidious to mention, but when one thinks what the Bible meant in the speech of Daniel Webster, of Rufus Choate, of Abraham Lincoln, one is conscious that the painful lack of nobility of diction and of sustained elevation of thought which is apparent nowadays in public speaking has as its main cause ignorance of the Bible. From one university comes the complaint that in ten years no student has taken advantage of permission to offer knowledge of the Bible for entrance credit; from another, the complaint that students do not know the Bible well enough to understand the constant allusions to it in English literature. In days when family worship and home training in the Bible have become almost obsolete, hosts of our young people are growing up in complete and classic ignorance of the fact, firmly established by modern scholarship, that the Bible is the most important because the most influential book that the world contains.

The paradox requires explanation, and the reason is not far to seek. We are in a period of transition. It takes time for the vigorous and original thought of scholars to filter through and become the property of the rank and file. Neglect of the Bible must be attributed chiefly to the fact that the results of Biblical criticism are not widely known, that the candid and historical spirit in which it is now being studied is not generally appreciated, and that the Bible is handicapped by being associated with a false and discredited theory concerning the nature of its inspiration. In placing it in the hands of the people the Protestant Reformation accomplished incalculable and epoch-making good, but it accomplished incidental, and as we now see, very serious harm by proclaiming its infallibility as a dogma, and by interpreting this to mean a verbal inerrancy which the Bible nowhere claims for itself. This was a pernicious error. It dehumanized the human authors. It reduced the conception of inspiration from a vital to a mechanical process. Worst of all, it obliterated ethical distinctions, put itself to strange shifts and evasions in the endeavor to reconcile lower with higher standards of morality, and blinded men to the progressive nature of the Divine revelation. The Anglican Church is fortunate in never having committed itself to the dogma of the verbal inerrancy of the Scriptures, and is in a position to press for a right attitude toward them. Noth-

ing is more destructive of their just claims than a false theory of inspiration, and the modern world, which knows that the old theory of inspiration is false, does not yet know how completely the responsible scholarship of the Christian Church has abandoned it.

For this failure the Church is itself largely to blame. The clergy have done too much preaching from proof-texts, using them in a way which often does violence to the real meaning; they have neglected their great teaching function, being given to overmuch preaching; the selection of lessons is often unintelligible; and there has been timidity, the fear of upsetting old people by calling into question traditional opinions, when the real and grave danger was of upsetting young people by not telling them enough of the truth. But the fault is not confined to the Church. The colleges share in it. It is an astonishing fact that many university professors, supposedly educated men, are in dense ignorance of the present attitude of the Church toward the Bible, and indulge in slurring references to both which deeply prejudice the young. This ignorance on the part of men whose business is to teach has had, and is still having, disastrous consequences. It has gone far toward alienating those to whom the Bible, rightly understood and studied in the historical spirit, is calculated to make its strongest and most moving appeal, the young, the eager, the intelligent, the truth-seeking, the great body of college trained men and women of whom it is only too deplorably true that neglect of the Bible is resulting in irreligion and causing thousands of them to lose hold of the conception of a personal God.

There is one straight way back, that is fearless, reverent, candid study of the Bible in the historical spirit, as of a progressive revelation of God which requires for its understanding every gift of mind as well as of heart. Approached in this spirit, difficulties remain, but they are not insurmountable. For instance, in the case of miracles, the first requirement is discrimination. The evidence must be weighed. When we read in the Old Testament of iron ax heads rising to the surface of a pool, of serpents and animals gifted with speech, and similar instances of the miraculous, we know that we are in the familiar realm of ancient folk lore and fable. On the other hand, the miraculous elements in the New Testament, and especially those associated with the life of Christ, are of a very different character. The Incarnation is the central event in history, as even our secular calendar indicates. It was attended by a great assertion of the supremacy of the spiritual over the material. What are laws of nature? We mean by them nothing more than the sum total of our experience. But a Sinless Being, utterly devoted to the will of God, and giving that will free play, is unique in human experience, therefore the effects of such a life are bound to be unique. The whole course of Christian history gives evidence of a new, regenerating and wonder-working power at work in the world since the coming of Christ, changing men's natures, and no one can define with certainty the field of its possible operation. Even when final judgment must be held in suspense, awaiting further evidence, dogmatic disbelief on *a priori* grounds is not rational. It betrays weakness of imagination; mental as well as moral lack.

We must use our best powers of mind and spirit in the study of the Bible. We must approach it in the historical spirit, seeking nothing except the simple truth. So, and so only, the Book which is central in our religion, which contains all that we know historically of the Divine Founder of our religion, shall become again for an eager and truth-loving age the guide of its thought, the definer of its ideals, and the inspiration of its conduct.

The Sincerity of the Minister

By Rev. John R. Scotford

SINCERITY—so some people insinuate—is impossible to both politician and minister. In order to win votes, the politician must assume an impossible patriotism, and in order to impress his parishioners, the minister must go through the forms of an impossible piety. Such is the argument of the sophisticated. But is the piety of the preacher of a sort with the patriotism of the politician? Can a man serve an ordinary church successfully and save his soul from hypocrisy?

This is a more pressing question than might at first appear. The temptations of the minister are subtle, but powerful. And the greatest of his temptations is that of insincerity.

He must face this temptation in his preaching. There are certain people sitting in the pews who expect him to say certain things. It may be a certain standard of orthodoxy or a certain breed of heterodoxy for which their ears are itching, or it may be a certain social or political philosophy which they desire to see upheld. The ordinary congregation does not want to be disturbed. The path of least resistance for the preacher is to give the people what they want. In this he may be guilty of only a negative insincerity. A good many men manage to preach the truth and nothing but the truth without preaching all of the truth. They believe what they say, but they do not say all that they believe. Usually it is their more burning convictions which are soft-pedalled. The result of this negative insincerity is harmlessness. The world does not take such men seriously. Their fulminations are tolerated rather than heeded.

Then there is also the temptation to emotional insincerity in preaching. The common run of men are impressed by the semblance of sincerity. They desire the preacher to be fearfully in earnest about what he has to say. This demand varies with different sections of the country and various grades of society, but in one form or another it confronts every preacher sooner or later. It is an easy matter for a minister to feign an excitement which he does not truly feel. Men's moods vary. An address given with a natural fervor upon one occasion may be nothing more than a bit of acting when given in the same way at a later date. Especially is this likely to be the case when an address is repeated many times. But the minister who assumes an emotion which he does not feel may gain a hearing for a season, but he ultimately descends to the level of the over-excited side-show spieler.

The task of church administration often leads a minister into insincerity. He is head of a complicated organization carrying on many good works. He desires to see the work go forward with the least possible amount of friction. He is tempted to take Paul's admonition to heart and to seek to be "all things to all men" if by any means he may get a little support out of them. Quite a few ministers know how to sympathize with the employer when in need of funds, and with the union man when in need of popular support.

Rarely does a true prophet try to run an institutional church, for the very genius of a prophet consists in a certain facility in "spilling the beans"—and spilt beans do not help the budget any. But just as soon as a man allows his institutional connections to stifle his convictions a certain spirit of distrust is awakened in the hearts of the people. Without giving a reason, they intuitively discount the words of the minister.

Pastoral work also has its temptations, especially in the smaller churches. The pathway to success for the minister of the smaller church is that of personal popularity. Hosts of personal friends will get him further than powerful sermons. In order to please he adopts a conciliatory attitude towards all creation. Some pastors could give Uriah Heap lessons in humility of the gushing sort. This air of cordiality is pleasing—at first. It flatters for a time, but when the discovery is made that everyone receives the same sort of gush pleasure turns to disgust. Frequently ministers are criticized for being "too nice." Such men are tolerated but not esteemed. No one takes them seriously. For passing favor they have bartered the sincerity of their tongues.

Yet another form of ministerial insincerity is a reaction from those already described. Behold the ministerial sport! Desiring to demonstrate for all time his personal sincerity, he affects an air of utter independence towards creation in general and his critics in particular. Down the street he swaggers with a cigar in front of him. He takes singular delight in using the word "damn" in other than its Scriptural sense, yet "damn" is not a convincing word on the lips of either clergy or laity. The ministerial sport mistakes the smell of tobacco for the savor of sincerity, and the slang of the street corner for the language of the heart. Ministerial unconventionality attracts some people for a little while. Especially is it popular in the ante-room of the lodge. But in the end it creates disgust because of its cheap insincerity.

Maintaining one's sincerity in the ministry is no easy task. It is not a matter of an external manner, but an inner attitude. Sincerity is more than a hand-shake—it is a certain outlook on life. It is not born of a polished manner, but of a burnished soul.

Self-respect is the fountain-head of sincerity in every vocation, and especially in the ministry. Every true man in the ministry has his own particular contribution to make to the life of the church. He should take pride in doing his own work in his own way. Neither the showy eloquence of his neighbor across the road nor the personal popularity of the preacher down the street should tempt him into the slippery path of imitation, for imitation is the seed from which insincerity always germinates. We best serve the church when we are true to our own genius. The parable of the mountain and the squirrel has a deal of application to the ministry. Some great preachers would be about as handy adjusting a family squabble as a mountain trying to crack a nut. Crowds undoubtedly need to be preached to, but

multitudes of suffering souls need the ministrations of a wise pastor. God has given to us various talents. We honor our Maker and ourselves when we use them honestly.

Another bulwark of ministerial sincerity is a definite goal before one's church. The man who is running his church without any definite program before him is bound to be a time server and a politician. He must needs keep his job by pleasing certain people—and that is not good for his soul. But the man who has a vision which he is seeking to translate into reality does not need to assume a false earnestness. There will be a fire in his heart which will not need any artificial fanning. He will not be seeking to please the few, but to serve the many. Sincerity will be as natural to him as breathing. After all, sincerity is little more than living for a definite purpose.

As the years go by and the illusions of youth vanish, the problem of maintaining a sincere attitude of good-will towards individuals is certain to arise. The temptation is to regard people simply as names in a card catalogue or pawns in an ecclesiastical game. Yet the minister who does not feel the needs of his people had better sell real estate. But

how can the human touch be maintained? By investing one's heart in particular people. No pastor can solve the personal problems of all the people who come within his range. Even to attempt to do this would land him in the madhouse. But for the sake of his own sincerity every minister needs to have two or three people whose troubles he is truly taking upon his heart. There are always boys to be reclaimed from sin, young couples to be watched over, widows to be counseled in their struggles with circumstances. Taking such opportunities for service seriously will deplete the time and tax the strength of the minister—and yet he needs just such tasks for the sake of his own soul. Only thus can he fortify his own sincerity. Experiments in regeneration cannot be reported in the year book, but they are recorded on the pastor's soul. Such service gives point to one's preaching and power to one's prayers. Only by humble, often unseen, service to human need can the minister gain that savor of sincerity with out which his preaching, his church administration, and his pastoral work are utterly vain.

Religious Plays in Switzerland

By Marie Widmer

PASSION PLAY performances are not confined to Oberammergau, for the theme is of such wonderful character and has so many uplifting qualities, both for the performers and the audience, that the very spiritual inspiration derived from the great drama has led other peoples in various parts of the universe to attempt portrayals of the same. For instance, the performances in Selzach, Switzerland, which attracted worldwide attention during seven previous seasons before the war, cannot be designated as merely a copy of the Bavarian Passion Play, for historic records indicate that the German-speaking part of Switzerland took an important part in the rise and development of religious plays in the Middle Ages, and Selzach was already religiously active in 1457 A.D.

The oldest religious play known, called the Easter Play, was founded upon the Easter Gospel. In those early days it was the custom in certain monasteries on Good Friday to place a crucifix in a grave erected in the choir and then on Easter Eve to lift it out, which action was intended to symbolize the Lord's Resurrection. At the early mass on Easter Sunday the subsequent events after the Resurrection were represented to the congregation. Priests, in long robes, personifying the three Marys, approached and asked: "Who shall roll away the stone for us from the door of the Sepulchre?" The angel thereupon asked: "Whom seek ye?" "We seek Jesus of Nazareth, who was crucified," was their reply, and the angel answered: "He is risen, He is not here. Go your way and tell His disciples." Thereupon the priests, taking up their functions, cried out, "He is risen!"

It has been ascertained that the Easter plays of that period, reaching back as far as the tenth century, were chiefly composed of four or five scenes, founded on the texts of St.

Mark 16, 3, 6 and 7, and St. Matthew 28, 6 and 7. The remainder of the performance was filled in by hymns. Further details from the Bible history were gradually added to this original play, until it was finally enlarged and extended to the suffering of the Saviour. Then the descent into Hades was added and therewith arose the greater Easter or Passion Play.

At first the text of the play was entirely in Latin and the players were consequently all of the clergy. Later, however, in the fourteenth century, it was decided by the Church that it was not befitting for a priest to appear as actor; the text was translated into German and the play thus fell into the hands of the laity.

Performances of Easter, Christmas and other religious plays were in particular favor between 1500 and 1627 A.D., when, according to historic records, there were more than two hundred of them in German Switzerland, particularly at Lucerne, Zurich, Basel, Berne, Soleure and Bienne. The plays in these mediaeval days were given out of doors in public squares, where the surrounding houses provided seating accommodation for the spectators. So greatly did the actors—and there were often over three hundred of them—appreciate the honor of taking part in the play, that they actually paid a certain fee, the same being rated higher or lower, in proportion to the importance of the rôle. Music and song were combined with the representations, so that at Lucerne, for instance, in 1583 a band of 156 musicians was employed.

Selzach, a picturesque little village nestling at the foot of the Jura hills, in closest vicinity to the aforementioned cities of Soleure and Bienne, where religious plays were given in the Middle Ages, is the home of a peaceful and pious popula-

tion of peasants and watch-makers, and the owner of the foremost establishment in this industry, Mr. Adolf Schlaefli, is at the same time beloved by all the inhabitants as the founder and intellectual leader of the Selzach Passion Play.

Mr. Schlaefli is a man who has widely traveled, but of all his visits to foreign lands, none made as tremendous an impression on him as that one in 1890 when, in company of four other inhabitants of Selzach, he witnessed a Passion Play performance at Oberammergau. Inasmuch as it had been the custom of the inhabitants of Selzach to devote the long winter evenings to the study and presentation of various religious plays, Mr. Schlaefli and his friends decided that the people of their village could without difficulty be successfully trained for this greater task.

In 1892 the local Choral Society performed the splendid Christmas Oratorio by Hering with such marked success that the members could easily be persuaded to undertake the study of the great Passion Oratorio by the Rev. H. F. Müller of Fulda. This beautiful work was accordingly adapted by the village school master. Prologues, declamatory text, etc., were added and the first performance took place in the village concert hall in the winter of 1893. The results surpassed all expectations and the Oratorio was now developed into a dramatic reproduction which, as such, was for the first time given in 1895 in a specially erected playhouse of modern type, seating at first twelve hundred persons and later enlarged to accommodate sixteen hundred.

Since that time performances were given in 1896, 1898, 1901, 1905, 1909 and 1913, with such success that Selzach has become internationally known. More than four hundred persons, all inhabitants of the locality, take part in the drama which is divided into morning and afternoon parts. The morning performance contains twenty-one tableaux vivants and scenes, beginning, with "The Creation" and ending with the colorful "Entry into Jerusalem," and the afternoon performance opens with the tableaux "The Designs of the High Council" and has its end and glorious climax in "The Ascension."

Encouraged by their previous successes the Selzach players, young and old, and particularly also those who have been entrusted with a rôle for the first time, have been preparing themselves for their respective parts for many months already. Each and everyone has made his special rôle a veritable part of himself, and this undoubtedly accounts for the many former comments which emphasize that: "A profound devotion, life, power and naturalness breathe through the entire play." It is, of course, understood that only persons of the highest moral standing can partake in the play, but since every member of the native population hopes to act at least once in his life in the play, it would indeed be difficult to find an unworthy individual.

It has been announced that the tableaux this year will be to a greater extent than ever before copies of famous old masters and critics of pre-war performances laid already special stress on this artistic feature of the Selzach play. Thus the "Angelic Salutation" is a replica of Fra Angelico da Fiesole's work, the "Appearance of the Angel to the Shepherds" is a duplicate of Thoma's painting and "The Last Supper" is a reproduction of Leonardo da Vinci's famous picture.

The Selzach drama is entirely artistic and the music is therefore treated as of paramount importance. The orchestra has for the coming season been re-enforced by several artists, so that the large, carefully trained choir will receive every support.

While but a few members remain in the present cast who acted in the seven seasons of performances since 1895, there

are many players who have had parts in the play for several periods. Some remain ever faithful to their first rôle, others, however, have in the course of time, acted in different parts, but all treasure the privilege of participating in the play.

Robert Kocher, the Christ of six-play seasons, whose noble portrayal of the Lord has won him universal praise, will now be replaced by a younger force, the son of the mayor of the village. He is a cooper and farmer in private life. Miss Julia Amiet, who represented Mary twice has been married since 1913 and her successor is a daughter of a well-to-do farmer who busies herself at a watchmaking bench during week-days; her brother will have the part of John, the favorite disciple.

Peter is a peasant; Judas—in former performances James the Less—is a combination of farmer and fisherman. The other apostles and male players are mostly farmers, fishermen or watchmakers, and practically all own their own homes. The girls in the cast are generally helpful on their parents' farms, in watchmaking establishments or offices. Pilate is a business man and is also in charge of the business direction of the Passion Play.

Selzach is in excellent railroad communication with all parts of Switzerland, and can be conveniently reached in time for the morning performance, which starts at eleven o'clock, from many important tourist centers. A few plain, but absolutely good hotels and inns cater to the influx of visitors during the mid-day intermission, and accommodate overnight guests in a very limited number.

Reservations for any of the performances which are given every Sunday from June 10 to September 30, also July 16, August 15 and September 3, can be secured directly from the Passion Play Society at the modest figures of ten, eight, five, four and three Swiss francs per seat, according to the location of the same, and to judge from the large number of orders which have already been received, the Passion Play will, as it fully deserves, be visited by tourists of many races and various creeds, for the play in itself is not to be considered a work specially suited to Roman Catholic worship. It is, as critics have said long ago, one great act of union, forming a real and practical step towards an aim so many strive at—the Unity of Christendom—and with its soul-inspiring music it reflects the feeling of every devout Christian soul.

Dr. Lyman P. Powell reports that the story still persists in Philadelphia concerning the woman who wanted to be buried in St. Peter's Church yard there so that on the Judgment Day she could rise with her own set.

The London "Evening News" recently printed a description of America based on what one might learn about it from American moving picture films shown in England. "It is inhabited in the East," ran the sheet, "by unscrupulous but enormously successful business men, who devote their nights to squandering in cabarets their ill-gotten gains of the day before. In the West 'bad men' rob stage coaches and banks and shoot sheriffs and their partners in crime and spend a good deal of time rolling on the ground in attempts to gouge each other's eyes out. The North is peopled by bearded scoundrels who go there to escape from the law, to steal mining claims and to menace lonely girls snowbound in log cabins. The South is notable for cacti and half-breeds. The last named have no particular vice; they are just bad." The justest argument against the average movie is the average movie itself.

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A Survey of Recent Sermon Literature

THE HEALING SHADOW

By BISHOP WILLIAM A. QUAYLE. *The Abingdon Press, New York.* \$2.

Every once in a while some one speaks of the decline of interest in sermons. We are told that no one cares to hear them any more and that no one reads them. As a matter of fact, millions do go to hear them, and there must be many thousands of people who read them because several volumes are published every month. For instance, about twenty-five volumes came to us this spring. It is our purpose to call attention to a few of these. It is impossible to give an extended review of each, but this is not necessary as most all of the preachers are widely known and the announcement that a volume of sermons has come from them is enough. The first on our table is "The Healing Shadow," by Bishop Quayle. These sermons touch upon every phase of the Christian life, and are pervaded with that glowing imagination and insight into things of the spirit that characterize Bishop Quayle's preaching. He is a poet as well as a prophet. The multitudes everywhere hang upon his words. Many will find great satisfaction in this book.

THE POT OF GOLD

By GEORGE CLARKE PECK. *The Abingdon Press, New York.* \$1.25.

This is not really a volume of sermons but is a collection of essays. Dr. Peck, while making his reputation as one of the most distinguished preachers in the Methodist Episcopal Church, took up the habit of writing essays. His volume "Cross-Lots," has become a classic and "Side-Stepping Saints" is being almost as widely read. So, while Dr. Peck started essay writing as an avocation now that has become the vocation and preaching almost the avocation. The essays are on such subjects as, "Worry as an Asset" (a very original essay by the way, with lots of truth in it), "My Cake," "Dusting the Chair," "The Light in the Window" and "That Old Chimney of Mine."

A MONEYLESS MAGNATE, AND OTHER ESSAYS

By FREDERICK F. SHANNON. *George H. Doran Company, New York.* \$1.50.

Dr. Shannon has come to be one of the most outstanding preachers in the country. A large regular congregation hears him every Sunday in his church in Chicago and hundreds of visitors to the city seek him out. He has been publishing his sermons regularly and one volume which comes to our desk just as we are writing called "The Country Faith" is a collection of summer sermons evidently preached in some rural church during vacation time, on the teachings of nature. It is a collection of beautiful sermons and is as full of poetry as it is of prophecy. "A Moneyless Magnate" is a collection of essays rather departing from the usual sermon style; and yet all of them deal with the greatest phases of religious experience, although some are in lighter vein. There are also biographical sketches of Phillips Brooks, Henry Ward Beecher and Mr. Bryan which are rather interesting.

NIGHT SCENES OF SCRIPTURE

By REV. NORMAN MACLEOD CAIE. *George H. Doran Company, New York.* \$1.25.

This volume of sermons introduces a new preacher to America. Mr. Caie is becoming one of the most popular preachers in the Church of Scotland. Professor James Moffatt considers him a man of a great deal of power, imagination and effectiveness as a preacher. These sermons deal with the famous and dramatic night scenes of the Bible, such as Jacob wrestling with the angel, and Nicodemus coming to Christ by night. There are fourteen of these sermons. They are very rich in literary allusion and contain some beautiful and rather unknown poems. Accompanying this volume comes another smaller volume of sermons "Seven Deadly Sins," also from the Doran Company (price \$1), which deal with what one might call the cardinal sins, Pride, Envy, Anger, Sloth, Anger, Gluttony, Sensuality. They are really studies of how great men have met these sins and overcome them.

THE RELIGION OF MAIN STREET

By REV. PERCY STICKNEY GRANT. *American Library Service, New York.* \$1.50.

Everybody has been interested in the case of Dr. Percy Stickney Grant ever since his famous sermon in which he referred to the relation of Christ to God and for a time his sermons have been reported in full in the New York papers. This volume contains ten of these sermons including the one mentioned above. The others are "Shall We Consecrate the Churches?" "Beneath the Surfaces," "Old and Young," "Should Liberalism be Generally Taught?" "The Religion of Main Street," "A Firmer Foundation of Christianity," and "Do We Need a New Religion?" The book also contains the Bishop's two letters to Dr. Grant and Dr. Grant's famous reply. It is good to have these sermons bound together, not only are they interesting as revealing a trend of thought pervading in the Church to-day, but also it is valuable as a sort of history of a movement which has excited more interest than almost any accusations of heresy for many years.

THE ARMOR OF YOUTH

By WALTER RUSSELL BOWIE, D.D. *Fleming H. Revell Company, New York.* \$1.25.

Although this is a volume of sermons for young folks, a great many older people will like to read them, not only because of their acquaintance with Dr. Bowie, and their recognition of his charm in speaking to children, but because he has been called to the rectorship of the old, famous Grace Church, New York City. These talks to children are really of a very high order, full of imagination—beautiful things for the mother to read to the children at evening time.

THE REVIVAL OF WONDER, AND OTHER ADDRESSES

By REV. MALCOLM JAMES McLEOD, D.D. *Fleming H. Revell Company, New York.* \$1.25.

Dr. McLeod has also departed from his usual volume of sermons and has given us a collection of sixteen addresses

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that he has delivered on many occasions in many places. Under such topics as "The Revival of Wonder," "The Funeral of God," "Millionaires," "The Devil of Fear," "The Religion That Everybody Believes," and "Because I Love America," we have a fervid plea for lifting the whole of our social and national life onto a much higher plane and also a plea for a return to some of the old simplicity of living which usually accompanies high thinking, which we seem to have lost to a certain degree in our day.

JACK-IN-THE-PULPIT

By AVERY A. SHAW. *The Judson Press, Philadelphia.* \$1.

Here is another volume of children's sermons by one who has made a great reputation in preaching to youngsters. They are short, and each one is a living picture. The older people in the congregation were so interested in these sermons that they insisted that Dr. Shaw collect them in book form and here they are as interesting as any of the best sellers.

THE BUSINESS OF LIVING

By L. D. ANDERSON. *George H. Doran Company, New York.* \$1.60.

These sermons and essays deal with the every-day business of living. There are such topics as "Life Capital," "Life Conservation," "Insurance for the Next World and This," and each one is suggestive and interesting.

TO START THE DAY

By REV. JOHN TIMOTHY STONE. *Fleming H. Revell Company, New York.* \$1.50.

This is not a volume of sermons, but is it a devotional book containing for each day, a Scripture verse and a short poem. The book is edited by Dr. Stone and the captions which sum up the verse in one sentence are of course, his. A good companion to take with one to the seashore. It is a fine thing to begin each day with this one word with God.

CLARION CALLS FROM CAPITOL HILL

By HON. WILLIAM D. UPSHAW. *Fleming H. Revell Company, New York.* \$1.50.

Congressman Upshaw has gone up and down the United States attracting great crowds everywhere, pleading for a sober nation, but not only has he been one of the prophets of the new temperance movement, but he has been a preacher of Americanism and of justice to the oppressed. There has been a large demand for these various addresses and the Revell Company have rendered a real service in bringing twenty of them together. There is much valuable information as to certain conditions in the United States and above all there is a real passion for pure, honorable manhood.

THE FIFTH HORSEMAN, AND OTHER SERMONS

By ROBERT HUGH MORRIS. *Fleming H. Revell Company, New York.* \$1.25.

These sermons are particularly notable for their emphasis upon the old words of grace, sin, judgment, repentance, incarnation, atonement, redemption, sacrifice, faith and the

eternal life. They are a call to the old gospel, but the old gospel brought into close contact in a most helpful way with our most modern deeds.

GOD'S WILL FOR THE WORLD

By HENRY B. WILSON, B.D. *E. P. Dutton Company, New York.* \$1.50.

This is a refutation of the popular interpretation of the phrase, "Thy will be done." Mr. Wilson contends that this phrase has too often meant a despairing resignation to whatever comes to one in life. He shows that it does not mean this at all. That it is a glad, vigorous enthusiastic enrolment of one's self on the side of God in the great work he has in hand and is really a shout of triumphant victory because one is linked to the will of God.

LEARN TO LIVE

By REV. DANIEL A. POLING. *Fleming H. Revell Company, New York.* \$1.50.

This is a volume of sixteen short talks, many of which we judge have been given before great groups of Christian Endeavorers to whom Dr. Poling has been a leader for many years. It is interesting to remember that Dr. Poling has just been made full pastor of the Marble Collegiate Church in New York City in association with Dr. Burrell. This arrangement probably means that Dr. Poling will continue to be pastor when Dr. Burrell retires from the pulpit. The talks are very direct and suggestive.

PROSPERITY, HOW TO ATTRACT IT

By ORISON SWETT MARDEN. *Success Magazine Corporation, New York.* \$1.75.

Mr. Marden's list of books for young people has become so long that they are numbered by his years. One picks the last book up, feeling that he cannot have said anything new and yet he always seems to. This little book on prosperity is really very fresh and stimulating, dealing with such subjects as "The Law of Attraction," and "Establishing the Creative Consciousness," and "How to Increase Your Ability." It is a good book for any boy to read and ponder, or any man for that matter.

Some Religious Problems

RELIGIOUS PERPLEXITIES

By L. P. JACKS, D.D., LL.D., *Principal of Manchester College, Oxford.* *The George H. Doran Company, New York.* \$1.

This interesting and stimulating book is the substance of three lectures given by invitation of the Hibbert Trustees in Manchester, Liverpool, Birmingham and other cities. The three topics treated as The Source of Perplexity; Religious Perplexity in General; Perplexity in the Christian Religion. The book starts with the origin of all perplexity, namely that of self. We are more perplexed about ourselves, what we are, what are we here for anyhow, what is the meaning of our life, than we are about God. If we can answer this question we will be ready to believe in God. The first question is: Why does God need man? If He does not need him why did He create him. The way to get rid of religious perplex-

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ity is to test the universe in every direction. There is a distinct resemblance to James's doctrine of the will to believe here, of Christ's teaching, for that matter, the oldest pragmatic doctrine of them all: He that will do the will of God shall know of the doctrine. The final conclusion is that Jesus seems universally to have led all who have yielded themselves to Him into light, that the best thing the perplexed Christian can do is to cease worrying about his doctrinal, philosophical and metaphysical perplexities and follow Jesus. But following Christ is more than accepting his teachings. It is a superb loyalty to Him as Lord and Master of one's life. It is a very stimulating little book.

LIBERALISM, MODERNISM AND TRADITION

By REV. O. C. QUICK, M.A. *Longman's, Green and Company, New York.* \$2.50.

The Canon of Newcastle in these Bishop Paddock lectures for 1922 begins by describing Liberal Protestantism, Catholic and Evolutionary Modernism and Traditionalism and then turns "to essay that much more presumptuous and difficult task of determining . . . in what consists . . . the really permanent element in the Christian revelation which ought to be recognized as the one basis for every structure of Christian theology.

Here he makes two assumptions: "(1) That the Gospel according to St. Mark and the passages common to Matthew and Luke present on the whole an authentic account of our Lord's life and teaching; (2) that in the Acts and Epistles we have on the whole a true picture of the beliefs and practices of the first and, in part, of the second generation of Christians."

On this basis he comes to the conclusion "that the primary datum of Christianity is not just the life of Jesus taken by itself, nor the mere genesis of a new religious idea embodied in a society, but essentially the effect of the historic life of Jesus on the life of the Christian community, which effect is inseparable from the continued life and Spiritual presence of Jesus himself as the Church's head." And further that the doctrine of the two natures of Christ as defined at Chalcedon "is just a form or mould for Christology. Up to a point it is a permanent and necessary form."

Canon Quick believes that the critical work on the documents of the Bible is complete in the main issues and declares: "The historical problem of the Bible must give way to the doctrinal problem of the creeds as the center of gravity in Christian thought."

"Origin and tradition must make their full contributions to the whole no less than the latest discoveries of the contemporary mind. And having taken our stand on this fundamental Catholicism we can then admit also the principle of Protestantism as a subordinate element which we are bound to preserve." A little later Canon Quick describes the basis on which this union is possible: "The union of Catholicism and Protestantism can only be found in the religion of the Resurrection through the Cross, and that again is the religion of Him who died on Calvary and rose again to give His Spirit to His Church. We must be loyal to the sacramental gospel of the resurrection. There is not, nor ever can be, any other hope for mankind.

Within its limits which are very clearly stated ("neither to restate or state any Christology, but to define the empirical data of Christianity from which all Christologies should start"), the book performs a genuine service in the present crisis of the Church.

Canon Quick is just and fair in his appraisals. The sketch of Liberal Protestantism with which he begins is a valuable appreciation both of its limitations and its great services to the cause of modern Christianity.

Social Studies

THE MEANING OF CHILD LABOR

By RAYMOND D. FULLER. *The A. C. McClurg Company, Chicago.* \$1.

Mr. Fuller has previously written on child labor, having been identified with the National Child Labor Committee and being one of the authors of their recent volume, "Rural Child Labor." This volume is a comprehensive statement which touches on the important phases of child labor, giving two chapters to the influence of child labor on schools, one excellent chapter on some costs of child labor, and a chapter each to Federal and State legislation on the topic.

THE RUSSIAN IMMIGRANT

By JEROME DAVIS. *The Macmillan Company, New York.* \$1.50.

Mr. Davis, who is now Assistant Professor of Sociology at Dartmouth College, has given recent years to a thorough study of the Russians in America. He has assembled a vast amount of interesting data. In the main Mr. Davis's presentation shows the lack of assimilation, that the melting pot has not been melting. Studies of other immigrant groups come to the same conclusion. America is only a crude melting pot, at best. The whole matter is put squarely before us in a quotation from an unpublished address by Rabbi Stephen S. Wise: "I would have America either shut out foreigners or take them in, not leave them dangling in spirit at our doors, physically admitted to, but spiritually excluded from, the life of the Republic."

PACEMAKERS IN FARMERS' CO-OPERATION

By BENSON Y. LANDIS, with a foreword by DR. WARREN H. WILSON. *From Home Lands, 156 Fifth Avenue, New York.* 15 cents.

This monograph presents a bird's-eye picture of the extent to which farmers' co-operation is developing throughout the United States. In the words of the author the purposes of this study "are to give a comprehensive account of the present extent of farmers' co-operative enterprise, to explain various types of organizations and methods used; to tell the stories of successful local and federated co-operatives, to estimate the full significance of this important and rapidly growing movement. It includes the first extensive survey of local co-operatives covering organizations in 202 representative counties in forty-four States. It is a narrative of some of the very recent efforts as well as the older tested organizations. Interest is solely in co-operation among farmers in buying, selling and other steps, the distribution of supplies and produce."

This pamphlet is of particular importance at this time. For the last two or three years the farm problem has been one of the most acute economic and industrial questions in America. Because of the unprecedented decline in the price of farm products, the purchasing power of the farmer was cut in half. To-day business men all over the country are asking themselves, "When will the farmer come back into the market as a large buyer of farm implements, fertilizers, automobiles, tractors and other merchandise?" Indeed it is a question whether the real prosperity of the United States does not wait upon such a revival in purchasing power on the part of our agricultural population. Mr. Landis' monograph shows not only the rapid strides which have been made in co-operative marketing during these last few years, but points to possibilities of further developments along these same lines. At present farming appears to be an extra hazardous occupation. The farmers' co-operative movement should be a stabilizing

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influence which should tend to make the nation's economic machinery run more smoothly. Nowhere else in as compact shape is there a better summary of the development and present status of the co-operative movement.

Religious Education

THE CHILD IN HIS WORLD

By PAUL PATTON FARIS and J. GERTRUDE HUTTON. *The Presbyterian Board of Publication*. \$1.25.

This is the Board's Junior Department course for Vacation Schools for 1923, and shows an advance towards securing participation of the pupils in school organization and activities. An interesting plan for school organization is suggested on page thirty-one. Hand-work lessons, prepared by Miss Hutton, correlated with the Bible work, and aim to be "ways by which the pupils may be led to express the principles they are acquiring in the daily life of the school." About the Bible material a skilled teacher makes the following suggestions: "There seem to be no definite directions as to steps in a well-organized lesson plan. For that reason a splendid book may prove to be uninteresting if an unskilled teacher attempts to give over the lessons just as written. The book would have been stronger, also, had more provision been made for reviews and drills." Sometimes a too literal and non-symbolical rendering of Old Testament stories, as for example, the story of Samson's hair, would leave a doubt in the mind of the thinking pupil. The point about Samson's hair, of course, is that it was the sign of the purity and self-control in which as a Nazarite he had been brought up. The themes for each week are in general well chosen.

THE CHILD AND AMERICA'S FUTURE

By JAY S. STOWELL. *The Council of Women for Home Missions and the Missionary Education Movement*. Cloth 75 cents; paper 50 cents.

The two subjects for mission study for the autumn and winter of 1923-4 are Japan and the home, as for 1924-5 they are to be China and race relationships. This book is the more popular of the two on the home for seniors, Dr. Finley's being slightly more advanced. Mr. Stowell brings to the task of preparing it unusual qualifications, for he has been board secretary, church school worker, and teacher in the public schools. This is an excellent book to read to find out what leaders among the public school teachers are thinking. It is also a good one to put into the hands of public school teachers to show what church leaders are thinking. The first chapter is based on Kidd's well-known sentence about the possibility of altering human life throughout the world in a single generation by reaching the young. This statement the author illustrates by Falk's new Germany, the new Japan, the sudden rise of prohibition feeling in America, the cigarette drive in the war, and the corn-club movement in the South. In his last chapter the author picks out seven ways in which America in the future is to be different, and it would be an interesting task to make one's own list first and then compare it with his. Young people's societies will find this volume of even more interest than most mission study books, because it is so closely connected with the public schools, which they know well. The Missionary Education Movement is doing the churches rare service in providing books of this kind and training leaders to teach them.

Novels

THE LAST OF THE VIKINGS

By JOHAN BOJER. *The Century Company, New York*. \$2.

ONE OF OURS

By WILLA CATHER. *Alfred A. Knopf, New York*. \$1.75.

UNDER A THOUSAND EYES

By FLORENCE LIVINGSTON. *The Cosmopolitan Book Corporation, New York*. \$2.

THE WOODS RIDER

By FRANK POLLOCK. *The Century Company, New York*. \$1.75.

ROBIN

By FRANCES HODGSON BURNETT. *Frederick A. Stokes Company, New York*. \$2.

Among this group of recent novels the outstanding one, we think, is the first by the great Scandinavian novelist, Johan Bojer. He himself went with the "Lofoten" boats to fish and he brings to the writing of this novel about Lofoten fishermen, as to his others, great experiences to enforce his vivid descriptions. The people of a Scandinavian fishing village, with their trials and adventures, really make up the story of this book, which is much more a tale of adventure than of romance.

"One of Ours," by Willa Cather, is a story of the Middle West during war time. Particularly interesting is the graphic portrayal of home life on the farm. The theme is an unhappy marriage and the book throws a good deal of light on incompatibility which is undoubtedly emerging as an ever-present cause of marital unhappiness.

"Under a Thousand Eyes" is a conventional but fairly interesting story with the setting in a Vermont village. It plays up the traditional heartless mortgage holder, and has a deep human appeal in some of the incidents.

"The Woods Rider" is a narrative of adventure mainly dealing with the pine country of the South. It may be read for entertainment only.

"Robin" is a dramatic war story with a clever plot, which may make many weep, but which we can only describe as in general rather sentimental.

Miscellaneous

MEMORIES OF TRAVEL

By JAMES BRYCE. *The Macmillan Company, New York*. \$2.50.

This is the last book written by James Bryce. The author was a great traveler and had the habit of making extensive notes. The observations herein recorded remind one of the painstaking and striking pages of the best of Darwin's travel sketches. The comparative grandeur of Iceland, Poland, Hungary, the Southern Pacific Islands, the Altai Mountains and North America is set forth in charming style. Lord Bryce is known in this country as the author of "The Amer-

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ican Commonwealth"—the best book on American institutions ever written. He is known and loved as well on account of the work he did in fostering friendship between Great Britain and America while Ambassador to this country. Few are the people here, however, who know him as one of the great lovers of nature. To a multitude this posthumous work will proclaim the author as a mountain-climber for the first time. There are surprises awaiting American readers. The famous Pike's Peak in Colorado, he says, is "a singularly tame and featureless object." But, on the other hand, it is his judgment that "neither Europe nor Asia nor South America has a prospect in which sea and woods and snow mountains are so united in a landscape as in the view from Puget Sound of the great peaks that rise like white towers above the dark green forests of the Cascade Range, nor any valley gorges wilder than those of the Rockies, more beautiful than those of the Sierra Nevada. And in richness of colors, whether we think of the autumn woods of Maine or the rocks of the Western Canyons, America is pre-eminent."

ROOSEVELT AS THE POETS SAW HIM

Edited by CHARLES HANSON TOWNE, assisted by CLARA THACKERAY HILLMAN. Introduction by MRS. CORINNE ROOSEVELT ROBINSON. Charles Scribner's Sons, New York. \$1.50.

No man in America since Lincoln has had a stronger personal hold on public opinion than Roosevelt. Nor has any man had just the same claim to almost universal popularity which Roosevelt has. It was therefore an inspired thought for two poets, Charles Hanson Towne and Roosevelt's sister, Mrs. Corinne Roosevelt Robinson, to assemble this volume of poetry concerning that great American. And it was a further sign of their good judgment that they should include in this book not only elegiac poems, but verses of all sorts, upon every aspect of Roosevelt's career. Mrs. Robinson's introduction tells the truth simply: "If one should read this collection, and nothing more, one could still get a comprehensive idea of the love of the people for this man of manifold and generous activities." All kinds of verses are here, from the solemn and weighty word of serious poetry, to the flashing, ragged anonymous ballad. Here are glimpses of Roosevelt and America in the Spanish War, in the World War, when Roosevelt was President, when he made that triumphal journey around the world so like and so unlike to Grant's famous world journey. Here is Katherine Lee Bates's fine poem on "Roosevelt's Guest," referring to Booker T. Washington's lunching with the President at the White House; and Wallace Irwin's exuberant "Ballad of Sagamore Hill;" and Jefferson Toombs's whimsically pathetic "Missing:"

"I lay down my fresh morning paper,
I drop it at once from my hand;
No thrilling account of his caper
Appears there to stir up the land,
There's nothing on roses or rabies,
There's nothing on taxes or teeth,
There's nothing on ballots or babies,
No sword is a-clank in its sheath—
It makes me feel terribly solemn;
No longer he fills the first column."

Amelia Josephine Burr has written a magnificently simple poem in "Mr. Valiant Passes Over." It is most moving to observe how closely the memory of Roosevelt is entwined with the thought of great religious characters in the Bible and elsewhere. Rudyard Kipling's noble tribute "Great-Heart" is included:

"Concerning brave Captains
Our age hath made known
For all men to honor,
One standeth alone,
Of whom, o'er both oceans

Both peoples may say:
'Our realm is diminished
With Great-Heart away.'"

The heat of his spirit
Struck warm through all lands;
For he loved such as showed
'Emselves men of their hands;
In love, as in hate,
Paying home to the last . . .
But our world is none the kinder
Now Great-Heart hath passed!"

The book fittingly closes with Mrs. Robinson's lyric memorial "Sagamore." Read this volume and feel again the surging strength of this revered and beloved personality.

Religious

MATTER AND SPIRIT

By JAMES BISSETT PRATT, Professor of Philosophy at Williams College. The Macmillan Company, New York. \$1.50.

This volume consists of an elaboration of lectures delivered at the Yale Divinity School in 1922. There is hardly space to enter into an extended discussion of most of the interesting material in the book. We confine ourselves to indicating some of Professor Pratt's contentions and conclusions in his last chapter on "The Consequences of Dualism in Morality and Religion." In the course of it he contends that the times call for a philosophy which shall be "frankly and thoroughly dualistic, a recognition of the fact to which unspoiled experience seems so plainly to point, *that the world of matter and the world of spirit are not made of the same stuff.*" (Italics ours). Turning to the teachings of the religions of the world, Islam, Professor Pratt claims, is frankly and cruelly dualistic. It is at the heart of Zoroastrianism. "Wherever you find Buddhism you will find a recognition of the struggle between the spirit and the flesh." In Hinduism he finds elements to make somewhat the same claim. "The religion of Ancient Israel is frankly and naively dualistic." And "the dualistic view was as a matter of course taken over into Christianity." The book is very interesting and stimulating, especially this last chapter which contends, for instance, that "if we accept the dualistic philosophy, this much at least we know: that the supernatural realm exists, because you and I are members of it." "Beloved, now are we the sons of God."

JESUS OF NAZARETH

A Biography by JOHN MARK. D. Appleton and Company, New York. \$1.

The unknown editor of this book takes the author of the second gospel as the "John whose surname was Mark" (Acts 15:37), the companion of Barnabas when he sailed for Cyprus on his second missionary journey. With this title, the editor then presents the Gospel according to Mark as he thinks it would be written for the twentieth century instead of the first.

THE POET'S LIFE OF CHRIST

Compiled, arranged and decorated by NORMAN AULT. The Oxford University Press, New York City. \$3.25.

This is an exceedingly valuable collection of almost seven

THE LITERARY SUPPLEMENT

hundred poems about Jesus. It is an anthology of poems ranging over almost seven centuries, between the years 1350 and 1922. The arrangement is first chronological and then topical. Some of the divisions are: The Birth, Childhood, He that Should Come, The Sermon on the Mount, In Galilee, In Divers Places, and He Taught Them, Despised and Rejected, etc. In going through the book one is impressed by the number of authors and by the great value of a book containing this large number of carefully classified poems. Through a book like this one learns how many of the great poets of England wrote about some phase of the life of Jesus.

COMPLETE CONCORDANCE TO THE AMERICAN STANDARD BIBLE

By M. C. HAZARD, Ph. D. *Thomas Nelson and Sons, New York.* \$5.

This is the first complete concordance to the American Standard Bible that has been made and as such it is an indispensable tool for the library of the preacher and Sunday-school teacher. The book is carefully and simply printed on thin paper, so that it is not so bulky as the old concordances. It has also many other advantages, as, for example, the pronunciation and meaning of proper names of persons and places, and brief notes of biographical and geographical information. Other features of the book include the omission of certain prepositions and other unimportant words (a list of which is given at the beginning of the volume), and the use of simple and obvious abbreviations, all of which perform the valuable service of making the book convenient in size. Again, when a number of individuals have the same name (as so often occurs in the Bible), the references are grouped under the separate individuals, so that the searcher is saved the job of turning up all the Bible references to find out which refer to the particular individual in whom he is interested. The use of sub-divisions is another great labor-saving device for the Bible student. Thus time and patience in wading through a mass of unrelated items are saved and the reference desired may be found with the greatest possible degree of promptness. We are glad to recommend this excellently prepared concordance, for we are certain that its use will make for a more accurate and a more interesting use of the Bible by both preachers and teachers.

CONTACTS WITH NON-CHRISTIAN CULTURES

By DANIEL JOHNSON FLEMING. *George H. Doran Company, New York.* \$2.

This is one of the most fascinating books on the foreign missionary problem we have read for a long time. It does indeed "give an insight into certain features of the missionary task which are not ordinarily found in missionary literature."

Under eight headings are gathered together an extraordinary variety of missionary problems succinctly stated and with a brief and suggestive outline of discussion following the statement of each group of "cases." Evidently Professor Fleming believes in the Socratic method of education. The first heading includes "Matters of Doubtful Expediency" and begins with a section of "Survivals of Superstition among Christians."

If any one thinks that missionaries do not need all the mind power, the tactfulness, the devotion and conviction that is possible let him read this book! Here, for example, is the Oriental dread of the "evil eye" made vivid: "One young missionary, just out from America, passed his cook's boy in the compound, stroked his head in an affectionate way, and said some word of praise. The next day the child took smallpox, and it was years before that missionary lived down the effects of that innocent mistake."

Here are the perplexity arising over the dislike of many peoples for western ways, the problems of the Christian family, difficulties concerning the use of idols as ornaments, the complications of polygamy, the puzzles in regard to the administration of baptism—all illustrated by instance after instance taken directly from missionary records. "In many instances," says Professor Fleming, "there is no absolutely right or absolutely wrong answer."

Such a book as this sheds a flood of light on what Christianity really is, not only for those going to the foreign field, but for those working in our own country. Most of us do not realize what creatures of habit we are and how doubtful many of our own ways must appear when fearlessly faced in the light of the universal Gospel.

An index and an arrangement of the matters treated under the headings of "economic," "law," "sociology," etc., and again under the various countries discussed makes the book available for study from every angle.

THE REDMAN IN THE UNITED STATES: AN INTIMATE STUDY OF THE SOCIAL, ECONOMIC AND RELIGIOUS LIFE OF THE AMERICAN INDIAN

Made under the direction of G. E. E. LINDQUIST. *George H. Doran Company, New York City, for the Committee on Social and Religious Surveys.* \$3.50.

The work of making this exhaustive survey of the American Indian has been throughout under the direction of G. E. E. Lindquist, who for years has been prominent in Y. M. C. A. work among the Indians and who was released for this study by the International Committee of the Young Men's Christian Association. The survey and the presentation of its results have taken, all told, the better part of three years. In the course of the work all of the 161 reservations of the United States received a personal visit from one or another of the group of Indian experts who assisted in making the survey, while the study has also covered innumerable scattered bands of Indians dotted here and there about the country. The result is a handsome volume of 464 pages with some sixty illustrations and maps. The book is divided into two parts. The first part, dealing in general terms with the Indian problem in the United States, particularly from the point of view of missionary and educational endeavor, gives sufficient background to enable the general reader to obtain a fair grasp of the situation. The second part deals specifically with the results of the surveys. The chapters are divided geographically and each reservation or Indian band receives individual treatment. In the appendices is found such information as, for instance, complete statistics of all Protestant missions to Indians in the United States, tabulations of Roman Catholic and other work among the Indians, synopses of educational institutions and a very complete bibliography.

Thirty-four members of a Negro theatrical company took passage for England on the Cunarder Albania not long ago. Certain of the white passengers protested to the captain against eating in the same room with the Negroes. He compromised by putting up screens in the dining room between the two races. But after two days on board, the Negro performers had made themselves so popular by their part in the ship's concert that their white fellow passengers changed their attitude, and some of them even apologized for their previous conduct. After all, even the colored man ultimately is going to be rated everywhere by what he can do and what he is and not by his complexion.

Prodigal Daughters*

By Joseph Hocking

INSTALLMENT XVII.

When Miss Honeywood left, however, the girl found herself in a very unsettled frame of mind. Miss Statham's words haunted her. Of what use, after all, was the freedom she had gained? It was not as though she had no home and was obliged to live as she was doing. Had that been the case she thought she could have been tolerably content; but in spite of everything, the thought of home made a strong appeal to her. She could not help remembering what Miss Statham had said about her father. Yes, in a way she was proud of him. He might be a little puritanical, but he was a gentleman still, a gentleman of the highest order. He was lovable, too. In her antagonism to his restrictions she had declared she had not a particle of affection for him, but as she sat thinking about him that morning something seemed to rise up in her heart, something which she could not understand.

Not that she intended to go back. Her pride, if nothing else, forbade that. She could not conceive herself confessing that she had made a mistake. And yet, and yet—Where was Rod Ravenscroft? she wondered. Since that morning after the awful night which she still shuddered to think about she had never seen him, never heard of him. Of course, he had forgotten her. Probably he had become engaged to that girl she had seen him with on Hampstead Heath, or if not her, another. Oh, what a fool, what a blind fool she had been! Her heart ached at the thought of living her life without him, and yet she would have to.

Suppose she should succeed even as Miss Statham had succeeded, and suppose she were to receive a salary sufficient to enable her to live amidst such surroundings as Miss Statham lived—what then?

Then the other side rose up before her. After all, marriage was a sordid, miserable thing, and men in the main were brutes. Peggy had married the man she said she loved—yet think of her spending her life with such a creature as Barnes! Think of the intimate associations which a wife must have with such a husband! The thought was nauseous. And all men were essentially the same. Mean, selfish, mere animals, who looked upon women as their playthings. No, on the whole, she was glad of what she had done. She, Eleanor Trelawney, could never become the orthodox wife. She could never submit to a lifetime association with any man, even although her heart were at that moment aching for Rod Ravenscroft.

She took a book from a shelf and tried to read, but the thing would not hold her attention; she found her mind wandering. What was Peggy doing? she wondered. The

child's misery had saddened her, and she instinctively felt how Peggy loathed the thought of going back to Primrose Terrace. She herself became heavy-hearted and miserable at the thought of it.

She threw aside the book. She could not stay indoors. But where could she go? The day was a wild and stormy one, and the dark clouds which had swept across the sky were in accord with her feelings.

Yes, she felt anxious about Peggy. Somehow or another she was possessed with the idea that all was not right, that something more than ordinary had happened. She remembered, half with a laugh of amusement and half with a feeling of disgust, her experiences at Primrose Terrace, and she could not think of going there again. All the same, when afternoon came she made her way towards the tube that would take her to Camden Town. Yes, she felt she must go. She wanted to assure herself that no harm had happened to her sister.

A little later she stood at the door of 13 Primrose Terrace, and knocked. There was no reply. She knocked again and again, still there was no answer. The house was empty. What could it mean? She was about to turn away when the door of the adjoining house was opened.

"You want to see Mrs. Barnes?" asked a slatternly woman.

"I want to see young Mrs. Barnes, yes."

"Well, she ain't here. Mrs. Barnes and the girls are gone away for a bit of an 'oliday. Where Jim Barnes is I don't know. Are you the sister of the young lady what married Jim Barnes?"

"Yes."

"Well, then you can't see 'er," and the woman laughed meaningly.

"I don't understand," said Eleanor. "Is there anything wrong?"

"It is not for me to say nothink, although I am a next door neighbor; but perhaps I ought to tell you. Young Mrs. Barnes went out yesterday about 'alf-past one, and no sooner 'ad she gone than Mrs. Barnes and the girls left the 'ouse. Mrs. Barnes says to me, 'Mrs. Simpkins,' she says, 'me and the girls are going off for a bit of an 'oliday, and we shan't be back for a few days, while Jim is off on his 'own. If that young minx of a wife of his comes here knocking, as I expect she will, you can give her this letter. It will give her full explanation,' she says."

"But—but—What do you mean?" asked Eleanor.

"I'm telling you as fast as I can. I went out to the movies last night. Went out about eight and didn't come back until after ten. I 'adn't been back long when I 'eard the knocker of No. 13 going like anythink, so I just opened the door and there was your sister. It would seem that she

didn't know anything about Mrs. Barnes and the girls going away, for when I told her she seemed all stunned like. I giv her the note which Mrs. Barnes had left, and that's all; at least that's all I know for certain, although I've me thoughts. I ain't lived here for nothink. Mrs. Barnes 'ave told me a lot, she 'ave. More than once she says to me, 'Jim's wife may be a lady,' she says, 'and 'ave a lot of aristocratic connections,' she says, 'but she don't bring a penny with 'er, and Jim ain't going to stand 'er tantrums.' When she came 'ere first Mrs. Barnes kind of crowed it over me, and made out that she was superior to me, and was going to be invited to the general's 'ouse and all tht sort of thing; but I told 'er what I thought then, I did, and when I sees 'ow things were going on, and 'eard what the girls said, I was able to put two and two together, I was."

"But you gave my sister a note?"

"Yes, I give it to 'er just as it was giv to me. I'm a respectable woman, I am, and didn't open it, nor nothink."

"And she? What did she say?"

"She didn't say nothink. She seemed all stunned like, and as she 'ad never been friendly with me I just closed the door as soon as I give 'er the letter."

"Is that all you know?" asked Eleanor.

"Well, it is and it isn't. Just out of curiosity like, I opened the door again and watched 'er and I see 'er go down the steps and walk away by 'erself. She didn't seem to know where she was going or what she was doing. Then I see 'er stand under that lamp-post and read the letter I giv 'er. I watched 'er for two or three minutes while she stood there, and then she kind of staggered away."

"And is that all you know?"

"That's all I know. It wasn't my business, and she never even condescended to speak to me, so why should I trouble? But I 'ave me thoughts all the same."

Eleanor left Primrose Terrace almost frenzied with anxiety. She had heard enough to tell her the whole miserable story. What had happened was evident. But what had become of Peggy? Where had she gone? She had a few shillings in her pocket, she knew. She had given her some money herself. But where had she gone? What had she done? If the Barnes' door was closed against her, where could she go? Where had she passed the night?

The thought of Peggy wandering through the miserable streets of Camden Town late at night, homeless and friendless, was horrible to contemplate; and yet that was what must have happened to her!

Almost unconsciously she made her way back to St. Hildebrand's Mansions. She wanted to be alone. She wanted to think out the whole situation.

The thought was maddening. Peggy, her sister, to be placed in such an awful predicament! She, a young girl, to be homeless, friendless, deserted. She thought she saw the reason why Peggy had not come to her. She was too proud, too ashamed to confess the ghastly truth.

She dismissed the thought that Peggy had gone home to Hampstead with scarcely a moment's consideration. She remembered that her sister had said, only the previous night, that she could never go home again. But where was she? That was the thought which haunted her with ghastly persistency.

She made herself a cup of tea, and then, having hurriedly swallowed it, went out again. The room seemed to stifle her. Presently she found herself in Holborn. Sunday evening though it was, 'buses rushed thither and thither, while pedestrians thronged the sidewalks. Unheeding whither she went, she turned her face eastward and presently found her-

self in the city. She had no reason for going there; she simply followed a blind impulse. The traffic was much thinner here and she was able to think more calmly. As she walked the church bells began to ring. They were calling the people to worship. She had told herself again and again that that kind of thing had no meaning to her, that it had gone with a hundred other effete institutions; and yet these church bells had a meaning. All over the land they would be ringing, calling the people to prayer. There was something beautiful in the thought, in spite of everything. Why should one pray? And why was it that what people called religion still appealed to people when intellectually they had given up the creeds of their fathers? Of course, too, religion was associated with some ethical code, and after all, the best and the most thoughtful people in the world had declared their need of it. She, Eleanor Trelawney, was a living being, with all sorts of hopes and longings and desires. What was life after all? What did it mean? Was there anything after death?

Of what she saw and heard during her walk back to St. Hildebrand's Mansions she knew nothing, cared nothing. When she saw the great block of buildings, of which her little rooms formed a tiny part, she almost shuddered. It might be hours before Miss Honeywood would return. How could she bear to pass the time alone? She entered the vestibule with a heartache such as she thought she had never felt before, and then suddenly she started back like one afraid. The place was dimly lit and the man who attended the lift did not appear to be near, but she had a kind of consciousness that she was being watched.

"Eleanor! It is you, isn't it?"

It was Peggy's voice.

"Peggy!" the word was a gasp. "Is—is it you?"

"Yes!—can't you see?"

Then the flood-gates of Eleanor's heart were opened, and throwing her arms round her sister's neck she sobbed convulsively.

"Oh, thank God! Thank God!" she cried; but why she said it she did not know.

PEGGY PLEADS WITH ELEANOR.

THEY were seated alone in Eleanor's room. Peggy had thrown off her hat and jacket, while Eleanor looked at her again and again as if to assure herself that it was really her sister.

Perhaps she had not yet recovered from the experiences of the day, but she could not understand the look in Peggy's eyes. She had feared that some awful calamity had befallen her. Even now she was afraid of the revelations which might be made to her. That was why she wondered at the look of joy which she saw.

"Peggy, tell me!" she cried. "I don't know why it was, but I went up to that awful place to see you this afternoon, and the door was locked, and the woman in the next house told me such a horrible story! Tell me, where have you been? What has happened? What is the meaning of it all?"

"Don't you know?" cried Peggy. "But of course you don't—how could you? I forgot!"

And then the child poured out the miserable story of the past few months; told of the things about which she had, in the past, been silent; showed her sister her heart.

(To be continued)

COUNTRY CHURCH DEPARTMENT

Week-Day Religious Instruction in a Rural Community

By Rev. George H. Hobart

MORTON, in Monroe County, New York, is a distinctively rural community in the fruit belt of the western part of the State. This community has one church, Baptist, which has adapted itself to serve the religious needs of the entire community. The constituency to which it ministers in membership and congregation consists of nearly one hundred and twenty-five families. These are scattered over a territory of from ten to twelve square miles. In this territory there are six rural schools, one of which is a modern two-room building in the village of Morton. This general statement is given that it may be seen that we are thoroughly rural.

To serve its constituency the church has emphasized the need of religious education for the children, feeling that its greatest asset is the developing child life. In addition to the Sunday-school, week-day religious instruction is given in the district school in the village. Because of the difficulties involved work has not been attempted in any of the other schools.

This instruction is given to all the children in the school, those from the first to the third grade having a separate room and teacher, receiving it through stories told and read by the instructor; those in the fourth to the seventh grade receiving one hour of instruction each week with the pastor as teacher. All this instruction is given on school time, and owing to the fuel shortage is given at the school house this year, where last year the upper grades were at the church. Relative to the place of instruction, experience shows that all things considered the church is the more satisfactory place.

The method of procedure in opening the school was first to secure the co-operation of the teachers. This was gladly given, the schedule of studies being arranged to make an hour available for the older children. With this co-operation secured, the trustees were approached, and also the district superintendent, and here again a glad response was given. Teachers, trustees and superintendent saw the extreme value of such study and were ready at once to make it available for the children.

When the children were approached the response was spontaneous and hearty. It could not have been more hearty had they been invited to a picnic or a movie, and best of all, their enthusiasm has not abated in the least. So eager are they for the class period that they gladly give up recess periods and remain after school hours if for any reason the regular schedule of studies crowds into the religious instruction hour.

The last step was securing the consent of the parents. This was readily given with but two exceptions when we began our work a year ago, but this fall, with a better understanding of the work, we secured one hundred per cent. consent. The value of the work has been recognized by all the parents. They have seen that it is strictly undenominational,

thoroughly educational, and best of all, evangelical, giving the children a training in Christian principles, life and conduct and in Christian patriotism.

The solution of the problem of text books for the upper grades was not an easy matter. The teacher of the class felt that first of all the class ought to have a general working knowledge of the Bible and its early stories. No adequate text books for children from ten to thirteen covering the making of the Bible and the interpretation of its early stories could be found, so it was necessary to take standard texts in these fields and by reduction and combination suit the weekly lessons to the comprehension of the children. These lessons were copied into note books by the children, and after a study period recitations were heard. All through this course there was the keenest interest and the teacher was surprised to see the response of the children and their reaction relative to the facts imparted.

This course was given with the idea in mind of presenting the modern view of the Bible, *i.e.*, that it is the record of the developing religious life and comprehension of the Jewish race from its earliest traditions to the final and full revelation by Jesus, and then of its interpretation by the apostolic church. The purpose was to give the children a sure ground of faith in the Bible and its teachings so that when they pass on to high school and college they will have an intelligent faith in the Word of God that will find modern science and the Bible hand-maidens rather than antagonists.

This year we are studying the life of Christ and have found Course VI—The Great Leader—of the Keystone Graded Series, published by the Judson Press, an admirable text book. The book is easily adapted to the week-day work and is proving of exceeding interest to the children. A Bible has been provided for each child and all references given in the text are found by them. They take pride in finding and reading the verses and are at the same time becoming familiar with the books of the Bible and their location.

This is virgin soil for rural churches and pastors. Its cultivation will yield abundant harvests in the future. It not only makes possible the religious instruction, but gives the pastor an intimate week-day contact with the children that is invaluable, and it increases the respect of the children and their parents for the pastor and the church. Of course, this takes time, practically a day for the preparation and teaching, but to what greater task could a day be given?

Of necessity, the numbers in such a school will be small as compared with town and city, but numbers are not the consideration. The small group a rural pastor has is for him the best group in the world. Out of such groups come the nation's great leaders and thrice blessed is the rural pastor who will devote himself to a class of ten or twenty children, giving the best of his mind and heart.

International Sunday-School Lesson

July 22, 1923

Matthew, the Publican

MATTHEW 9:9-13; LUKE 5:27-32.

"I came not to call the righteous, but sinners."—Matt.9:13.

HOW can Jesus seem here to put the righteous so far away? The question is worth thinking about, not only that we may understand one of the sayings of our Lord, but also because to understand it we shall have to look at some of the most important aspects of the Christian life.

The first response that has been made to the problem is to say that he does not call the righteous because they have no need. "They that are whole have no need of a physician, but they that are sick." The restorative work cannot be done for those who need no restoration. But this does not get us very far. The testimony of Scripture and the experience of men agree that there are so such people. "None doeth good, no, not one." "All have sinned, and fall short of the glory of God." "If we say that we have no sin, we deceive ourselves, and the truth is not in us." The higher the attainment of a man, the greater is his awareness that the goal is not yet reached, that he needs assistance—a physician, if you will.

The second attempt to arrive at an understanding of this saying assumes that by the righteous Jesus means those who seem to themselves to be righteous, those who pride themselves on being righteous. There is very high authority for this translation, and here at least we are dealing with moral realities. If it is certain none is so good as not to need to be called, it is equally certain that those who seem to themselves to be righteous and are proud about it cannot be called. They are incapable of hearing, and if they did hear they could not understand. Those who think they know it all are the worst kind of people. Those who think they can do it precisely as it should be done are the worst possible co-workers.

With people of that kind Jesus had small success. It was not because he did not want to help them. It was because they were so hedged round with a barrier of pride that they did not let him get at them to help them. But with the opposite type Jesus has always been successful. Many of the historic formulations of the doctrines of the atonement may seem inadequate to you, but there is one fact that no intelligent person can escape—the immense power for good that Jesus has had for humble, conscious sinners. Looking into his face as he teaches of God and man and life, following Him as He goes about doing good, standing and gazing at His cross, hearing His words of mercy and of hope, feeling the greatness of His heart, ten thousand times ten thousand have been roused from their evil ways and moved out of sin into righteousness.

All this raises extremely important questions for our times. If the opportunity of Jesus to help depends so much on our being free from pride and having a consciousness of need, are there not ways in which we moderns are moving away from Him? The back-breaking burden of personal guilt so common a hundred years ago is not very common now. The typical attitude of our times may not be to thank God that we are not as other men, but it certainly is not to stand afar off and beat our breasts and cry, "Be merciful to me, a sinner." The sense of personal abasement so common in Christian biography is hardly intelligible to the youth of to-day.

And there is a reason back of all this mood. With great conviction we moderns approach men not to tell them how bad they are, but how good they were meant to be. We are fond of pointing out that the first step in the return of the prodigal was when he "came to himself." Our emphasis is not on original sin, but on original goodness. All this, true and wholesome and Christlike as I believe it to be, has betrayed too many of us into the self-righteousness which condemns religious hope to be still-born.

There is, however, yet a third angle from which this saying of our Lord is to be viewed. Remember. He had just been talking with the scribes and Pharisees, and that they used the terms "righteous" and "sinners" in a sense almost technical. They wanted to limit the use of the word "righteous" to their own cult. They thought of religion as a thing of rules—line upon line and precept upon precept. Its core was the Mosaic morality, but to this tradition had added inconceivable complexities until all details of dress and diet and manner were prescribed. Keep these rules and you are righteous. But those who do not or cannot keep them are sinners.

Now, when Jesus said, "I came not to call the righteous, but sinners," I think He meant more than that the self-complacent were folk with whom He could do nothing. I think He meant that the scribes and Pharisees were altogether on the wrong track. He meant that religion is not a matter of outward rules and precepts, but of inward disposition, and that until people feel this He is helpless to aid them. These legalists who reduce religion to mere good form, mere propriety, and to whom the expression, "It simply is not done, don't you know," is the worst condemnation that can be passed on any conduct, are so far off on a tangent that Jesus cannot do much but scold them. He cannot call them. They do not listen. They cannot understand.

So, when the social dictators of the city criticized Him for His genial, human ways that made Him break bread and be friends with publicans and sinners, He replied to them, or about them, "People don't take medicine unless they are sick. They don't take it unless they know that they are sick. I can't do anything for you very 'correct' people who think outward from a substitute for a chastened and sympathetic heart and are so interested in saving your own precious souls that you are quite willing the rest of my brethren be damned." But for those to whom religion was an inward attitude working outward to the control of all the life, a matter of walking humbly with God, of doing justice, of loving mercy, He had a glad call of sympathy and of divine assistance. For the man who had broken all the Mosaic law, but still hungered and thirsted after a real righteousness fed on a divine companionship, He had more hope than for the most correct member of Jerusalem's best society who was cold and untroubled at heart. If He walked our streets again His fellowship would not be for the self-righteous, the merely proper, who gather the garments of their respectability about them lest they touch some of the less fortunate, but for the troubled in spirit and in conscience, the yearners, the home-sick for larger and more useful ways of living, for He came "not to call the righteous, but sinners."

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FILMS A VITAL FACTOR IN WORCESTER CHURCH.

Motion pictures play an important part in the activities of the People's Church, Worcester, Massachusetts. Rev. J. L. Thomas has instituted a series of programs for young people every Monday afternoon. The children come directly from school to the church, where a balanced exhibition is arranged for their benefit. Films on athletics, animals, outdoor life and comedies are presented. A story teller and singing are introduced between reels. A charge of five cents is made which amply covers the actual cost of film rentals. The children are keenly in favor

of the programs and the average attendance is approximately one hundred and fifty.

Sunday evening services are also made attractive for the young people by using either a part or all of a Biblical narrative or lesson story. Typical films used on Sunday evenings are "From Manger to Cross," "The Story of Joseph" and "The Church with the Overshot Wheel." Post cards are sent out weekly, illustrated by cuts borrowed from the United Projector and Film Corporation, which also supplies the films.

Rev. Thomas says, "One of the happy results in this church of such services is the fact that in the last year over thirty young people have pledged themselves as followers of Jesus Christ and were received into membership in the church on Easter Sunday."

AN UNUSUAL GIFT

Mr. James H. Causey, of Denver, a prominent liberal churchman who is known to readers of Research Department publications as a leader of the church investigation of the tramway strike of 1920, has given a piece of property which, when all encumbrances are removed, will be worth \$1,500,000 to the University of Denver. The present equity represented in the gift is over three-quarters of a million. Its purpose is "to create international, social and industrial goodwill." It is announced that a department of social research is to be established which will attract students from other parts of the country. Mr. Causey has deeded the property outright to the university, and has specified only in a general way the purposes for which the gift is to be used. In addition to resident instruction, it is planned to create research fellowships to enable Colorado students to study abroad. The plan also includes extension teaching by American and European professors. Mr. Causey, who is a member of the board of trustees of the university, and Chancellor Harper will work out the details of the plan during the coming months. Mr. Causey's gift is not merely an overflowing of great wealth, but appears rather to be in line with a purpose on his part not to accumulate a fortune. It is the result of his own business enterprise of the last few years.

CATHOLIC INDUSTRIAL CONFERENCE

A bulletin of the National Catholic Welfare Council announces the second Industrial Conference under Catholic auspices to be held in Milwaukee this month. Several speakers of note are on the program, which is to represent a "cross section of all Catholics concerned with industrial problems, actively or theoretically." The bulletin says concerning the meeting: "This conference was instituted last winter for the purpose of bringing the simple principles of Christianity into industrial life—for the purpose

of making practical application of Pope Leo's 'Encyclical on the Condition of Labor.' . . . Although this is a new venture in the United States, it has many counterparts in European countries. American Catholics are backward in this field where they should, and with the co-operation of this new and much needed organization, may yet perhaps lead."

WOMEN DO HAVE MORE SENSE.

It is in weather like this that men have reason to admit and to envy the superior courage and wisdom of women in dressing themselves in accordance with the season. Nothing could be more absurd, in Summer, than the masculine habit of swatching the neck and its blood vessels in high and impervious collars. Men do it because they are the slaves of custom, while the sauer women wear no collars at all and cut away their dresses until their necks are exposed to such cooling breezes as the gods are kind enough to provide.

To be sure, a good many men, nowadays, have ignored the ancient proprieties to the extent of replacing the hard-boiled variety of shirts with those unstarched, but an imagined decree of respectability forces them, they think, still to wear collars and neckties, though both are as detrimental to health as to comfort. Some men do venture to wear "soft" collars, yet they have a sense of sin when they do it, and are ready to apologize at request.—*New York Times*.

BOOKS RECEIVED

Clarion Calls from Capitol Hill. By Hon. William D. Upshaw. Fleming H. Revell Company. \$1.50.
Christianity and Autosuggestion. By C. H. Brooks and Rev. E. Charles. Dodd, Mead and Company. \$1.25.
Sea-Change. By Muna Lee. Macmillan Company. \$1.50.
The Religious Experience of John Humphrey Noyes. By George W. Noyes. Macmillan Company. \$2.50.
Danger. By Ernest Poole. Macmillan Company. \$2.
The Moral Life of the Hebrews. By J. M. Powers Smith. University of Chicago Press. \$2.25.
Sunshine and Wattle Gold. By F. W. Norwood, D.D. H. R. Allenson, Ltd. \$1.50.
The Teachings of Jesus. By Ernest D. Burton. University of Chicago Press. \$2.
The Gowns of Christ. By Robert S. MacArthur, D.D. The Judson Press. \$1.75.
Toward the Understanding of Jesus. By V. G. Simkhovitch. Macmillan Company. 75 cents.
The Standard of Living. By Newell H. Cornish. Macmillan Company. \$2.
Adventures in Humanity. By William L. Stidger. George H. Doran Company. \$1.50.
Getting Into Your Life Work. By Harold M. Doherty. Abingdon Press. \$1.25.
The Soul of Abe Lincoln. By Bernie Babcock. J. B. Lippincott Company. \$2.
Henry Martyn, Composer of the Faith. By Constance E. Padwick. George H. Doran Company. \$1.50.
The Bible for School and Home. By Rev. J. Paterson Smyth. Vol. 1. George H. Doran Company. \$1.25.
One Hundred Best Sermons. By Rev. G. B. F. Hallock, D.D. George H. Doran Company. \$2.50.
The World Crisis. By Rt. Hon. Winston S. Churchill. Charles Scribner's Sons. \$6.50.
The Riverside New Testament. By William G. Ballantine, D.D. Houghton Mifflin Company. \$3.
The Daily Vacation Church School. By John E. Stout and James V. Thompson. Abingdon Press. 75 cents.
Knights of Service—Program Guide. By Marion O. Hawthorne. Abingdon Press. 75 cents.
Knights of Service. By Emerson O. Bradshaw. Abingdon Press. 85 cents.
The Speaker's Bible. By James Hastings, D.D., Editor. 50 cents.

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Did Jesus Mean It? By Frank Durward Adams. Universalist Publishing House.
 The City of Lilies. By Anthony Pryde and R. K. Wilkes. Robert M. McBride and Company. \$2.
 The Daughter of Adam. By Carra Harris. George H. Doran Company. \$1.75.
 Students in Mark's Gospel. By A. T. Robertson. George H. Doran Company. \$1.
 Men, Women and God. By A. Herbert Gray. George H. Doran Company. \$1.50.
 Problems that Perplex. By J. W. C. Ward. George H. Doran Company. \$1.50.
 Alexander Duff. By William Paton. George H. Doran Company. \$1.50.
 Recent Psychology in the Christian Religion. By Cyril E. Hudson. George H. Doran Company. \$1.35.
 The Mystical Quest of Christ. By Robert E. Horton. George H. Doran Company. \$3.
 The Spiritual Reconstruction of the World. By Joel Baer Lehman. Bethany Press.
 What Are the Fundamentals? By William H. P. Faunce. Pilgrim Press. 25 cents.
 Castle Conquer. By Padraic Colum. Macmillan Company.
 Sermons of the Gospels—Vol. 2. The Trinity Season. By E. P. Piatteichy. United Lutheran Publishing House. \$1.75.
 Wrecks Rebuilt—Other Evangelistic Sermons. By Walter Krumviede. United Lutheran Publishing House. \$1.
 The Sunday Problem. By the Committee on Moral and Social Welfare of the United Lutheran Church of America. United Lutheran Publishing House. 40 cents.
 Russellism—A Counterfeit Christianity. By Joseph Stump. United Lutheran Publishing House.
 The Heritage of the Child. By Laura Scherer Copenhaver. United Lutheran Publishing House.
 Japan on the Upward Trail. By William Axling. Missionary Education Movement. Cloth, 75 cents; paper, 50 cents.
 First Short Sermons by T. De Witt Talmadge. By May Talmadge. George H. Doran Company. \$1.50.
 The Story of the Hymns and Tunes. By Theron Brown and Hezekiah Butterworth. George H. Doran Company. \$2.25.
 The Pulpit and the Children. By Robert Hill. James Clarke and Company, Ltd. \$1.25.
 An Outlaw's Diary. By Cécile Tormay.
 The Hidden Word. By Archibald King. James Clarke and Company, Ltd. \$1.25.
 Credo Essays in Constructive Theology. By F. W. Aveling. James Clarke and Company, Ltd. \$2.
 The Image of God. By Edwin C. Sweetser, D.D. Fleming H. Revell Company.
 The Bible Class and the Community. By John A. Cross. Fleming H. Revell Company. \$1.25.
 The Prayer that Jesus Taught. By Thomas Chalmers Straus. The Stratford Company. \$1.25.
 The Sower. By H. Adye Prichard. E. P. Dutton and Company. \$2.
 Living at Our Best. By Mabel Hill. Abingdon Press. \$1.

AMERICAN DEMOCRACY

The discussion of the theme "Is Our Democracy Stagnant," by Frank I. Cobb, editor of the "New York World," in "Harper's" (New York), for June, is valuable as a candid critique of American government by an eminent journalist. Mr. Cobb observes that none of the nations that reorganized its government (or became self-governing) after the war followed the American plan of congressional government; rather they followed the British system of parliamentary government. The framers of the Constitution, he says, did not believe in democracy and endeavored to apportion the power so that no branch of the government should have too great influence, and each branch could act practically independently of the others. The principle of democracy was recognized only in the method of election to the House of Representatives. The Senate is "a constitutional manifestation of a rotten borough system." The method of election to the Senate so that the terms of only one-third expire at the same time as those of the House, and the fact that representation in the Senate has no relation to population have made government by minorities possible. The

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Constitution has become a "fetish" because for a long time the American government was the only "responsible expression of the principle of free institutions"; because it was the only government that claimed to rest on the consent of the governed and the only one in which average men had a chance to share. But actually the people have been trying to free themselves from the "shackles" of the Constitution. The nominating convention without constitutional authority has made the President's election a matter of popular vote, "established party government, and made the President ex-officio leader of his party in Congress," and is, in fact, "a government within a government." Very little has been done to improve Congress. The direct primary has made Congress irresponsible as well as unresponsive (which it always was), and has helped the growth of minority power. When the President and a majority of Congress are of different parties there is a deadlock and very little can be done. Under parliamentary government the responsibility cannot be thus shifted from one branch of government to another. A popular vote can always be secured on a single issue, and a parliamentary government can settle only one question at a time. The United States "in its mechanism of government holds fast to the eighteenth century. More than that, it refuses to concede that anything of general importance has been learned about the science of government since the eighteenth century, and prior to the French Revolution."

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AMERICAN PROHIBITION ABROAD

By William C. Allen

The following appeared in "The Mercury," of Durban, South Africa, under date of May 23, 1923. It is a leading newspaper of that country. Evidently this dispatch has been broadcasted:

RESULT OF PROHIBITION

Capetown, May 22 (Reuter).—The Hon. George Holden Tinkham, member of the Appropriation Committee of the American House of Representatives, who is making a special tour of outlying American Consular posts, interviewed by the "Argus" to-day regarding prohibition in the United States said: "Prohibition was adopted in the United States as a great moral reform, but it has resulted in a widespread disregard for law by all classes of citizens, paralysis of the administration of justice and gigantic official corruption. Murders and major crimes have increased greatly, and false statements of prohibitionists are being exposed and shown incorrect by official Government figures. Lynchings have not decreased and divorces are more prevalent. Arrests for drunkenness in the large cities have reached the figures of normal years before prohibition was adopted. There has been an appalling increase in drug addictions, as disclosed by the recent Government report. What, however, is most disturbing is that the American people are coming to the knowledge at last that prohibition was imposed upon them by the expenditure of vast sums of money, much of which was raised by sectarian churches, who in this action have violated the first principles of the American social compact, which has always forbidden any direct interference with the State by the Church. In conclusion, I predict that there will be a return to sanity and reason upon this question by my country."

Such talk is quite typical of what we get abroad from some Americans. To illustrate: When in Australia on this trip I met the mayor of a certain city who immediately after introduction said to me: "Mr. Allen, can you tell me the real facts about prohibition in the United States? A representative of the Heart papers was through here recently and said it was a failure. On the other hand I hear that it is a success. What are we to believe?"

So while certain foreign church papers and temperance magazines abroad offer facts from official sources, and protest even to the extent of speaking of "the shame" of British rum-running, we find some Americans currying favor with the wet countries when touring them by making statements reflecting on the integrity of our people.

There is much open or covert criticism of America abroad, a great deal of which is based on unhappy misunderstanding relating to our commercial, social and political conditions. Our foreign critics eagerly grasp any statements made by Americans that lead to the support of their con-

victions that we are a corrupt, insincere or foolish generation. They do not realize the lofty aims and honesty of purpose of the vast majority of the population of the United States. They are prejudiced against

us and their better people are alienated in friendship toward us by such extraordinary statements as are alleged to have been made by this wet member of the American Congress.

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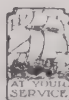
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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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Vol. 115.—No. 2.

New York, July 14, 1923.

Whole No. 3031.

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The World of To-day

PRESIDENT HARDING'S FATAL CHANGE ON WORLD COURT

President Harding's original proposition that we should enter the World Court through sharing in the work of the League of Nations whenever it was concerned with the Court was assured an overwhelming majority in the Senate.

A poll of that body last May showed thirty-six Democrats in favor of it, two against it and six doubtful; thirty-seven Republicans favored it, seven were against it and seven were doubtful. Even if all those who were doubtful had voted against President Harding's original proposition, the United States would have become a member of the World Court. In the next Congress forty-three Democrats will hold seats in the Senate. Even if all the Republicans should support the President's new proposition, eleven Democratic votes would be needed in order to obtain the necessary two-thirds majority. But a poll of the Democratic Senators on the President's St. Louis plan, made by "The New York Times," indicates that the Democrats would practically be a unit against any self-perpetuating court. Swanson of Virginia, one of their leaders, put his objections in these words:

It is the most absurd and reactionary proposition ever submitted to the consideration of a people. A self-perpetuating court is the very essence of folly and reaction. No one would give serious consideration to a proposition that the courts of America should be self-perpetuating, and anyone who proposed such a thing would be the subject of ridicule on the part of his fellow-citizens. To give a World Court such power would, of course, be a much more glaring error than to confer such authority on our own courts.

This absurd proposition, brought forward at St. Louis, would indicate that the President is either the greatest reactionary in America or that he has practically abandoned his effort to have the United States become a member of the Court.

That is a pretty fair sample of the sentiment of the Democrats in regard to the self-perpetuating feature. Simmons of North Carolina considers that the President's St. Louis suggestion is "just a clever way of dropping the World Court question." Senator King of Utah, who has stood pre-eminent in the Senate in behalf of America's dealing with Turkey on a Christian basis, considers that the President's St. Louis plan "conclusively proves the author to be hostile to any fair and intelligent international co-operation or to the establishment of international tribunals, judicial or arbitral." George of Georgia, a new Senator, thinks that "abandonment of the World Court is better than the President's suggested impracticable and impossible compromise." Only two Democratic Senators of the eighteen who answered the "Times" questions would be willing to support the President's St.

THE WORLD OF TO-DAY

Louis suggestion. A considerable proportion of the Senators are abroad and could not be reached. Even some of the Republicans are strongly against the President's new plans. Senator Edge, who has been one of the leading supporters of the Administration, says: "I am not so certain as to the advisability of self-perpetuation;" and Senator Harreld of Oklahoma answered, "As for a self-perpetuating court, such a proposition is, in my opinion, inimical to American traditions." We can only hope that the President will drop his strange suggestion.

A HOPEFUL SUGGESTION BY THE PRESIDENT

At Idaho Falls the President delivered what may prove to be the most important speech ever made by him. In it he made a very guarded but evidently pretty well considered suggestion that we ought to shorten the gap between the producer and consumer and that such a shortening might be accomplished through the aid of government credits in the same way that the government is providing credits for the farmers. The President summed up the problem in these words: "We realize that the real producer, under our elaborate and costly system of distribution, is not permitted a fair share of his product for his own use and enjoyment. We have become convinced that somehow our system of distribution has grown too cumbersome, too costly, too complex, too indirect, too unrelated to the interests of real producers and legitimate consumers. We must find methods to take up as much as possible of the slack in the long line between producer and consumer to give the producer a better share in that which he furnishes to the community, and to enable the consumer to meet his requirements at a reasonable cost." The President has been impressed by the success of the co-operative movement among American farmers and by the still greater co-operative developments in Europe. We ought, he said, to have among the consuming communities of the cities and towns co-operative organizations which were as effective as the co-operative associations of producers in the country. He hopes to be able to recommend to Congress measures which shall represent a beginning along this line. He anticipates that the development of such a general program into a sound working business scheme would probably be chiefly an affair of the State government, but one in which the national government might give aid. If the President means what he said, his suggestion should in due time at least help to bring down prices for some articles of general consumption. He is convinced that the discussion of the project which he is suggesting would be "a reminder to some who are disposed to take tolls from both the consuming and the producing public that this public has the right, the power and the ability to devise means to protect itself." No doubt very great pressure will be brought on the President to let his suggestion be quietly forgotten. The President has shown more than once, both during his candidacy and in his term of office, that he is inclined to surrender altogether too much for the sake of party harmony. His advocacy of consumers' co-operative organizations, if persisted in, might close the coffers of many large interests to the treasury of the Republican campaign committee in 1924. May that fact carry no weight with him. But may he nail his flag to the mast this time and continue to work "for the fullest measure of economic and social justice."

THE PRESIDENT'S TOUR

President Harding's speeches have been in part a report to the people of this country in regard to what the government has accomplished and in part a suggestion of what he has in mind for the future. Some of the policies which he announced may figure in the presidential campaign in 1924. His trip across the country served to bring him in closer touch with the people. Not only have his speeches been broadcast, but the sound magnifying inventions of the last year or two have enabled him to come into direct touch with great numbers of people in a way impossible to any of his predecessors. On the rear end of his train was an amplifier. As the President's special would approach a station a group of people might be seen by the track. The President and Mrs. Harding would step to the rear platform and greet the people as they went flying by, and the amplifier would make their words clearly heard by the whole group. Indeed, farmers working in their fields near the railroad could hear what the President said from his train. In giving his set addresses the President has apparently felt somewhat hampered by the presence of the amplifier on the platform in front of him. He has felt that he could not get away from the instrument and let himself out and has read his speeches with his head bent over his notes. His audiences have listened generally without any show of enthusiasm to what he has read to them, but when he has thrown in extemporaneous paragraphs or in his peroration advocated the World Court he has reached his listeners. His expression of a desire for world peace has raised more enthusiasm among his hearers than any other topic. People have seemed more or less indifferent to the particular way in which we should become related to the World Court, but they have evidenced interest and ardent desire for a world in which war shall no longer be known. When, as at Spokane, Washington, Mr. Harding has brought into his addresses a note of moral and religious earnestness, it has been greeted with cheers. At Spokane he ended his speech thus: "I do not believe, my countrymen, we are living up to the highest interest of God, the Creator, unless we give our influence and power to the furtherance of peace among nations and confidence and brotherhood, among men." What is that but the essence of true internationalism? One gets the feeling that if the President only could go out crusading in behalf of our adhesion to the League of Nations he would receive a similar enthusiastic response. People want great things brought before them; they are not content merely with congratulations on material prosperity. Americans do want to play the part of brothers in the world. If the whole topic of our relation to other nations could be freed from partisanship we have small doubt but that an overwhelming majority of the American people would be glad to have us do the unselfish thing—to undertake like genuine men our share of responsibility in a world that is so small that it is one.

THE CONFUSED STORY OF THE PATRIARCH TIKHON

For a year or so the great Archbishop Tikhon, Patriarch of the Russian Church, has languished in prison, charged with resisting the requisitioning of church treasures for famine relief in 1922. No one knows, of course, what the Soviet government planned to do with him, but it would seem that the general protest from outside nations against

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the execution of Vicar General Butchkavitch made the Moscow authorities hesitate to sentence Tikhon to death. The Anglican Church and, as we recall, the British government itself made representations to the Russian government against any unbecoming treatment of the head of the Church in Russia. Now the Soviet government gives out the following document as coming from Tikhon:

I consider it a duty of conscience as a priest to state the following:

Having been educated in monarchist surroundings and finding myself until the time of my arrest under the influence of anti-Soviet persons, I was really opposed to the Soviet government, and this animosity from time to time passed from a passive state to open manifestation. For instance, my proclamation about the Brest-Litovsk peace in 1918, my anathema upon the Government in the same year and, finally, my proclamation against the decree requisitioning Church treasures in 1922. All my anti-Soviet actions, with the exception of a few inaccuracies, have been set forth in the act of accusation of the Supreme court.

Recognizing the justice of the decision of the court in holding me responsible, according to the criminal code, as stated in the act of accusation, for anti-Soviet activity, I repent of all these misdemeanors against the state's régime and beg the Supreme Court to release me from custody. At the same time I state to the Supreme Court that henceforth I will not be an enemy of the Soviet government. I finally and decisively sever myself from the external and internal monarchistic White Guard counter-revolution.

TIKHON VASSILI BALIAVIN.

"ACCIDENTS" IN THE STATE DEPARTMENT

Our State Department has received invitations for the American members of the Permanent Court of Arbitration, Messrs. Elihu Root, Oscar S. Straus, Judge George Gray and Judge John Bassett Moore, to nominate a new member for the World Court to succeed the late Judge Barbosa, and has passed them on to the gentlemen in question. The incident recalls a very entertaining tale of the failure of this State Department of ours to send these same gentlemen their invitation from the League of Nations to nominate members of the World Court at the time of its institution. Sir Eric Drummond, Secretary General of the League, at that time waited patiently for the American nominations. None came. It proved that Mr. Root and the other Americans had not received their notices from Washington. So finally Sir Eric sent the invitations direct. Only after these had reached them did our State Department forward the originals. The State Department explains now that these invitations were overlooked "by accident." There are a great many things apparently overlooked "by accident" in the State Department. When a prominent American, a personal friend of the Secretary of State, was thrown out of Germany nearly two years ago, the Department scarcely deigned to notice the affair. It merely sent the complainant two long delayed routine letters and never so much as lifted its voice in protest. The German government itself, scared by the publicity, was far more concerned than were the men at Washington who are supposed to be our public servants. The Germans actually made amends, but not because our State Department lifted a finger. When American citizens were expelled without adequate reason from Marsevan that same State Department, through its representatives, was too supine to make Turkey honor the fundamental rights of for-

eigners. A British citizen, who during the war had expressed most freely his opinion of the Kaiser and German militarism, can visit Germany to-day and be received with the respect accorded any Britisher. But our State Department, which mislays things "by accident," leaves Americans to be treated with contumely and acts the boor toward its own employees, the American people, as well to toward the League of Nations.

THE ONTARIO ELECTION

The recent election in the Province of Ontario was won by the Conservatives, who will hold at least sixty-eight of the 111 seats in the Legislature. For the last four years the Farmer Party, or in reality the Farmer-Labor Party, has been in control. When the last Legislature adjourned its membership stood: United Farmers, 45; Labor, 9; Conservatives, 25; Liberals, 28; Independents, 3; vacant (Conservative), 1. In the campaign four years ago the farmers promised to give efficient and economical government. As a matter of fact, however, the Province's debt increased under their administration from \$97,000,000 to \$240,000,000, and the indirect debt of the Province grew from \$19,000,000 to \$46,000,000. To be sure, the Drury government is not all to blame for such a financial record. It inherited some of its troubles. The Farmer Premier, Ernest Charles Drury, was a successful farmer and an earnest advocate of a low tariff. But he and most of his Cabinet were without experience in administration. The Ontario Farmers had no very radical social program. Their party fall seems to have been due only to their comparative failure in running the government. The Farmer Party won the election in Alberta in 1921 and in Saskatchewan and Manitoba in 1922. It remains to be seen whether it will disappear as did the American Populists.

GREECE MUST HAVE RELIEF

More than three months ago the American Red Cross announced that it would give up its relief work in Greece by the thirtieth of June at any rate. For some time the Red Cross fed more than five hundred thousand Greek refugees. The Greek government is simply unable financially to care for these people. The refugees on Greek soil to-day number twenty per cent. of the permanent population of the entire country. They present an international problem. As head of the Federal Council of Churches, Dr. Robert E. Speer has written to the President urging our government to make an appropriation for relief work that might result in the permanent re-establishment of refugees in self-support, even if the other powers are unwilling to co-operate. The Federal Council's inquiry among church leaders showed them agreed in advocating such a policy. Our government did approve an appropriation of \$20,000,000 for the Russian famine sufferers and the whole people approved that action. America recognizes as great a responsibility in the distress of these war refugees as in the case of the Russian famine sufferers. Even if Greece receives the loan through the International Commission whose formation is now being discussed in Geneva there will still be necessity for funds for the rehabilitation of the Armenian refugees. The sum needed in their behalf will not be large. The people of our country

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will support the administration in any efforts to place the refugees where they will be able to take care of themselves. To return to the matter of funds for the Greek refugees, the United States signed an agreement with Greece near the end of the war to supply her approximately \$50,000,000 in credits. We actually paid over only a small fraction of this sum. There is some \$20,000,000 in the U. S. Treasury to which Greece has every moral claim. It is true that we are not in diplomatic relations with the present Greek government on account of a chain of circumstances. But that does not vitiate the Greeks' moral right to this money. If we had made a similar agreement with a great power it is hard to believe that we would not have carried it out in good faith. We ought to deal with small nations even more scrupulously than with great ones. The government needs no action by Congress in order to supply Greece with funds which would go far toward the permanent settlement of the refugee problem which she faces.

AUSTRALIAN VISITOR SAYS "PROHIBITION PROHIBITS"

Charles W. Furner, of Goulburn, New South Wales, Australia, retired drygoods merchant, alderman for the municipality and founder of the Chamber of Commerce, has been in this country five weeks and nobody has offered to buy him, sell him or treat him to a drink! Mr. Furner, who is stopping in New York on his way to Canada, was not complaining of this condition. On the contrary, he was delighted because he said the impression that Australians are getting through wet correspondents and liquor propagandists is that the country is oozing alcoholic drinks, and that foreign visitors have them thrust upon them at every turn. "I have been treated with the utmost hospitality and courtesy everywhere," he said. "My wife and I have been entertained at dinners and asked out to all sorts of affairs, but I have never seen any drinking or been offered a single drink." In Philadelphia, the center of the textile industry, Mr. Furner was told by members of the Manufacturers' Club that prohibition has proved a tremendous aid to business, that it has increased sales, promoted efficiency, made for the welfare of employees and decreased accidents. "One of the most interesting things to me is the absence of disorderly conduct and drunkenness on your streets," he said. "I have been in San Francisco, Los Angeles, Colorado Springs, Chicago, Washington and New York City and I have seen no disorderly persons. The public parks in American cities are a marvel—full of happy, sober, prosperous looking people. They impress the visitor immediately and I think offer conclusive evidence of the success of prohibition."

COMPETITION IN AIR FLEETS

Why is it so hard for us to practise common sense? The French have built 124 squadrons of military airplanes. That means approximately fourteen hundred machines. By the end of 1925, they plan to have two hundred and twenty squadrons, with about two thousand machines. The British propose to more than double their present air strength by the same time. They expect to increase their defensive air strength from eighteen squadrons to fifty-two, and to enroll a territorial air force. Last March Great Britain only had thirty-five altogether, of which but six and one-half were at home. The rest were distributed in Egypt, Palestine,

Mesopotamia and India. But why should Great Britain and France set out to build airplanes against each other? Why cannot they save a few million pounds by sitting down together at the council table or better by going to Geneva and there making a quiet, sensible agreement as to the relative strength of their air forces and as to the absolute size of them? Such a feeling is very general. A section of the British Labor Party has prepared the following resolution:

That the proposed increase of the British Air Force in competition with France is the preface to a new era of war and the Labor Party calls upon the Parliamentary Labor Party to offer every resistance; declares that it is a crime against humanity to promote this new race of armaments within five years of the end of the last war, which the peoples of the world hoped was the beginning of an era of peace, and demands that an international conference should at once be called by Great Britain for the purpose of reducing and eventually abolishing by international agreement all air armaments.

We hope the Labor Party will adopt the resolution and that Great Britain may call such a conference.

SENATOR PEPPER ON THE SACRAMENTO PRISONERS

When the President released more than half of the political prisoners in our Federal jails last month, he refused to release twenty of the men convicted at Sacramento. To be sure, he did release two of that group who were foreign citizens. Apparently the foreigner is more fortunate in some respects than is the citizen in this country. As is well known Senator Pepper is one of the two lawyers outside of those engaged in the trial who has gone over all the testimony in the cases of political prisoners. In the St. Louis "Post-Dispatch," Senator Pepper summed up the evidence in regard to the Sacramento case as follows:

"The Sacramento case like the others, was appealed, but court sustained all the counts. This fact has been cited by Department of Justice officials as cancelling the claim that the Sacramento prisoners are 'political' prisoners confined only for expression of opinion. They have sometimes been referred to vaguely as 'murderers' and 'dynamiters,' though neither the charge of murder nor dynamiting figures in the 'overt acts' alleged against them. To say merely that the Court of Appeals affirmed the conviction of the Sacramento defendants leaves out the equally important fact that the court, owing to a delay in the filing of the bill of exceptions, did not have the evidence before it. The decision, therefore, was merely on the validity of the indictment. . . . It is Senator Pepper's opinion that, when the appellate courts in the Wichita and Chicago cases, in the latter of which the full trial record was reviewed, reversed the conviction of the defendants on the 'sabotage' counts, they established a 'controlling precedent' which would have governed in the Sacramento case if the evidence had been reviewed. The 'sabotage' charge was the same in all three cases. Pepper holds, therefore, that, while there is a technical difference between the legal status of the Wichita and Chicago cases on the one hand and the Sacramento cases on the other, there is no moral difference."

People of good-will should continue to bring all the pressure possible on the President to secure the release of all the political prisoners. Two of them are very ill with tuberculosis. To release them is therefore doubly urgent. All the Sacramento prisoners are serving ten years. Two war-opinion prisoners who were not members of the I. W. W. are still in Federal prisons, Nicholas Zogg, serving ten years in At-

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from one circle in life to another, constantly enlarging the area of his interests and finding everywhere that the onward movement within him was never satisfied at any particular point. When the earth had done all it could for him he felt himself to be a citizen of the higher and the eternal life, and found satisfaction only in the knowledge of his life in God and union there.

Now, when our human life is truly lived, this is the kind of life it is. It is constantly being called out, called to transcend the sphere of immediate occupation, and to take possession of new lands; when it gets to a new land the same thing happens, the same inward urging to a forward movement is felt. Nor does there seem to be any end to the process; the soul comes to have an infinite look, the spell of the undiscovered is upon it still, and nothing but the spiritual inexhaustible can be its home. True living is a constant going-out and unceasing movement.

Physically, we are forever changing; so far as the body is concerned we are certainly dwelling in tents. We occupy a good many bodies during a life-time, in the sense that the material contents are continually changing. It is even more so with the mind. No discovery is a terminus; it always turns out to be a station on an onward road. The healthy mind turns from the known to the unknown, leaves the father's house and the kindred, and the old country, in order to explore in the new. This is true even in regard to thoughts about religion and in regard to the realizations of religious experience. The movement is the divine thing, the man who obeys the divine voice, and understands the divine promise always dwells in tents. His system of theology, if he has one, his forms and creeds are temporary. He is never quite satisfied, and he cannot be. We do not mean that he is unhappy or doubtful, but only that he has the zest of going on, the feeling of youth, and glorious anticipation. This does not mean that there are no permanent elements in his life, no stability, no feeling that he has got hold of the eternal. Through all the changes of the body the body remains the same, always different yet the same. So of the ego; the contents of the mind and of the emotions change many times, and yet there survives the consciousness of identity. So it is with man's higher life. He may have changed his theology many times; he certainly has, if he is a wise man and a growing one; but through all the changes of theology he still has the same God. However often he may change his creed, he can always retain his faith. When we say that he is never satisfied, we mean that he is never satisfied to stop; he is always satisfied in going on. The streams from which he drinks do satisfy him, because they refresh him on the journey, but the journey does not come to an end; the very blessedness of life is that it continues. The divine always assumes the form of a promise—it promises something not yet fully actualized, and where there is promise there is movement. The Son of man hath not where to lay His head, not because He is poor and miserable, but because He is the Son of man. The fox of to-day is not wiser than the fox of long ago. The birds to-day cannot sing more sweetly or build better nests than birds could centuries ago; they only feel the pressure of the past in the shape of instincts, not the pressure of the future in the shape of an ideal. But the true son of man who has heard the divine call of his own nature has not where to lay his head—there is no intellectual or spiritual stopping place for him. He is only content when he is discontent; he can only rest when

The Call to the Unknown

THE call that came to Abraham comes to all of us; it is a call into the unknown, to leave the familiar for the unfamiliar, the intimate for the adventurous. The power by which Abraham obeyed the call was faith. There is always in faith an element of venture; it is a power that makes possible an obedience the exact consequences of which are not known. He obeyed, went out not knowing whither he went. When he reached the Land of Promise which was to be given him for an inheritance he found himself still a sojourner in a land not his own, and dwelling in tents. The God who had called him out of his father's house gave him a tent! Was this the land of promise? It seemed utterly disappointing, that instead of a permanent home he was still a pilgrim. Yet it was a land of promise in a finer and fuller sense than was expected, a land that promised him something still better, and kept him on the move. Faith is man's answer to the call of the future. This is why faith always makes its possessor a sojourner. The real land of promise is a land that does not offer us a finality. It would cease to be a promise if it were a finality. Abraham in the old home felt that he was destined for something greater; Abraham in the new home felt precisely the same. Abraham, as idealized in the Epistle to the Hebrews, looked for a city which had foundations, whose builder and maker is God. He presents us with a picture of a man going out

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he is moving. At the very heart of humanity there is this disturbance of divinity. Souls with a divine outlook are ever on the march. The reason why we must not build tabernacles on any mount of vision is not merely that there is work for us to be done in the valleys below, but also that there are higher mountains yet to climb.

The natural enlargements of the area of human life are part of this divine process and should help us to see its meaning, should lead us into the heart of its truth. Out of the first stages of childhood the child is called into the larger life of the family, the father's house. This is the first training ground out of self, the training ground of the truer life, the self that is to be realized in relation. But the call soon comes to transcend the family life in sympathy and in thought and intelligent activity. Where there is healthy development this wider world comes to mean the country, comes to include the national life. This is realized in various degrees, a great many, however, realizing it far too little. Their interests and sympathies stop with their own class, instead of flowing freely out to the whole nation. The divine call is a call to go out beyond family, beyond class, to get life thoroughly fused with the life of one's people. It is a grand thing to realize our oneness with our nation. We heard a good deal about national service during the war, but there is need of national service now, and a divine call to it. Dr. Rufus Jones has told us of a new movement among young Quakers in America, some who joined the American army and some pacifists who refused to do so, but volunteered for service in various fields. Both sections are now joining in a movement to give a year's service at the end of their college career to voluntary work for humanity before taking up a career of their own. One may be sure that the spirit of that one year will pervade the after life. One may thank God for men whose greatest interest is to organize that kind of service. Compare it with the idea of some high personage in this country—some duke—who was lamenting that young men were not showing themselves ready to join the army, and who said that his great hope for the country was in the boys of the present day who had not known the horrors of war themselves and who would join up when they were a little older. Mr. G. Ward Price has told us how Marshal Foch was impressed with Poland as the land of sturdy children, and how he rejoiced that France had made an ally of such a prolific and martial nation, which in fifteen years' time would be able, if necessary to put a million men in the field to hold Russia or Germany in check. What an appalling outlook upon humanity! Think of the Marshal seeing everywhere in Poland happy-looking children from six to sixteen, and indulging as his main thought the thought of how these would one day be on the battlefield. This is the sort of thing that curses the world. Better not try to characterize it; better turn from it to the Quaker youth of America and see there young life with an outlook on a better future, with a mind and a heart for real national service, the service that helps to build up a nation in health and happiness, in integrity and virtue, and fit it for the Kingdom of God.

But the divine call to go out does not stop at this point. We are called also out of our country. This does not mean, of course, that we have to leave our country to go to some other, but that we have to transcend our country in interest, in sympathy, if we are to live the divine life. Interest that stops with one's country shows an arrested growth. Just

as we have transcended the home and the class, we must transcend the nation. The soul that obeys God and realizes the divine process of enlargement takes in the world.

But even this is not the end. Even when a man realizes world citizenship, it is too little for him; he has a look beyond the boundaries of time and space; the city which hath foundations whose builder and maker is God is his only home. That city has no dimensions and no boundaries. Life there is "that perfect disenthralment which is God." What a wonderful thing this human soul of ours is! Here it comes to the tabernacle a little while in a body of flesh. It seems to bring with it infinite yearnings from the eternal sphere. And here it is forever agitating to enlarge; it swells out from self into a family love, but it soon transcends it. It realizes a national life, is eager and enthusiastic for it, but that, too, becomes too small; it realizes a great human world, but even that is not enough; it breaks all bounds of time and space, and claims its home in the eternal. When it lays down the human body, the best thing we can say of it is, "It is gone to be forever with God." T. R. W.

[EDITORIAL CORRESPONDENCE]

Adolf Keller in America

THOSE who were present at the dinner given by the World Alliance for International Friendship through the Churches to Dr. Adolf Keller, Friday, June 29th, on the eve of his sailing home, will not soon forget his words about America. He had come to America to lay the conditions of European Protestantism before the American churches. He had visited the various national assemblies of the churches and told his story; he had traveled over the length and breadth of the country; he had met hundreds of Americans of every walk in life and stayed in many American homes. He found, he said, two things: First of all, an amazing ignorance of anything outside of the United States and a strange apathy concerning the rest of the world. Very few people knew anything about Europe, very few cared anything about the conditions of their Christian brethren there. The ignorance concerning Protestantism in Europe was universal. Hardly anyone knew anything about it. It was difficult to get anyone interested in it at first. After hearing his story people became interested—knowledge begets interest. But it was an almost weird experience to Dr. Keller, coming from a continent where every country is interested in every other, and where the thought habit is international, to find a great people so absolutely and utterly self-contained, provincial and ignorant of anything outside their own national boundaries. On the other hand, Dr. Keller was greatly impressed by the bigness of all our thinking on home matters, the greatness of our idealism, the boundlessness of our hopes, and by the prevalence of what he called "dynamic imagination" in boundless degree. Nothing was too big for us to plan, too big for us to undertake. His own little country of Switzerland was far ahead of ours in world-wide vision and international understanding. With nothing particular to gain by it herself, she had insisted that the League of Nations set up its headquarters in Geneva, because she saw that by the way of the community life was the only sal-

vation of nations as it has been the salvation of individuals from strife and tumult. America has not the vision to see that, but she surpassed Switzerland and all other countries in her capacity to do big things, when once she had seen the vision and set her hands to the consequent task. Dr. Keller felt that when once America saw that selfish individualism was as false a way of life for nations as for individuals, and that the true way of life for nations as for men was the community life, then she would work wonders in making a really Christian civilization to prevail in the earth and in establishing the Kingdom of God.

Another thing to which Dr. Keller drew attention was this: The American people, even those who knew something of Protestantism in Europe, have no conception of the struggle it must continually wage to preserve itself, grow and exert its influence. Here we have only, say, twenty million Roman Catholics in a population of over a hundred million. And there were vast areas of rural America where Roman Catholics were hardly to be found. In Europe, Protestantism was everywhere right up against a vast and highly organized Roman Catholicism. It was all about it, pressing in on every side. Some surrounding nations, as Italy, France, Spain and Bavarian Germany, were solidly Catholic. Half Germany was Catholic and Protestantism in France comprised only a small fraction of the population. This Roman Catholicism was not only overwhelming in numbers, but was astute, aggressive, highly organized. It was always watching and waiting. The moment a chance came to strengthen itself it was ready to seize it. It was *one*, and its highly organized machinery was under control of the most alert and the wisest men in Europe. The bureau of propaganda at Rome had agents in every land. Even now it was doing everything it could to establish friendly relations with the Eastern Church, especially in Russia. Protestantism in Europe, on the other hand, was all without solidity or unity. It existed in fragments, some fragments having hardly anything to do with other fragments. There was a Swedish church, several churches in Germany, several communions in Britain and the Protestant groups in Holland,

Switzerland and other countries. Not only had these various European groups had practically nothing to do with one another, but until lately they had been unfederated even in their own lands. Dr. Keller felt that some new and speedy unity must come among these Protestant groups if they were to show any strength at all comparable to that of the Roman Catholic Church. He felt that one of the things the Central Bureau at Zurich would do would be to solidify European Protestantism as it felt the common help and sympathy of the American churches acting as one in their work of relief in Europe.

Dr. Keller thought that Protestantism had far surpassed Catholicism in cultivating the vigorous, outstanding individual. The average Protestant was a much more forceful individual, much more pronounced in personality than the average Catholic. Most of the powerful individuals in Europe were Protestants. On the other hand, Catholicism had welded great masses together in a solidarity, a Christian family, a beloved community, as Protestantism had never done. What was needed now was that Catholicism should emphasize individuality more and Protestantism pay more attention to developing the sense of oneness in the Christian community. All Protestants should be as solidly one, at least in their work for the Kingdom, as are the Catholics. Also, Protestantism should emphasize the social side of the gospel more, the redemption of institutions and human relationships as well as individuals. The hope was expressed by many at the gathering that Dr. Keller might arrange to spend next year in America educating the American people as to European Protestantism. He has a great church in Zurich; he is identified with the University; he is a noted psychologist and scholar; he is sought after continually by all the churches of Europe, but I believe that if Europe would give him to America for a year he could, with his striking personality, virile mind and eloquence even in English, so interest the American Protestants in their European brethren that it would be worth any sacrifice on their part.

F. L.

THE OBSERVER

A Visit to Winona

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

AFTER a visit to the Winona Assembly and Bible Conference last week I am inclined to believe that the philosopher who said that "man is incurably religious" was right. Here are several thousand people spending two months in doing practically nothing but hearing sermons and singing hymns. They start in at eight in the morning by attending a daily exposition of the Bible and then divide up into groups for more specific Bible study. In the afternoon and evening they attend lectures on some phase of religion or religious activity, or attend the sessions of various conferences which hold their meetings here during the summer months. Meantime, under the leadership of Mr. Rodeheaver

or Mr. Heaton they sing hymns for half an hour before each sermon or lecture. On Sunday there are always three services and often four. Seemingly all these various meetings and services are always crowded. The auditorium must seat two or three thousand people, and it was well filled at every service I attended.

Winona Lake is a beautiful spot, lying between Fort Wayne and Chicago, on the Pennsylvania Railroad. It is about an hour from Fort Wayne and four hours from Chicago. It is a smaller Chatauqua. On the wooded hillsides on the eastern shore of the lake several hundred cottages have been built and there are three or four hotels.

There are also several denominational houses and large buildings known as the Bethany Girls' Camp. High up on the hill, above the cottages, are the large buildings of the Winona Summer School. For many years Dr. J. Wilbur Chapman was its leading spirit and it owed much of its growth and development to him. There are two auditoriums, the one referred to above, where most of the meetings are held; the other the vast structure built for Billy Sunday, which is now used only on great occasions, such as when Mr. Bryan speaks or some famous singer comes to Winona. The floor is still covered two inches deep with sawdust and shavings as in the days when Mr. Sunday performed there, somebody had sense and courage enough to erect a structure which is not at all unsightly, but fits very well into the grove of overarching trees. Mr. Sunday lives at Winona, coming there occasionally to rest from his arduous engagements and occasionally takes part in the summer services. For a while Dr. Campbell Morgan made Winona Lake his home, and was very popular with the community. Mr. Bryan is at present the most popular visitor. I was told that on the day of his visit last year *eighteen thousand automobiles* were parked outside the grounds. Practically everybody within a radius of one hundred miles who owned a car drove in to Lake Winona. He is still the most popular speaker, so far as the Middle West is concerned. As one man said to me, "He belongs to us, and voices the thought and feelings of the people. They will sit and listen to him all night."

While Winona Lake is primarily a place for Bible study, worship and discussion of missions, evangelism and the application of the gospel to the various social problems, nevertheless a good many conferences of various organizations are held there during the summer. There are good hotels and a fine auditorium, and a large and sympathetic audience is assured. There is very good newspaper publicity also, as the journals of the surrounding large cities are interested in the prosperity of the place. Thus this summer such conferences as those of the Reformed Presbyterian Church Synod, the Presbyterian Young People, the International Christian Citizenship Conference, the Interdenominational Evangelistic Association, the Y. W. C. A. Industrial Conference, and the Northern Indiana Child Health Council are being held there. Various State conferences of the communions in Indiana find this a most convenient place for their annual sessions.

While the whole atmosphere of the regular meetings and Bible schools at Winona is evangelical, yet there seems to be no trace of intolerance or bitterness, and the fundamentalist controversy has not yet manifested itself. The broad spirit of tolerance which Dr. Chapman imparted to it lingers and men holding various views on the questions which are vexing some of the brethren in the Church are welcomed to its platform and to its schools. I was very much interested in seeing the list of speakers for the Bible Conference in August. While some of the lecturers are among those generally classed with the conservative school, Drs. Erdman, Goodchild and Griffith Thomas, for instance, others belong to the liberal school, Drs. John Hutton, Wishart (the new Moderator of the Presbyterian General Assembly) and Bishop Hughes. Some of the lecturers are fundamentalists, others of the liberal group—but all are evangelical in their temper and outlook. The program of the Bible Conference this year is being prepared with the needs of the ministry especially in view. The Bible will be studied with emphasis upon exposition and exegesis and a good deal of attention will be given to missions. A large enrollment of pastors is expected. There are two views held by ministers about vacations. One type of man wants to get away from everything that has the slightest relation to his work and bury himself

in the wilds for a month, basking in the healing rays of nature. Another type of man wants to spend his vacation replenishing the reservoirs from which his sermons are drawn. These are the men who attend Northfield, Winona and Chatauqua. Especially refreshing are the opportunities to rural ministers, who here come into that contact with both famous teachers and fellow preachers that is largely denied them during the year.

I went to Winona to take part in the large Christian Citizenship Conference held under the auspices of the National Reform Association. Rev. James S. Martin, of Pittsburgh, is the director, and he did a really remarkable piece of work at this conference. He brought together during the week a group of most eminent speakers and experts; assembled large and representative groups, numbering many clergymen of all denominations; and, best of all, secured a real conference on the most important problems facing the nation. I never heard more interesting or lively discussions than those which followed some of the addresses. The conference lasted one week, from Sunday July 1st, to Sunday, July 8th. The general theme was the application of the Christian principle to national and international life. Some of the most outstanding addresses were these: "Religion in National Life," Bishop W. F. Anderson; "Christianity and Democracy," Bishop Bell; "The Moral Accountability of Nations," Dr. James A. Francis; "The Source of Authority in Government," Dr. W. I. Wishart; "Why Christian Public Education?" Moderator Wishart; "America's Part in World Education," President Edmunds of Canton Christian College; "A Divine Challenge to Forgetful Nations," ex-Senator Cannon; "Loyalty to Country and Country's Lord," Hon. William Jennings Bryan; "The Patriot and Peace," Senator Fess; "The Family an Integral Factor in National Life," Judge Thomas; "Prohibition—National and International," Dr. E. C. Dinwiddie; "The Problem of Immigration," Senator Sterling; "America and the World Court," Hon. Clyde M. Kelly; "The Cause and Cure of Social Unrest," Dr. Charles Stelzle; "Institutional Conversion," Bishop McConnell; "The Law of God in Civic Life," Senator Steppard. I have chosen but a few addresses and speakers at random; there were as many more fully as interesting and inspiring. The addresses were, most of them, on a very high level, direct and attempting real solutions of the problems facing the nation. There was practically no indulgence in rhetoric and no sailing about among the rosy clouds. As was to be expected at just this time, most of the speakers got on to the international problems and, on the whole, talked very helpfully and sensibly about them. I am sure that no one could fail to get the impression that the large and representative audiences were heartily in favor of our nation's participation in world affairs, and by direct association. The words that drew the most applause in my own address on Monday night on "Christian Internationalism" were "The League of Nations." It is so everywhere I go, and yet I am told the people are no longer interested in the League and the President says the issue is as dead as slavery.

FREDERICK LYNCH.

The first celebration in connection with the three hundredth anniversary of the coming of the Huguenots to America consisted of the laying of a corner stone of the Huguenot church at Huguenot Park, Staten Island, last month. The church, designed by Ernest Flagg, is to be in the Norman style and built of Dongan Hills flagstone, quarried near the site of the building. The tercentary takes place next year.

THE WEEKLY SERMON

Authority in Religion

By Canon E. W. Barnes

[The following sermon was preached recently in St. Aldate's, Oxford.]

I HAVE undertaken to speak to-night on the interesting and particularly important question of authority. Not, of course, on authority in relation to social organization—which is a singularly complex problem of political science—but on the place of authority in the Christian religion. What is the authoritative basis of our faith? Is it the Bible, as some say, or the Church, or some particular branch of it, as others would contend. Can we be content with the idea of an infallible book or an infallible formula or an infallible institution? If not, how can we find religious certainty amid the modern chaos of religious opinion? What, moreover, are the permanent elements in Christianity, sufficient for our needs and sufficient to preserve the Christian tradition which has largely moulded our civilization? These are big questions—to many as perplexing as they are vital.

We need to inquire at the outset, What is religion? Some would answer, with Matthew Arnold, that it is "morality tinged by emotion." Others would say that it is a view of the nature of the universe, and a consequent valuation of human life, that can be expressed by certain dogmas. We should all probably agree that, when religion is divorced from right conduct, it is dangerous, if not valueless. But many emphasize the emotional aspect of religion, and say that the thrill of worship, the ecstasy of pious devotion, reveal its true nature most completely. None of these statements is wholly false; all represent different sides of the truth. Religion, I should be inclined to say, with Professor Peake, is essentially fellowship with the Unseen. Such fellowship is the mystical basis of all religions. It appears, in an ugly, primitive form, in savage animism. At a later stage of human development it is the impulse which leads to idolatry and animal sacrifices. It takes a pantheistic setting in Hindu contemplation, and occasionally in medieval Christian mysticism the same tendency was manifest. In Judaism the moral obligations of such fellowship were emphasized by the great prophets. Christianity inherited from Judaism this sense of moral obligation and combined it with reverence for the teaching of Christ and devotion to His person. It is, I think, fair to say that, if we test Christianity by the standards of conduct and aspiration by which it seeks to inspire men, it is supreme among the religions of the world. It is the finest product of the religious evolution of the human race. But the mere suggestion of religious evolution raises the inquiry as to whether Christianity can be rightly regarded as a special revelation of God to men. Are there elements in it which are definite and final? If so, what are they, and how are they guaranteed? We are confronted by the problem of authority.

Now I should like to say at once that, to me, Christianity

is dynamic, not static. Any conception which eliminates the notion of progressive development is unsatisfactory. Further, as I survey the history of Christian thought and Christian morals I cannot accept the idea that progress is uniform. We cannot liken our faith to a building in which a brick once laid remains for all time an imperishable part of the structure. It is rather like a great cathedral, always in process of decay and repair. One age builds a magnificent chapel; another allows it to fall into ruins. The decoration of the edifice changes dramatically. Its foundations are underpinned afresh. A great tower may fall and not be rebuilt. But it remains, with an individuality of its own, which through all changes responds to the needs of those who use it. Christianity, as Hort finely said, is not a uniform and monotonous tradition, but to be learnt only by successive steps of life. In Christian dogma and in Christian practice there has in the past been change—change for the worse and change for the better.

Take the theory of the Atonement. Augustine countenanced the idea that it was a ransom paid by Christ to the devil. The belief dominated Western theology for nearly a thousand years. To those who accept Christ's teaching as to the love and power of God such a notion is intolerable, repugnant alike to reason and common sense. Yet Abelard was condemned by a council and a pope for refusing to accept such a distortion of Christianity; and they condemned also his singularly beautiful teaching with regard to the Incarnation. "The purpose and cause of the Incarnation were that God might illuminate men by His wisdom and excite them to the love of Himself." Such is a truth which nowadays inspires us all. Unfortunately, in other respects the great influence of Augustine was harmful to Christian doctrine and morality. We cannot read his "Confessions" without admitting that he had spiritual insight in a rare degree, but because it was corroded by asceticism and ecclesiasticism he contaminated the Gospel.

If we seek another example of change for the worse in Christian thought we can find it in developments connected with the Sacraments. To St. Paul sacramental worship was a spiritual reality, the expression of the truth, "Where two or three are gathered together in My name, there am I in the midst of them." The Sacrament works, not through some magic in itself, but through faith on the part of those who come in love and repentance to the table of the Lord. Such teaching harmonizes well with what we know of the psychology of religion. But there is a sad decline to theories which pretend that by some miracle a priest can use the power of God to bring the Divine Presence to reside in the consecrated elements, that he can thereby renew the sacrifice of Christ and offer Him for the living or the dead, to procure remission of pain and guilt. Such theories belong to the type of unethical sacramentalism which flourished

among the Mediterranean races before the rise of Christianity. They are typical of the paganism which entered into Catholic Christianity and still flourishes there.

With regard to the decline in standards of Christian conduct I need do no more than remind you of the contrast between the barbarous religious persecution of the fifteenth and sixteenth centuries, and the virtues by which Christians in the second century proved stronger than the imperial government which sought to suppress them. A study of history confirms our expectation that the expression of Christianity has always been influenced by what we vaguely call the spirit of the age. It has been barbarized when surrounded by barbarism. When war has made men brutal and violent, it has been coarsened. When ignorance has disposed men to superstition, superstitions have sheltered themselves within it. After the late war we must anticipate a revival of the lower types of religion; the better will have to struggle hard to maintain themselves. But, though the expression of Christianity has thus yielded to surrounding influences, the spirit of Christ, which Christian institutions have never wholly failed to preserve, has not been ineffective. There has been a process of action and reaction. Christianity has shown a signal power to produce men and women inspired by Christ. Though often enough they have been disliked, thwarted or persecuted by official ecclesiastics, they have been the salt of the Church invisible. Through them men have gained, and continue to gain, an even richer understanding of, and loyalty to, Christ.

Perhaps now I have said enough to indicate why I cannot find in the visible Church, or in any branch of it, the authoritative basis of Christianity. Can we find it in the Bible? There I would answer, "Yes, and No." It seems to me that men seek a false "short cut" to authority when they postulate an infallible, inerrant Bible. As a text book of science or history the Bible is defective. Its story of Creation cannot be accepted in the light of our present knowledge. The Book of Daniel contains inaccurate history: we can find no place in secular records for "Darius the Mede." In the Gospels there are contradictions. When did the Last Supper take place, on the Feast of Passover or on the night before? The accounts differ. Let us admit these facts. Science and scholarship are a gift of the Holy Spirit of truth. It is not for us, of all people, to quarrel with His revelation. But, none the less, on the Bible we base our faith. As we study the sacred record, in the fullest light which our age can give, we see the slow growth of religious understanding among the Jews, and its culmination in the life and teaching of Jesus of Nazareth. We find in Him a beauty of character unequalled in human history, a spiritual certainty which transcends and yet uniquely illuminates our search for fellowship with the Unseen. We find a revelation of God's nature and purpose which is the most reasonable that we can conceive. We find standards of conduct which are the finest ever reached by human aspiration. Moreover, there is a unity in Christ's teaching as to God's purpose and man's duty; it has intellectual coherence and strength. Above all, Christ was true to His spiritual understanding. He, alone of all men, managed to live on earth in perfect loyalty to the Father's will. It is false to imagine that modern critical scholarship has made it impossible for us to advance these claims for Christ. It has enabled us to know Him and His influence more clearly than ever before. Nowadays we see the Bible in a new light, but from that light there emerges, brilliant in majesty, Jesus the Eternal Christ.

Is, then, Jesus our infallible authority? In reply I ask the question, "What do you mean by an infallible authority?" Do you mean that Jesus was omniscient, and therefore not

truly a man? Do you wish me to assert that He was an apparent man with a divine mind? No. He lived a truly human life in complete communion with God. He grew up as a Jewish boy, was educated to accept the secular knowledge of His time. He had human limitations. For us men He was truly the Way and the Life because, in spite of His moral and spiritual insight, the future was clouded by uncertainty, as for all of us. "Father, if it be Thy will, let this cup pass from Me." For no theory of omniscience can we abandon that sharing of our own darkness which such words express. The idea that Jesus was inerrant with regard to secular knowledge is the product of mistaken reverence. It is on His perfection of moral and spiritual understanding that we base our faith.

And yet we must not take Jesus as a purely external authority, even in this realm. It is right to say, "Thus He said. Thus He was. Go thou and do, or be, likewise." But such teaching is not the finest that can be set forth. Christ must be an authority within yourself. You must seek to make your own spirit respond to the divine spirit of truth and righteousness. You must bring all knowledge you can get, the finest emotions of your being, to your search for fellowship with the Unseen. Then you will find that the spirit within you is a witness to God, as He was revealed in Jesus the Christ. Faith is not submission to authority; it is the result of consecrating thought, will and feeling. It is the product of yourself at your best. Yet, because you cannot live alone, or solely in fellowship with God, your faith must express itself in relations with your fellow-men. You cannot escape their influence, try as you may; it is, as the psychologists tell us, most powerful when unperceived. So you must allow spiritual leaders of the past and the present to teach you, to correct errors of insight and mistakes of judgment. We are members one of another; faith is strengthened and purified as we make this spiritual unity effective. Faith begins in the response of your nature to the all-pervading Spirit of God. He witnesses to Christ. But you find Christ's influence reflected whenever men inspire you with enthusiasm and love for wisdom and goodness. Learn of them with all humility. So you will find authority sufficient for your needs. It will be the authority of Jesus Christ, no coercive mechanism of formula and system, but a living power to which you freely give allegiance. When men talk about authority they usually turn from spiritual reality to some external claim: they argue for a book, a formula, an institution. So intolerant disputation arises. Put spiritual things first. The true life of the spirit is life in Christ. Find that life, and you will satisfy your needs, as St. Paul satisfied his own.

Smith Riley of the United States Bureau of Biological Survey reckons that there are only nine or ten thousand antelope left in the United States. These few are widely scattered through seventeen States. They range for the most part in semi-desert plains in herds of from five to two hundred or more. He believes that only the creation of further game preserves with effective patrols will save the antelope from extinction. Let western legislatures attend.

Nothing succeeds like success. Leghorn used to be a Socialist and Communist stronghold, but at the Italian municipal elections last week the Fascisti received an overwhelming majority of the votes, with seventy per cent. of the electors casting their ballots. In many parts of Italy the Socialists, the Clericals and the Liberals abstained from voting.

The Italian Revolution

By Sherwood Eddy, LL.D.

ON our present journey around the world we found the birth of a new liberal movement in Japan; Korea had made her declaration of freedom in 1919; the Philippines are now clamoring for "immediate unconditional independence"; India is passing through a great silent revolution of passive resistance; Egypt is under martial law and insisting on complete independence; Palestine is seething with unrest with nine-tenths of the population, and especially the Arab majority, resenting the alien rule of the Jewish minority supported by British arms; Mesopotamia is demanding self-determination and freedom from an alien ruler. Italy has just passed through a revolution of Fascism, and after six months of the new movement we may be able to estimate something of its significance.

The cause of the revolution was found in the patriotic reaction from the anti-national movement of destructive international communism. Italy emerged from the war discouraged, bankrupt and embittered, with over half a million men killed and a foreign debt of four and a half billion dollars on which she could not even pay the interest. She felt that she had lost more in proportion to her resources and gained less of the spoils of victory than almost any other allied nation. She complained that Great Britain has demanded the lion's share of the colonies and mandates, while France and Belgium had taken most of the reparations. She was particularly bitter against France because of the denial of her claim to Fiume and now strongly condemns her militaristic action in the Ruhr, which is paralyzing the trade and threatening the peace of Europe. The war left Italy almost in despair, because she felt she had been betrayed. Her own government under Nitti and Facta was nerveless and pessimistic.

In this hour of the nation's extremity two movements were born. There was first a materialistic movement led by international Socialists and Communists who endeavored to discredit not only militarism but nationalism and to seize the factories, take control of industry and agriculture and repeat the Russian program. On the other hand, there began an idealistic movement among the students and intellectuals which at times has taken the form of an after-Renaissance revival. It was the former revolutionary program of communism that led directly to the reaction of Fascism. It was the excesses of the international Socialists that led to the meeting of force by force, violence by violence, terror by terror. Finally the Fascisti seized the reins of power from a weak government to establish a dictatorship over distracted and war-torn Italy.

As we have endeavored to study the political situation in Rome and Florence and the industrial situation in Milan and Turin we have interviewed Fascists, Socialists, employers, labor leaders and men of all classes. We are expressing the opinion of no organization or party, but endeavoring to sum up the situation as it appears to many representative Italians. All were agreed that the destructive excesses of the Communists and Socialists led directly to Fascism, and that

the workers' effort to run the factories had proved a pathetic failure.

On September 2, 1920, the metal workers of Italy demanded an increase of wages. Their "striking on the job" caused the employers to declare a lockout. The workers answered by refusing to have the factories closed and seized them in order to operate them themselves. They were occupied night and day and the workers endeavored to run them for several weeks. Two hundred and eighty metallurgical establishments in the neighborhood of Milan were seized. Factories in the textile and other trades were also taken over in northern Italy. For three weeks the workers slept in the factories and by strict discipline and continuous work under three eight hour shifts endeavored to increase production. The government refused the employers' request for troops, fearing bloodshed and a national revolution. They allowed the workers a free hand to carry out their experiment. Giolitti, the Premier, supported the workers' demands and forced the employers to appoint a commission to prepare for a measure of industrial democracy, with a large share of workers' control. He said, "We are face to face with a real change in the social order. . . . These movements are dangerous to regulate and cannot be arrested." He frankly stated that the government aimed to change the very structure of industry by "a bill aimed at the organization of industry on the principle of the workers' intervention in technical, financial and working administration. . . . In this way the worker will take his place as an associate, and not as an enemy, of the employer."

The sweeping success of labor in the elections of 1919 had placed the Socialist Party in control of Parliament with 156 seats, or about one-third of the entire number in the Chamber of Deputies, which was divided into thirteen different parties or ineffective groups. They had polled a vote of some three millions, or a third of the total vote. The Anarchists and Communists were now emboldened to demand the destruction of the existing system of government and industry in order to build an ideal structure such as they pictured in Russia.

While the industrial workers were seizing the factories the farmers began a revolutionary movement to occupy the land. In Sicily one-sixth of the land was owned by 173 persons out of a population of four millions, while 725,000 agricultural workers possessed practically nothing. The peasants, fleeced by high rents and by the middlemen, were often reduced to poverty. During the revolt a third of the land of Sicily was occupied by the landless peasants. The government had promised to provide for them after the war. They took the government at its word and took possession of the land of the absentee, feudal landlords. This movement was often led by priests and monks who were inspired by a genuine sympathy for the discouraged and impoverished peasants.

The National Council of the Socialist Party approved by a large majority the seizure of lands by the agricultural

workers and the establishment of workers councils to control the industrial plants. Their heads were soon turned by the sudden rise to power. In Milan a bomb was placed in a theater which killed many. In Bologna when the Communists in the City Council could not have their way they began to shoot. In one city two workers who did not agree to their policy were sentenced to be thrown into the furnace of the factory, but instead they were finally shot. In the meantime the Socialist Party was divided in factions. One wished immediately to seize the government, while the majority insisted that they were not ready, but must proceed with caution. The left wing of the party was using violence and bringing the movement into discredit. The right wing was hesitating and divided.

As a result the workers succeeded neither in revolution nor in reform. All now admit that the occupation of the factories proved a dismal failure. Without possessing the power of government they had no credit, no means of exchange, and none of the necessary machinery of finance or of commerce, of the procuring of raw material or the sale of manufactured goods. Within three weeks the workers knew that they had failed. Many agree that it was due to lack of preparation, lack of education and experience and the use of wrong means and methods.

The country had been drifting rapidly towards anarchy, chaos and bolshevism. The weak and nerveless government did nothing. Believing that the workers were the most powerful faction, they let them have their way. It was in this state of chaos that Fascism was born. Its leader is Mussolini, now the idol of Italy.

Mussolini had been a revolutionary Socialist. For a time he was editor of the principal Socialist organ, "Avanti." He had been compelled to leave Italy, and owing to his revolutionary methods was later expelled from Switzerland. Eleven times he had been arrested or imprisoned. He is a materialistic Socialist who believes in the use of force and control by the workers. When the war came his militant revolutionary disposition could not remain neutral. The Socialists opposed the war and stood for internationalism. He favored Italy's entering the war and advocated patriotic nationalism. He saw a chance by uniting with the Allies to break the last great empires of Germany and Austria and win power for the proletariat.

The first groups of the Fascisti were revolutionary syndicalists who desired to eventually overthrow the government themselves, but they were opposed to the international Communists, whom they believed were betraying Italy and robbing her of the small fruits of victory. The Fascisti began violently to attack the destructive Communists. New recruits were enlisted until the bulk of the Fascisti were composed of students, ex-soldiers and officers who were out of work and looking for excitement, and all the adventurous, idealistic elements in the middle and upper classes. They were joined later by some of the peasants and industrial workers. The daring of the Fascisti gave them a power out of all proportion to their numbers: As an anti-Bolshevist movement it soon rallied all the forces of a reviving patriotism and nationalism in the hour of the nation's despondency and despair. Its gathering momentum soon had behind it the power of public opinion. Even the majority of the workers now turned against the small minority of revolutionary Communists.

The Italian Socialist delegation to Russia had returned with a terrible indictment of Bolshevik rule. They said: "There is nothing left but a brute mass, incapable of organic conception, hating work, resigned to misery, to obedience and to death! There is no liberty of the press or per-

sonal liberty, but terrorism holds subject more than a hundred million people. . . . The ignorant masses are grouped in peasant labor armies which do little work, and do that little badly."

Realizing that Italy was dangerously near the verge of bolshevism, Mussolini began to organize his first bands of Fascisti in January, 1919. The movement soon became an uprising of the idealistic youth of Italy. They took the symbol of the old Roman victors' rods as a sign of stern authority and discipline for the punishment of criminals. Mussolini had the fifteen thousand Fascisti of Piacenza take the following oath: "By the blood of our two thousand martyrs, whom we invoke as witnesses and judges of our action, we, the Black Shirts of Piacenza, swear that for one year we will not wear on our persons any gold, silver or other precious metals or stones. We will work ardently without pay for the good of our country. We will give all superfluous ornaments to a fund for supporting enterprises having goodness, civilization, beauty and civic improvement as their objects."

Fascism now became a definite military organization. The bands of black shirts entered large industrial cities in defiance of the lax governmental authorities and attacked the communist strongholds. More than five hundred mayors who had been put in power in the former elections were forced to resign within a few weeks by violence or intimidation. Some two hundred and fifty labor temples and places of meeting of the workers, newspaper offices and headquarters were wrecked or burned. The Fascisti were more violent in their reaction than the Communists had been before them.

A congress of the Fascisti was held at Naples in October, 1922, and the leaders decided to seize the government. Mussolini declared, "I take the solemn oath that either the government of the country must be given peacefully to the Fascisti, or we will take it by force." When their demand was not immediately met an army of one hundred thousand Fascisti moved toward Rome. Premier Facta asked the King to sign an edict proclaiming martial law which would enable the Premier to use the military forces against the oncoming Fascisti. The King, however, refused to sign the edict, and instead telephoned to Mussolini inviting him to come to Rome.

For seven hours the Black Shirts of the Fascisti marched through the streets of the city. After three and a half years of struggle Mussolini had now taken the dictatorship of Italy. He had been placed in power by a revolutionary movement of violence. He immediately proclaimed a reign of law and order under stern discipline. He called some of the leading men of Italy to his cabinet. He moved swiftly and captured the imagination of the people. They recognized their need of unity and discipline and welcomed the coming of a strong man who dared to proclaim himself dictator and to have the self-confidence to assure them that he could save the country. He is the popular idol to-day.

Mussolini has accomplished already several noteworthy reforms. He is striving heroically to balance the budget and to cut down expenses. He is reforming the public services and dismissing hundreds of lazy supernumeraries. He is trying to put the railways, telegraphs and telephones upon a paying basis, proposing to transfer these and a number of other unprofitable governmental monopolies to private hands. He plans to build up a strong army and navy. He is subjecting Italy to a stern discipline with its loose and excessive individualism which has never been able to combine or unite effectively. This may be a valuable preparation for the future.

The future, however, is all uncertain. The Italian labor movement had increased in membership from 972,000 in 1913 to 3,100,000 in 1920. Valuable labor legislation had been passed with the unchallenged right of collective bargaining, a bill of rights for labor and the steady growth of progressive constitutionalism in industry. But radical revolutionary communism roused the indignation of public opinion and brought on a destructive reaction. Italy and Russia may each teach a lesson to those who have eyes to see.

Destructive radicalism and blind reaction both cause the pendulum to swing to the two extremes. The patient, constructive policy of the British labor movement is slowly winning its way to power in government and industry; seeking not the vindictive hatred of a class, but the welfare of a united co-operating community. It is finding that constructive evolution is in the end swifter than destructive revolution.

First National Conference of Community Church Workers

By David R. Piper

NO one will gainsay that the First National Conference of the Community Church Workers of America was a success. Men and women came from twenty States. A Negro worker reported for a number of Negro churches. A Chinaman delivered an address, a missionary from Porto Rico sat through the sessions, and a Hindu from New York spoke. Many of the great Christian organizations sent their secretaries. We are all under a great debt to the Federal Council of Churches, the Y. M. C. A., the Disciples' Board of Temperance and Social Welfare, the University of Illinois, the Massachusetts Federation of Churches, the Anti-Saloon League, and the "Christian Century" for the loan of their prophets. Pastors and lay workers came from Arizona, California, Connecticut, District of Columbia, Illinois, Indiana, Iowa, Kansas, Massachusetts, Michigan, Minnesota, Missouri, Montana, Nebraska, New Jersey, New York, North Dakota, Ohio, Pennsylvania and Wisconsin. No one would think of denying that the conference was a truly representative national gathering.

The very first session came off just as was announced in the program. Mr. Charles E. Coleman, of Chicago, called the meeting to order. The following officers were elected for the 1923 conference: President, Rev. O. F. Jordan, of Park Ridge, Ill.; vice presidents, Mrs. E. Sibley, of Palisade, N. J., and Rev. J. A. McGaughey, of Imperial, Calif.; secretary, Rev. W. J. Malzard, of Wyoming, N.J.; treasurer, Mr. Charles E. Coleman.

It was not in the nature of things that a large amount of legislation should be considered. For the most part, the conference was made up of addresses and discussion. Mr. Coleman, knowing well the vice of many preachers, had installed for the use of the conference a mechanism by which red and green lights could be flashed in the eyes of the speakers. This device helped greatly in keeping the program right up to time.

The hospitality of the local church was matchless. Some delegates were housed in Beverly Hills, though this courtesy had not been promised. The meals served in the local church were a great convenience for fellowship. The church stenographer was at the service of the conference leaders. Mr. James H. Rook, a prominent layman of the local church, printed the list of delegates and distributed the list. A chorus and a local boys' band enriched the music for the services. Was anything left undone? If so, no delegate was heard to mention it.

While other national religious meetings were engaged in controversy during this same week, the Chicago conference was a love feast. This in spite of the widest divergence in personal opinion. The ministers present were mostly in active relationship with the Presbyterian, Congregational, Disciples, Baptist and Methodist organizations. Smaller denominations were represented. This diversity made no friction, but rather enhanced the interest. These men had learned the community church fundamental of toleration in matters of opinion.

"The terms of membership," said Rev. W. C. Miles, of Corning, Iowa, "must be those of Christ and His apostles. They are various in statement, indicating that there can be no set formula, but that which carries the heart and life into complete allegiance to Jesus opens wide the door of the true church of Christ. That, and that alone, will qualify for membership in the churches of our order."

At the present time a secretary dealing with sociological and reform issues, Prof. Alva W. Taylor, spoke on "The Salvation of the Rural Church," and stressed the great difficulty of getting rid of over-churching.

"The better way out," he contended, "would seem to be for the rural churches to co-operate on the basis of community needs and for the sake of a common service. Such co-operation need not compromise the convictions of any one of any creed or faith that is evangelical. The co-operation will be on the basis of the things held in common. Full liberty will be allowed on all personal differences. All worship the same Father and follow the same Christ. Let each practice the ordinances and keep other items of faith as his conscience dictates, just as is now done. It is quite as easy for neighbors to do that under one roof as under three or four. This co-operation may take the form of a federation of local churches or of a union of individuals of many communions. Neighbors simply work together in church as they do in school and other types of community life. In that way they can have a pastor, a Sunday-school of worth, a church program that reaches the young people and a Christianity that unites instead of divides."

Rev. C. W. Longman, of Chicago, spoke on "Educational Tasks for the Community Church." "Any intelligent approach to this problem must be in terms of two qualifying attitudes. We must determine what phases we may expect to introduce, in the first place; and then we must do our

work in the face of the particular task our community places before us. Everything I say is colored by the fact that I hold certain theories as to education, and that I am in a congested, rapidly changing situation in Chicago. Two things every community church must do: (1) Make some

sort of survey of the field; (2) educate the community to be willing to be educated. This involves making them aware of certain conditions in their community and showing possible remedies. Anything effective, educationally, must be a mutual concern.'

Triennial Convention of the Norwegian Lutheran Church in America

By Rev. G. T. Lee

Editor of the "Lutheran Church Herald"

THE second triennial convention of the Norwegian Lutheran Church of America was held at the Auditorium in St. Paul, Minn., June 8th to 15th. Six years ago this Church was organized by a union of three former church bodies and now has a membership of 500,000. The number of pastors is 1,301; congregations, 2,783; confirmed members, 293,675. The members of the Church are found chiefly in Minnesota, Wisconsin, Iowa, North and South Dakota, Illinois and along the Pacific Coast, but a few are found in nearly every State in the Union and quite a large number in Canada. The original stock of members were emigrants from Norway, who came over as early as 1825, and will therefore celebrate their centenary in 1925. The Church is still to a great extent bi-lingual, but at the present time the home mission work is almost entirely English. The third generation of the immigrants speaks almost exclusively the English language.

The Church has a theological seminary in St. Paul; four colleges—Luther College, Decorah, Iowa; St. Olaf College, Northfield, Minn.; Concordia College, Moorhead, Minn., and Augustana College, Sioux Falls, South Dakota—three junior colleges, three normal schools and nine academies. It conducts foreign missions in China, Madagascar and South Africa, supporting 110 missionaries and 721 native workers. It conducts an extensive home mission and has twenty institutions of charity.

On June 7th the well-known and nationally famous St. Olaf choir, from Northfield, Minn., gave a concert in the Auditorium to an audience of about ten thousand, and the next evening the Choral Union of the church, with a chorus of eight hundred singers, gave a concert in the same place. At the regular meeting which commenced June 8th there were 1,214 registered voting pastors and lay delegates. The main topic for the convention was endowment funds for the schools and colleges. Several sessions were spent discussing this question and resulted in a practically unanimous decision to pay all indebtedness and deficits in the budgets and raise an endowment fund of \$2,500,000. The regular budget for the next two years amounted to \$2,680,638.92. Several building projects in connection with the colleges and academies were also approved. Some years ago St. Olaf College received approximately a million dollars from Harald Thorson, but with specifications that this was to be used for building purposes.

Dr. H. G. Stub was re-elected for a six-year term as

president of the Church. Dr. J. A. Aasgaard, president of Concordia College, was elected vice-president; Rev. N. J. Lohre, secretary, and Mr. E. Waldeland, treasurer. The Church was organized shortly after the United States entered the war and naturally has had its difficulties during the upheaval of the war and the hard times following the deflation period which was especially severe on the farming communities of the Middle West comprising the large percentage of the church membership. It has not yet any rural problems. The country churches in the Middle West are in a flourishing condition and up to this time have been the mainstay of the organization. The new problem is the organization of city churches, especially in the Northwest. An English district will be organized in the near future and will naturally become a strong district in a short time.

Among the active members of the Church are Governor J. A. O. Preus of Minnesota, Governor Nestos of North Dakota, Senator Shipstead of Minnesota, Senator Norbeck of South Dakota, Congressman O. J. Kvale of Minnesota and Congressman Nelson of Wisconsin. The "Lutheran Church Herald" is the official English organ of the Church, a thirty-two page weekly edited by Rev. G. T. Lee.

Manitoba and Western Canada generally have been "dry." But at the end of last month Manitoba voted by thirty thousand in favor of the government sale of liquor. In Winnipeg the vote was more than two to one in favor of liquor, and that city contributed twenty-six thousand of the thirty thousand majority. The new law, which was put forward by the Moderation League, provides for a commission of three, who shall have charge of the arrangements for the sale of liquor. Breweries will be allowed to deliver their wares to the homes of purchasers and the liquor served in government stores will also be delivered. On July 11th Manitoba will vote on the question of the sale of beer and wine with meals in the dining rooms of hotels.

If our concern is for human life, why should we not one of these days adopt the suggestion of Dr. Roy Lyman Wilbur, the new president of the American Medical Association? He would like to see a physical examination made of every citizen in the United States at least once a year. That suggestion will probably be carried out one of these days, though it may not be within the life of any one now living.

An Intimate Confession

Anonymous

TO go down to the gates of death, almost to look in, to know what death means, and then to come away, is a great experience. It leaves one with a better grip on life, because one is freed from any fear of death, there is a new sense of values and old convictions emerge to a vigor before unknown. This has been my experience.

I had been ill for some months, gradually losing weight and strength. Then came frightful attacks of bloody nausea, repeated again and again, until so far as I was concerned it did not matter to me personally whether I lived or died; that stage of physical exhaustion had been reached where there was no longer any repugnance to death. Without any fault of my own, my responsibilities were being lifted from my shoulders, my conscience could not reproach me, my spirit was at peace. There was something exhilarating in the sensation. Life was the real task, life was the real problem, life called for struggle and effort, while death was easy, one had but to accept it.

I was hiccupping just as I had heard a poor fellow do for whom I had once drawn a will. He was dying of cancer of the stomach and the doctors did not say what was my trouble. In my mother's last illness she kept flopping her arms about. She could not keep them still. It was a sign of nervous exhaustion, and I soon found I was flopping my arms about in that same way. I could not keep them still. I should have cried in agony had any one bound them down. I could sleep but little. In the long night watches and the weary days I lay upon my bed and thought and thought. "Death is easy; life is the real problem. Your family needs you. What right have you to let yourself sink? These symptoms are bad. Unless you brace up something will give way and you will pass on." Then there came to me that passage in the twelfth chapter of Mark: And Jesus answering saith unto them. Have faith in God. Verily I say unto you whosoever shall say unto this mountain, Be thou taken up and cast into the sea, and shall not doubt in his heart, but shall believe that what he saith cometh to pass, he shall have it. Therefore I say unto you, All things whatsoever ye pray and ask for, believe that ye have received them and ye shall have them."

Of course, Christ did not mean literally that at your command or mine mountains would be cast into the sea. He was just using a figure of speech to convey the idea from his mind to ours that faith would conquer obstacles which were mountains to us. To fold one's hands and sit down in the presence of an obstacle and to say, "It cannot be done," will get one nowhere. God works through us. There is no doubt about that. Therefore, go forward with faith in God and the belief that one is achieving the desired result will aid in its accomplishment.

Thus I reasoned with myself as I lay upon my bed, and I said. "You have faith in God. He gave you a family to care for. You must not lie down under this responsibility without a struggle. You can get well with God's help, but He will not help you if you do not help yourself. God works through His laws. We can be the instruments for the

execution of those laws. We cannot expect God to perform a miracle in our behalf and suspend laws which He has given us to use in our behalf. Hence, self-help becomes in fact a law of God. Therefore, not only will I pray God for health, but I will use every effort to get well; I will follow my physician's directions most exactly; I will fill my mind with pleasant thoughts only; I will try constantly to make my care as slight a burden as possible to my wife; I will be always cheerful; I will believe each day that I am better, and I will in some way occupy my mind."

So I read and read and became intimate with several splendid books. Among them were John Fiske's Essays, in particular, "The Unseen World," in which he describes the wonders of the heavens; how from whirling masses of gas our planetary system was created; how other worlds and suns and systems are in process of creation; how it may be that when our planets and sun are cold that they will be brought together in a collision of such violence that their solid substance will be turned again to gas and a new series of worlds started on their way; how, though the heavens be searched to their farthest depths with the most powerful telescopes, there is no end to these wonderful processes of creation, and all are going on subject to the same laws; how he felt awed by the stupendous evidence of a Divine Intelligence at work and saw God in the heavens above and in the earth about him.

Another great book which I read was "The Voyage of the Beagle," by Charles Darwin. In 1830 a small British man-of-war was sent to survey the far southern coasts of South America on both the eastern and western sides of the continent, to make studies of the geology of the region and of its animal and vegetable life. Darwin went along as the naturalist of the expedition which spent five years in its work. His powers of memory and observation were most extraordinary. He would look at a cobweb and say, "Only one spider in the world weaves a web like this. It is a rare specimen," and then go on and tell how it differed from others. From the study of the minute he turns on the next page to the stupendous in nature, to explanations of the laws governing the geologic upheaval of a continent, or the action of tidal waves or the eruptions of volcanoes. Through all the book there runs the evidence of his faith that only a God of infinite intelligence could have devised the universal laws for the growth and life of the great and small in the world about us.

A third wonderful book was John Muir's "Alaska Days." Together we paddled our canoe close to the mighty icebergs, we listened to the thrilling story of their birth, we crossed great glaciers chiseling a continent into new forms, we lived in the open where all about us we could see nature working, without haste, without rest, with unfailing obedience to law. As he depicted this marvel of ordered energy John Muir showed his own faith in the guidance of a controlling Providence.

By reading these books I had been taken out of myself. I had lived in the open with three great companions for

guides; I had seen God's thoughts in expression. First of all, I was struck by the simple, complete faith of my companions. There was no doubt, no cynicism, only faith in a Creator whose marvelous laws ruled in the seen world about us. And that raised a big question in my mind. How about the unseen world and the life of the Spirit which determines and controls our actions? It is unthinkable that a Creator who rules the physical by laws of infinite intelligence will not guide the spiritual in a like way. In the former realm man progresses and accomplishes results in proportion as he understands and applies the laws of the Creator. He may defy those laws. He may do so because his will is free, but the result is sure disaster. That man who makes new and useful discoveries and applications of the divine laws in the physical realm is hailed as a great inventor and benefactor of the race. He is able to do it because he labors in harmony with God—he is a worker with God.

It is unbelievable that the same methods should not apply in the unseen world as do in the seen, in the spiritual as in the physical. There must be laws which man is free to violate, but with the sure penalty of punishment. There must exist the same opportunity to learn what those laws are, to live in harmony with them, to be a worker with God and to accomplish results as helpful to others and beneficial to one's self as in the corresponding sphere of the physical world.

So the real secret of life, successful, free, rich joyous life is to be in harmony with the Divine, to be at one with it whether that be in the physical or spiritual realm. It is the same in the sense that both are controlled by the laws of the

same Intelligence. How are we to know what are the laws of the Spirit? Above all, we have in Christ one who reveals those laws. He recognized and practised life in harmony with the will of His Father, God. "I and My Father are one," He said. He was trying to make plain that He was working with God, that the Father's purpose and His purpose were the same. To be at one with God, that is the real secret of life, that is the key which unlocks all, that is the theme about which the whole grand symphony is woven.

To have faith in God, to lay hold of His laws of the life of the Spirit as revealed by Christ as the way to life joyous and triumphant, is something that I knew before, but until my illness forced the dropping of incessant activity and put in its place time for reflection these thoughts were little more than intellectual concepts. Now they came over me like the surge of a mighty sea. I felt myself borne away in a current of infinite power. For me the secret of successful life was solved. I had laid hold of the first great law of the Spirit to be one with God.

Now to go back to my illness. From the time that I resolved to get well I held my own. At first almost imperceptibly, then little by little I gained strength from May to September, until I had enough to go to a famous surgeon, who cut away an ulcer near the outlet of the stomach. His only comment was, "It is a wonder that ulcer did not kill you in the spring." After the operation my strength rapidly returned. Within a year I was enjoying health and vigor such as I had never known before.

"Thy Kingdom Come"

By Rev. W. H. P. Faunce, D.D.

President of Brown University

WHAT is the kingdom which we call "thine"? It is not my kingdom or yours, but His. What do we mean by it?

The kingdom of God does not mean mere economic progress. It does not mean simply more comforts and conveniences in the home and the shop. It does not mean merely better wages or salaries or better clothes to wear. It does not mean pure food, porcelain bathtubs, fireless cookers and an automobile for every family. Civilization may be "increased in goods" and yet remain "poor and blind and naked." What is the use of traveling at seventy, or even two hundred, miles an hour if we are as discontented at the end of the journey as we were at the beginning? What is the use of talking over wire—or without one—if we have really nothing to say? The promotion of comfort is not the creation of character. To every nation that is boasting of mere accumulation of material comforts God will say at some great crisis, "Thou fool, thy soul is required of thee."

The kingdom does not consist in ceremony or organization. No ceremony can of itself change the soul of any human being. Useful as a symbol it is deadly as a substitute for experience. First a change within, then the symbol without is the normal order of the kingdom. Organization is the expression of life, but cannot create life. The Inter-

church Movement was the apotheosis of organization. It accumulated countless files, catalogs, indexes, charts, as if the kingdom were not like a grain of mustard seed, but like an adding machine. We live in an over-organized world, and we may be devoured by our own machinery. Our great need is not more wheels and pulleys, but more life.

The kingdom is not metaphysics or abstract philosophy. Of course, there must be a metaphysics involved in all our living, there must be a philosophy and a theology, but these are not the foundations of the kingdom. If the church fathers, Irenaeus and Origen, were here to-day we should find their faith the same as our own, but the reasons they would give for it would be very different from our reasons. Irenaeus said there were four Gospels because there were four winds in the sky. But both for him and for us there are four Gospels and no more.

Can we define a mother in terms of chemistry? Can we say, Take so much oxygen, so much hydrogen, and the result is a mother? Or is there something in motherhood that breaks through all our formulas and escapes? Suppose we had asked Simon Peter if he believed in the two natures in one person? He never heard the word "nature" or the word "person" as the theologians use them. All he could say was, "In that man from Nazareth God has spoken to me. Him I

will follow to prison and to death." First stars and then astronomy, first bowers and then botany, first religion and then theology, is the order of all human experience. Charles Lamb understood that when he said: "If Shakespeare were to enter this room where we are now sitting, we should all instantly rise; but if Christ were to enter, we should all instantly kneel." He who kneels before Christ is on the way to all the theology he needs to know.

No, the kingdom of God is not economics, not organization, not metaphysics—it is spiritual. God is spirit and His kingdom is a spiritual domain. Wherever His will is done, there His kingdom is set up. Wherever His will is studied, interpreted and embodied in human lives, there His kingdom advances and triumphs. Wherever God is, there is His throne; wherever His righteous purpose, His eternal love, His overflowing life controls the loves and hates and purposes of men, there is the kingdom of God. And since Christ is the express image of God, we rightly say in the unceasing *Tc Deum* of the Church, "Thou art the King of Glory, O Christ."

At the center of the kingdom is a person, and that person is our Lord. Without absolute allegiance to Him the kingdom in its highest form cannot exist. Let us speak plainly and unmistakably. Christ is to us not one of many teachers. He is the perfect revelation of the Father. Christ is not an important edition of Confucius: He is not a bettered Buddha. We follow Confucius a certain distance and admire him and then we find in him what we can never admire. We follow Buddha a certain distance and then we turn away. We follow Christ without reservation and we follow Him forever. We yield ourselves to Him with no hesitation or scruple, and we ask nothing more in this world or the next than to know His will and to do it. As Dante said "His will is our peace."

If any man have not the spirit of Christ—though he have learning, titles, wealth, fame—he is none of His. And if any man have the spirit of Christ—though he have little learning, no reputation and a defective theology—he is one of His. If a church have not the spirit of Christ—it may have oratory, music, architecture and a full treasury—it is not a Christian church. If any church have the spirit of Christ, though it be defective in architecture, in organization, in creed, in ceremony, it is a church of Jesus Christ our Lord.

And how do men or churches enter the kingdom of God? There is only one pathway. When Christ first began to preach he uttered one great cry, "Repent ye, for the kingdom is at hand." To repent is not to weep and moan. The word means "change your mind." The one primal need of the chaotic world is change of mind—not a change in organization or formula or ritual, but a change of mind. But men say, "You can't change human nature." The fact is, human nature is the only thing that can be changed. We cannot change the laws of the physical world, the ebb and flow of the tides, the force of gravitation, the stars in their courses, the atoms in their attractions and repulsions. But the loves and hates and purposes of men can be, have been, must be changed. That the individual is changed all the world knows. That Tolstoi was changed from a brutal soldier to a humble disciple, that Jerry Macauley was changed, that George John Romanes was changed we all know. Also nations and races may be changed. Delicate Roman ladies sitting in the ancient Colosseum looked down with delight on a contest of prisoners with wild beasts. No city could endure that sight to-day. Aristotle declared slavery essential to civilization. No philosopher on earth now believes that. The church in which I worship every Sunday was built by the proceeds of

a lottery. No church in civilization would tolerate that method of securing funds to-day. We cannot change the laws of nature, but we can change the laws, the attitudes the purpose of men, and wherever men do change their minds and adopt the mind of Christ, there, and there only, is the kingdom of God.

Is that all? If we Christianize men in their relation to God, have we expressed the Master's thought? Or must we Christianize the relations of men to one another? No reader of the Old Testament can be in doubt. Christ finely held the balance between the individual and the social. The second commandment is like unto the first. We must Christianize men in their relation; that is, as members of a social order. We must not merely help the slave, but abolish slavery; not only reform the drunkard, but abolish the saloon; not only gain converts, but establish them in such right relations to one another as to constitute a kingdom. The moment we attempt to do that we face conflict. Do we dare to be Christian to-day?

In the industrial life around us pagan principles too often prevail. When the industrial world is divided into two parties, one determined to give little labor for much money, and the other determined to give little money for much labor, our industrial life is simply a continuous silent warfare. It then becomes the foe of the home and the church and a caricature of the Christian order of society. Men do not exist to make shoes or barrels, but shoes and barrels are made for men. The object of a Christian society is never profits, but service. Genuine service will bring profits, but they are incidental to the real aim, which in a Christian society is identical with the aim of Jesus of Nazareth. Business should become a profession; and a profession like that of the doctor or the minister aims at more than financial results. Our present acquisitive society must be transformed into a constructive society, aiming not primarily at dividends or wages, but at the service of men in the name of Him who even in a carpenter's shop was about His Father's business.

So, also, the kingdom must come in the church life of our country. The supreme test of any church is this: Do the men who enter the sanctuary find there the spirit of Christ? We all know churches where you can find candles and vestments and rituals and dogmas, but somehow fail to find Christ. And when He is absent many dissensions arise because the church has become eccentric—off its center. When He is absent the spirit of charity goes with Him, and all divisions among us bulk large and black, just as rocks protrude in the harbor when the tide ebbs out to sea. We overcome the rocks not by blasting them out, but by letting the tide come in. "We have the mind of Christ"—to have that is better than to have all the endowments in the world. When that mind—so broad, so just, so forgiving—goes from the church nothing is left of the kingdom, but only separate quarreling individuals.

So also the kingdom must come in our education. There is no such thing as Christian mathematics or Christian chemistry, but there is such a thing as a mathematician or a chemist who is a Christian man. I have rejected many men applicants for teaching positions because I knew that at heart they were cynics. I would not ask any teacher to sign a creed because I would not sign one myself. I would not insist that he be a member of a church, since we know by sad experience such membership does not guarantee a Christian attitude. But we do rightly ask that our teachers shall not blight the buds of spiritual aspiration and not teach a view of the world which makes it incredible that God should love so miserable a planet.

The most vital of all tasks to-day is to make the kingdom

come in our international relations. "A nation," said John Milton, "should be one huge Christian personage, one mighty growth or stature of an honest man." Are our nations today like Christian personages, or are they organized on

"the good old plan
That they should take who have the power

And they should keep who can?"

Is the fitting symbol of the modern nation the lion, or the dragon, or the "creatures that tear each other in their slime? The Christian religion cannot endure such a national attitude, and it repudiates all greed and rapacity and oppression even when those things wear the mask of pseudo-patriotism.

Pastor Keller's Alpenstock

By William Willard Howard

THE good Pastor Adolf Keller, of Switzerland, who is a highly-esteemed foreign correspondent of THE CHRISTIAN WORK, has grasped his alpenstock with both hands and whacked me over the head. The alpenstock seems to be made of some hard material resembling second-growth hickory.

The good pastor's attitude is due to my article, "Why Europe Hates Us," which was published in THE CHRISTIAN WORK of May 26. This article, the pastor declares in THE CHRISTIAN WORK of June 2, "Is a colossal misrepresentation of certain facts and a quite fallacious generalization." These are hard words, but are they justified?

It is not for the likes of me to hint, even remotely, that the good Pastor Keller does not know what he is talking about. That would not be altogether true. The pastor does know what he is talking about—to the extent, at least, of his knowledge of what he is talking about. The determining factor in the case is the extent of Pastor Keller's knowledge of the real feeling of Europe toward the United States.

Pastor Keller says: "The question is whether such hatred is to be found in the European peoples who have lost the war through America's participation in it. Although I am in constant contact with hundreds of men and women of these countries I never heard one word of hatred, but very frequently the expression of another feeling which is widely spread all over Europe: it is disappointment, but not hatred."

Let us accord to Pastor Keller the honor that is his due. He is one native of Europe who admits that Germany lost the war through America's participation in it.

I do not doubt for a moment that Pastor Keller never heard one word of hatred for the United States. Pastor Keller is professionally and temperamentally unfitted to hear anything of the sort. He goes to and fro upon the face of nature preaching brotherly love and international friendship and faith and hope and charity and peace and goodwill. Is it likely that such a man, with a countenance suffused with kindness and good-will, would be met by snarls of hatred? Is not the every-day world on its good behavior when such a man passes by? If not, then there is not any potency in goodness or any spiritual authority in Pastor Keller's calling. When Pastor Keller looks upon the face of Europe its badly-hidden snarl of hatred for the United States is softened to a look of disappointment.

In my article, "Why Europe Hates Us," to which Pastor Keller takes such strongly-expressed objection, I pointed out that if you went to Europe bearing gifts of food or re-

lief you would not see any evidence of hatred—unless you happen to have eyes in the back of your head.

Pastor Keller says that Europe's feeling of disappointment, which, he admits, "may be worded in strong language by ignorant and incompetent people," would disappear quickly if America would assume the leadership in constructive work and international co-operation.

This leadership in constructive work means invariably loans of money and unlimited credits. Pastor Keller is only one of a small army of men and women who rise at frequent intervals to demand that America emerge from her isolation and reconstruct Europe. The latest recruit that I have noticed in that army is the eminent Mrs. Carrie Chapman Catt, who returned recently from a woman's congress in Italy, demanding that America take up the task of reconstructing or stabilizing Europe. Mrs. Catt did not say how this was to be done. Pastor Keller does not say how it should be done. Not one of the men and women who demand that America "do something" to rehabilitate Europe has offered even a tentative suggestion indicating just what should be done. No one has the right to demand constructive action on the part of America unless he is able to offer a practical working program.

Just what action should America take in the rehabilitation of Europe? Will the good Pastor Keller write to THE CHRISTIAN WORK and tell us? Will he submit a definite suggestion?

All that Europe wants of America is money. Europe does not want American constructive leadership or co-operation, or anything else that does not carry with it enormous loans and credits. Europe does not want America's restraining hand laid upon her. She wants to go her own pace, in her own way, with America's money to speed up her going.

Until Europe has a change of heart America cannot help her. If she gets a change of heart she will not need loans or credits. She will bring about her own rehabilitation simply by going to work. As a primary testimony to good faith she should stop printing worthless paper money.

Europe is suffering from a case of nerves. She needs to stop talking war and politics and go to work. Loans and credits will hinder rather than help her. Europe is a spend-thrift whose brain has been unsettled by the colossal loans of money and goods poured into the empty laps of impoverished nations during and after the war.

By a curious coincidence other returning American travelers arriving in New York from overseas since my article was published have given newspaper interviews in which

they described Europe's attitude toward the United States almost exactly as I had found it. Conspicuous among these was a United States Senator who had gone to Europe to investigate the possibilities of American constructive co-operation in foreign affairs.

The vanquished nations of Europe do not need our help. Their fields are as productive as ever they were; their factories were not damaged or destroyed by the war. Physically, they are as well off as ever. Their present situation is due to moral and spiritual demoralization. Germany's sole trouble is the result of the post-war exploitation of her middle classes by the big industrialists and her laboring classes. In spite of her defeat and humiliation in war, Germany has recovered sufficiently to take away much of England's foreign trade. This has been accomplished by the systematic depreciation of the value of the mark and the semi-starvation of the middle classes.

America is handicapped by ignorance of the real situation abroad. One difficulty is that foreign correspondents of the American daily newspapers do not print all that they know. America does not know the truth, because the truth is not told to her.

Especially is this the case with Russia. The truth has not been told. If I were to write what I know to be the truth I could not get any daily newspaper in the United States to print it.

At the close of the war I was an ardent supporter of Woodrow Wilson's fourteen points and an earnest advocate of the League of Nations. But my mind is not so narrow that flint-hard facts cannot change it. To-day I am opposed to American participation in the affairs of Europe. Not

until Europe reaches the high level of honesty, unselfishness and good-will from which America looks out upon the world shall we take part in her affairs. When an honest, broad-minded, generous man goes into partnership with a narrow-minded, selfish, mercenary, grasping individual the result is neither pleasant nor profitable.

Leaving out of consideration the good Pastor Adolph Keller and his alpenstock, there is one situation in Europe in which the United States should take active participation. That is the situation of unthinkable poverty and distress of the members of the nobility and intelligentsia of monarchist Russia, who fled from their ancestral lands and homes to escape death at the hands of revolutionists and took refuge in the independent countries in eastern Europe. These destitute gentlefolk feel toward the United States neither hatred nor strongly-worded disappointment. They look to America with wistful longing as the only possible source of help.

I have told in these pages a little about the sufferings and slow death of these unfortunate gentlefolk who have been passed by and left to starve while the peasants of Bolshevik Russia have been fed. I have told, also, that Anne Louise Howard is at a far outpost of eastern Europe carrying on a relief industry in which she gives employment to destitute gentlewomen in the making of beautiful hand-embroidered, hand-sewn Russian Princess Blouses. A forty-page booklet will be sent to anyone who wants to see what the blouses look like. Contributions to the working fund may be sent to the Russian Refugee Fund, care THE CHRISTIAN WORK, 70 Fifth Avenue, New York City.

Young People and the Church

By Richard Knowles Morton

IN many churches there is growing up an ominous schism between the church members and the young people. These terms somewhat commingle, it is true, for many young people are church members. The significant break is widening, however, between the older church members and the young people who are just looming up as prospective church members.

Because of good strategy in a few churches, no sign of a break is at all evident. But perhaps even when invisible the causes of such a schism may, nevertheless, be present.

Why should there ever be even the thought of a religious schism between young people and church members? Why, you say, some of the young people are the children of the church members! True to a much lesser degree than you might suppose. And, moreover, each person is an individual with differences and eccentricities galore. The break between the two ages is manifesting itself, due to very concrete causes—church atmosphere, church management, church activities. Probably I have omitted to mention other important ones, but I did not have any intention, on the other hand, of including in my list modern amusements, modern petulance, and the current indifference of youth. I shall go so far as to say that the latter group of causes is only second-

ary and purely the result of the existence of the first group I mentioned. Church policies have often in many churches simply driven young people to their dances, their unconventional activities, their petulance.

I believe that this age did not naturally give birth to what are known as modern tendencies and inclinations. Hundreds of years ago the time was just as ripe for youth as it is now. True, the church had its troubles years ago, but it held the community and the young people. The fact is, that in comparatively recent times the elders of the church have often, in many churches, chosen to discuss theology rather than religion, and dispute rather than discuss. This is one of the main reasons for the break with the young people. They are not interested in these pointless disputes, nor will they run the gauntlet of adult criticism, rebuke and restriction which have resulted from this new church policy. Modern progress and amusements would have helped instead of hindered the church, if its leaders had had the foresight to direct the church's influence to the right place at the right time. These amusements and new ideas have not hindered the college, industries, wholesome recreation nor the enforcement of the law. They harmed the church because the church did not deal correctly with them;

the church failed in its plain duty toward the young people. And even to-day there is not one church out of a hundred in which an intelligent study of the modern world, young people's needs and the relations between the church and all these new influences has been made. Where, moreover, were the stimulating inventions, the beckoning industries, the intellectual stimuli of to-day when the church was better one hundred years ago? Why have not the new marks of progress stimulated the church as they have education, for instance? Because again the church maintained a primitive, uninformed, bigoted point of view. There were and are, of course, many churches in which the true light is being introduced, but the church as a whole has been woefully lacking in initiative and foresight. The young people have not been slow to perceive these deficiencies, and the present results are to be expected.

It is idle to distinguish so sharply between the "modern" age and some other age of an Utopian character which the adults imagine to have existed thirty or more years ago. Changes occur with relative moderateness. The new attitude which so many of the young people hold toward the church to-day is the gradually evolved product of constant tendencies in the church which have led it away from intimacy with young people, religious democracy and beautiful reverence. The young people have stepped first into the church fresh from life and its requirements and with true, pure religious feelings at heart. After a protracted stay a great many of the young people have sensed keenly that their innate longings were not being satisfied; they sensed the want of something. They were filled with astonishment, too, to find the church so often marred by rambling talks, disputes, scheming, and all descriptions of irreligious and non-religious motives.

I feel that I may speak thus boldly from the young people's point of view, for I am a young man myself. I believe that, if circumstances had not specially favored it, I should never have become interested in the church and its activities. The strict formality of some churches still repels me; I dislike the childish prattle so often aired within the church's doors. The many disgusting acts done with an air of religion in the church draw my hearty contempt. The ignorant people, ministers and laymen alike, who find a chance to play aristocracy and to air their supposed learning in a religious but conceited manner, repel me. Yet I believe, on the other hand, that the church can be the dispenser of true religion, and that it is the only instrument by which the young people may be directed to the worthiest duties and interests of life.

The young people do not quite see, in the first place, the contact of the very religious and orthodox church members with the masses of people boasting no such admirable reputation. The church and Christ himself want each member to be an evangelist, a gospel messenger, a recruiting agent for the church. But how many really discharge such duties? The contact is of the slimest nature; evangelistic meetings are frequently sad failures; the church has not an effective way (or at least does not use one) of getting out in the community and really winning people for Christ and His Church.

The young people often realize, too, that the church loves ritualism and the show of learnedness and form. The youth is not distracted by theology or by church strategy, and he therefore senses the other motives with which his stern elders are often occupied. He must make a sensational statement of his faith before the church, perhaps, or he must take a certain conspicuous seat in the church auditorium. He must abide by a set of rules, and he must listen to displays of ethics, theology and oratory (sometimes) by the

pastor, which are, of course, more or less intrinsically sound. He must listen, after these, however, to whisperings by many of the congregation who succeed in convincing him of their long-winded explanation of something they themselves never understood. How an uninformed group loves to lay down the law!

When a church sets out to maintain all its services and relationships with the young people in all austerity and sobriety it loses the full support of the young people. They will not abide by foolish rules, the fallacies in which they can readily see. They will not be overlorded by many church members whose complete ignorance curiously makes them over-religious and ludicrously conceited. They will not take criticism of an unjust or provoking character, and they are disillusioned by finding it rampant within the church walls, which seemed to them at first sacred and holy.

The church will widen this dangerous breach with the young people if it does not explain to them the essentials of the true abiding religion, *and then practice it, and it only, every week in the church!* The young will, furthermore, not concern themselves with churches in which there are aristocratic attitudes, cliques or stereotyped rules laid down by a few. They will not sympathize with perpetual quarreling and dissatisfaction. They will not have their well-meant plans vetoed by conniving church members whose motives are obviously irreligious. They want co-operation and confidence and real contact with the life of the church. Nothing so alienates the young people, also, as having in the church a board of deacons which bears with unusual sobriety and intolerance its high duties. While this board should maintain its rightful dignity and power, it should not obnoxiously abuse it. The minister must mix with the young people, but they do not want him to make out of himself a fawning schemer, who tries by his antics to win the young people. Such a minister is a fool, not a success with the young people. The church must possess itself of some features *distinctly youthful and appealing to young people*. The church must not talk about the young people, nag them, criticize them; it must attack their problems intelligently, efficiently, sincerely. It must give the proper prestige and honor to the work of the young people. Give them credit for good common sense and shrewdness. Conceptions of religion are not very dependent upon the age or erudition of the one having the conception. I am convinced that there are many sixteen-year-old boys who have a finer, more beautiful conception of religion and Christ than some much-discussed D.D.'s.

Recruiting for the church begins with the parents bringing to the church their own children. Let them make sure that the church accepts them in a friendly way. Let the older people take an interest in the young people's meetings and events. The young people should be represented on all church committees and know all the church transacts or votes.

If the churches in general do not heed the warning of this break with the young people the church of the future will suffer tragically. Community life, the prestige of religion, and the general forces for righteousness will suffer. But one cannot get the young people by discussions of the annual assembly of this or that church, at which a discursive dispute took place. The churches often do to-day what they forbid in other groups. The young people command the church of the future; they have the final word; you can influence or thwart them, but you cannot stop them. The first essential for church unity is unity of different ages, different communities, and different points of view.

Prodigal Daughters^{*}

By Joseph Hocking

INSTALLMENT XVIII.

"I didn't know anything could be so horrible," she sobbed. "Oh, I was mad! I did not understand, I did not realize! But I had not been married to him long before I—I saw what he was; knew what it was to be the wife of such—You don't know, Eleanor! You—can't think! But still I fought on. I would not give in. I would not confess that I had made a mistake. I said I would be loyal to him, and—and all the time—oh, I can't tell you! You know what it was like on that Sunday afternoon—the kind of house, the kind of people. When I got back last night the place was empty and that horrid woman told me that Mrs. Barnes and her daughters had gone away, and then she gave me a letter. Here it is—read it."

"And you know no more than this?" asked Eleanor after she had read.

The child shook her head.

"But what did you do? How did you spend the night? Why didn't you come back here?"

"I didn't know what to do. I think I was mad. I remember wandering round the streets not knowing where I was going. If I thought anything at all it was that I would find my way to the river and throw myself in. I did not feel as though I could come to you, somehow. I didn't think you would understand; but I kept on walking, walking, and then suddenly I found myself on Hampstead Heath, and—and—

"Yes?" cried Eleanor eagerly.

"I don't know how it was, but I heard myself saying, 'I will arise and go to my father,' and—and I found myself at home! And there was a light in the window—and I rushed to the door, and Dad came out and brought me in! Oh, Eleanor, Eleanor!"

"Then you went home?"

"I couldn't help it. Do you know what he said to me when he came that morning I told you about? 'The door will be always open to you, Peg,' and his words have remained in my memory ever since."

"And they received you kindly?"

"Oh, Eleanor, you don't know! You can't think how good Dad is, or how beautiful he was. Of course, in a way, I expected that Mother would; but, oh, Dad was just lovely! He took me on his knee just as he did years ago, and I found myself with my arms round his neck telling him everything."

For a moment a feeling of anger shot into Eleanor's heart. A sense of pride rose up within her, a horror of failure.

"Then you swallowed your pride?" she found herself saying.

"Eleanor, what pride had I? What had I to be proud about? Why, as you know, I had been a bad, wicked girl—we both had; and—and I could not help going home. Oh, if you knew how splendid Dad is! Why—why—in spite of everything, I went to sleep feeling happy. Just the knowledge that I was in my own bed again, and that I was home, and—do you know when Dad came into the room and knelt down by me and said, 'God bless you, my little Peg,' I felt as though—oh, I can't tell you what I felt! It's all been so horrible, and I've been so wicked! But I am glad I went home."

"Then you've gone home to stay?"

"Where else could I go? Besides, after all that common, tawdry, shabby vulgarity, to find myself at home where things were beautiful and—and pure, and clean, it was just heaven. I don't know how it was, but last night when I read that letter something seemed to break and I—saw things as they really were. I—I—oh, how could I have done it, Eleanor?"

"And you have come from home now?" said her sister, bewildered at what had taken place, and hardly understanding Peggy's incoherent story.

"Yes," the child replied; "and do you know I did not wake until midday to-day, and it was all so beautiful. And then Trev came home quite unexpectedly. He isn't going back to Ireland again, and of course it was all so wonderful. You see Trev's so changed. And then he insisted on bringing Mary Penryn—that's the girl he's engaged to, and—and I think I forgot everything except my own happiness. All those horrible months seemed as though they never existed, and they were all so good to me, Eleanor. Mary Penryn is just lovely—no wonder Trev's fond of her. No one upbraided me, and they have been so kind. Oh, it has all been so wonderful, so horrible, and yet so beautiful. I hardly know what I'm saying! Then Trev mentioned your name, and immediately I felt I must come and tell you. Dad wanted to come with me, but I wouldn't let him. Then John insisted that he would come; but I felt as though it wouldn't be right, somehow. I wanted to see you myself, and I told them that I would come alone. And when I got here you were gone. But I wouldn't go away. I knew you would be home some time, so I said I'd wait. And I have waited, you see. I could not help coming for you dear."

"Coming for me?"

"Yes, coming for *you*, for of course you're coming back with me."

Eleanor shook her head. "No," she replied. "I can't do that."

"But why? They are waiting for you."

"How do you know? Did they tell you anything?"

"Oh, you really must come home with me, you must."

"And confess myself a failure? No, I won't."

"You can't mean that?"

"Yes, I do," the girl spoke defiantly. "Now I know you are safe I shall be all right. Perhaps it was right for you to go home—you—you are different, but I cannot do it."

In vain Peggy pleaded with her. Eleanor longed to do what her sister asked; her heart ached for a sight of her father and mother, but something forbade her. Her pride rose in revolt. She could not go back and confess she had been wrong, for she knew she *had* been wrong. But to go back and confess it was too humiliating.

"Then I suppose I must go without you," said Peggy sadly. "Or they will be thinking that something has happened to me, and I did hope you'd come with me!"

At that moment there was a knock at the door, and a man who was employed by the owner of the flat appeared.

"A telephone message for you miss."

"Yes, what is it?"

"It's from Miss Honeywood, miss. She 'phoned to say that her friends at Enfield wanted her to stay the night, and thinking you wouldn't mind, she consented. That's all, miss."

"There now," cried Peggy, when the man had gone, "you can't stay here after that! Oh, Eleanor, why be lonely and miserable?"

"I am not lonely, and I am not miserable," replied the girl. "I have my work to do, and I am going to live my own life. Do you know, Peg, I have got a splendid position, and I shall have all sorts of opportunities for advancement."

"But—but—"

"It's no use talking, I'm not going back."

Peggy made her way to the door. "Good-night, dear. Is there any message you would like me to give them at home?"

Eleanor shook her head.

"Shall I ask Trev to bring Mary Penryn here? I know you'd like her."

Again she shook her head.

"There's nothing you'd like me to say to Dad and Mother, is there?"

"No."

"Then 'good-night'."

There was something pathetic in the child's tone, something which appealed to Eleanor strongly. A great weight had been lifted from her heart to know that Peggy was safe, and yet, as she realized that her sister's life had been ruined, that the past few months had meant, and must ever mean, an irreparable tragedy in her life, she felt a horrible remorse. It was her fault. Peggy had been greatly under her influence, and had she acted differently her sister's life might have been saved. But because she had been under the spell of such women as Tamsin Cory and had listened to her unhealthy talk she had allowed Peggy to go her own way, and this was the result of it.

Still she steeled her heart against her sister's pleading. She could not, no, she simply could not go back to her home after all that had taken place.

She opened the door and Peggy passed out on to the landing. As she did so a sense of utter desolation swept over her. Peggy would go home while she would be left there in loneliness. After all, what had she to stay away for? What had she gained by *going* away? And—and was not Peggy right? Hadn't she, too, been a bad girl? Her heart ached with a great hunger. She longed for the life she had forsaken, longed with an unutterable longing. Why should she

stay there in loneliness, and misery? Besides, it was her duty to go home.

At that moment she realized something of what her father and mother must have felt because of her action. Perhaps they had spent sleepless nights thinking about her and Peggy, and she had been careless, indifferent about them. She had thought only of herself, nothing of her duty.

"Honor thy father and thy mother." The words came to her mind.

All the influences of her early years were at work. All those things which she had learnt when her mother taught her to say her simple prayers. Her innermost soul was calling out for something which she had discarded, forgotten, and yet which was the great secret of life.

It all came like a flash, and although it has taken me some time even to suggest her feelings, Peggy had scarcely passed from the door before the truth came to her.

"Peggy!" she called, and the word was like a gasp.

"Yes, dear, what is it?"

"I'll—I'll go with you! Wait! No, no, don't say anything, I can't bear it! But wait!"

Almost feverishly she put on her hat and jacket and they left St. Hildebrand's Mansions and went into the street.

"Dad told me—" began Peggy.

"No, no, don't speak!" interrupted Eleanor. "There—there's a taxi."

Almost frantically she stopped the driver, who drew up at the curb.

Neither of the two girls spoke a word as the taxi made its way towards Hampstead, but Peggy, who had nestled close to her sister's side, sobbed quietly. As for Eleanor, she sat perfectly still, gazing with unseeing eyes into the streets.

The taxi had barely reached the door of General Trelawney's house when it opened. It might seem as though some one were waiting, listening.

"Hello, Peg, you've got back. Splendid!" It was the General's voice. "And you, too, Eleanor! Splendid! Run in, will you? I'll pay the man."

A minute later the General entered the house and saw Eleanor standing in the hall alone. He was an understanding man, and knew that what might appeal to Peggy, and for that matter was absolutely necessary to her, would be repugnant to his other girl. The two were entirely different. Peggy was impulsive, emotional, easily moved, quick to manifest her feelings. Eleanor, on the other hand, was outwardly cold. She dreaded scenes. She was not given to evidence her feelings.

For a few seconds the two stood looking at each other as if trying to read each the other's thoughts. The father saw that his eldest daughter's eyes were hard and defiant, even while they were yearning; saw that she was fighting a great battle, and that a wrong word on his part might do infinite harm.

"Eleanor, my dear," he said, "I *am* glad to see you. This is simply splendid! You have just come in time for supper, too."

Not a word of reproach, not a suggestion that she had come back as a disobedient child; only a glad welcome—just as though she had been away for a long holiday and had returned. She did not speak, she could not, but she seemed to be waiting for something. What neither of them could have told.

Then the General, scarcely knowing what he was doing, held out his arms, and the girl, almost as unconsciously, threw herself into them.

"Dad," she said, "it's awfully hard for you, but will you forgive me?"

"There, there," cried the father, "it's beautiful to see you home again, my dear. Ah, Alice, there you are. Eleanor's come just in time for supper."

It was all so natural, yet so wonderful. Instinctively she knew what her father felt, knew of the thoughts which were surging through his mind at that moment, realized the nightmare of the last few months, and yet he never hinted at it. He seemed to know by some wonderful wizardry what her feelings were; knew that she could not bear the words which might seem natural under the circumstances. And because she understood she felt as though a great healing power had passed over her. It was as though the thought of his love, although she felt more than ever her own wrong-doing, brought joy instead of reproach in her home-coming.

Yes, Peggy was right. Her father was wonderful, and she knew, as she had never known before, what a daughter's love meant. Somehow the crust which had encased her heart was broken, and the cold pride in which she had rather gloried was melted.

How it was she could not tell, but Eleanor felt like a new girl. For the first time in years she wanted some manifestation of affection, wanted to hear words of tenderness.

"But, Dad," she said, "you'll try to forgive me, won't you? And, oh, I do love you!" There was a catch in her voice as she spoke and the General felt the tears well into his eyes.

"But not as much as I love you, dear. Not half. But there, it's splendid to have you home."

A few minutes later Eleanor had recovered herself. She wondered how she could have so given way to her feelings, but she was not a bit ashamed of them. Some strange alchemy had been at work that had changed everything.

Then there was Eleanor's meeting with her brothers and Mary Penryn. Everything passed off in the most ordinary way. It might seem as though everything had been arranged beforehand, and the General had told his children what they were and were not to say. But this was not so. He simply knew how to lead the conversation into right channels, knew by a kind of instinct and intuition what words ought to be said.

Nevertheless, the joy of it all was beyond words. Instinctively the General's mind swept back to that first Sunday night after those long years of absence, and he realized what that night had meant in their lives. Realized the antagonism which existed, and how it had embittered the whole of the succeeding months, and must throw a dark shadow upon the future of all of them. But he said no word about it. Words would be worse than useless at such a time. What he felt may be guessed but cannot be described.

"For what we are about to receive, may the Lord make us truly thankful," repeated the General, as they sat down to supper.

Old-time words, repeated oftentimes without meaning, yet somehow each felt them to be something more than a mere matter of form as they passed his lips. The whole atmosphere of the place was that of thanksgiving and quiet joy.

"What do you think of Mary?" asked Trev, who sat next to her at the supper table. "Isn't she fine? I tell you I'm the luckiest beggar in the world. I shall be able to see her nearly every day now. You do like Mary, don't you?"

"Of course I do, Trev; she's a dear, sweet girl."

"I knew you'd say so," cried Trev, with all the fervor of a young lover. "I can't get over it, you know."

"Get over what?"

"What she should see in me. And, do you know, things are turning out splendidly, too. I was made captain during the war, and then afterwards I went down the scale and had

to be contented with being lieutenant; but they are putting me back again."

"Back again? What do you mean?"

"I'm captain permanently now. Mary's mightily pleased, I can tell you, and as for her father—you must meet the Squire; he's just the bluff old chap that one reads about in stories. But he's nothing to Dad. Isn't Dad great? Do you know when I saw him first I was awfully proud of him, but—but—"

"I know," replied Eleanor.

Oh, how beautiful it was to be among her own people again, to breathe the atmosphere of refinement and understanding! She had felt afraid. All sorts of forebodings had filled her mind. More than once on her way to the house she was on the point of telling the driver to stop. But her father had made the difficult places easy. With his old-fashioned courtesy and his wonderful knowledge he had made everything so easy for her. She did not deserve it. She knew she did not deserve it, and while his kindness made her past disobedience harder for her to bear, she felt thankful for it.

There were only two awkward situations during the whole evening. One was when the clock was striking ten and she had declared that she must go back to St. Hildebrand's Mansions.

"Back to that place, my dear. But why?" asked the General. "Isn't your room ready? Alice, isn't Eleanor's room ready?"

"Certainly it is."

"Then, of course, you'll not go back," said the General, as though he took the matter for granted.

"But I must get to business to-morrow morning," she urged.

"Then go to business from here, my dear."

He took her position at Spurling and King's as a matter of course, and whatever he may have felt about it, he offered no opinion.

"Do you really want me to stay, Dad?" And she spoke to him in a husky voice.

"Want you to stay? Why, Eleanor!"

That was all, but it was enough; and Eleanor, although she felt everything differently from Peggy, realized that she was at home, and that the old foolish wicked past was as if it had never taken place.

The other awkward situation was when, shortly after ten o'clock, Rod Ravenscroft was ushered into the room where the family were sitting.

Eleanor had expected nothing of the sort, and so when, without warning of any sort, he stood before her she felt as though she could not speak.

Ravenscroft, who had not seen her at first, spoke to Mrs. Trelawney, then to the General, after which his eyes swept quickly around the room. Seeing Peggy, he moved towards her, but no sooner did he catch sight of Eleanor than he stood still as if not knowing what to do. For a moment an awkward silence prevailed, but the General, with that keen intuition which made him understand what ought to be done, spoke as naturally as if nothing had taken place.

"Yes, we're all glad to see you, Rod!" he cried. "It's the first time we have all met together since I left home, years ago. Isn't it lucky that Trev should be able to come home and find Eleanor and Peg here? I think you have met Miss Penryn? Yes, I see you have. A good job for you that you approve of his engagement. If you hadn't there would have been pistols for two and coffee for one to-morrow morning. Ah, Trev is a lucky young beggar! Splendid, isn't it?"

This speech of the General's gave the two girls time to recover themselves and enabled Ravenscroft to act naturally.

For the next hour laughter and good feeling abounded. Both the General and Mrs. Trelawney seemed to be as light-hearted as children, while from John's eyes a light shone which told how happy he was.

"By the way, John," said Ravenscroft, "I really called in about that patent of yours. It's all right. Nothing like it has been placed on the market, and the patent is as sound as a bell."

"Splendid," laughed the General. "What a good thing it is to have a friend who is a lawyer, and especially as he happens to be specializing in patent acts."

"It's going to be a great thing, General," said Ravenscroft. "Anyone to look at John wouldn't think he's got it in him, would they?"

At this there was general laughter, especially as the boy looked shy and confused.

(To be continued)

The World of To-day

(Continued from page 38)

Ianta, and Librado Rivera, a Mexican, serving fifteen years at Leavenworth.

HENRY FORD AND "COLLIER'S" STRAW BALLOTS

"Collier's Weekly" is conducting the first of the great straw votes for the Presidential nominee for next year. Out of 198,724 votes so far cast in their poll, Henry Ford has received 64,948, while President Harding has received 39,236. McAdoo comes highest of the strictly Democratic candidates with 15,667. Cox follows him with 13,182. Governor Smith of New York has received 10,623, and Underwood, the leading Southern candidate, has received only 3,049. Outside of the President, Senator Johnson leads the Republican nominees with 12,608, with Mr. Hughes a close second with 11,179. Hoover comes next with not quite 8,000 votes. The perpetual candidate, William Jennings Bryan, has disappeared as a possibility for the Presidential nomination. Out of the nearly 200,000 votes he only received 110. Ex-President Taft fares even worse. His total so far is 12. Before we take the ballot too seriously we should like to know more clearly the real attitude of "Collier's" itself. Is it trying to "groom" Mr. Ford for the Presidency. Whatever else Ford's antagonist, the "Chicago Tribune," proved, it showed Mr. Ford ignorant of a great many things pretty generally known. His ventures, apart from business, have not seemed inspired with any sound judgment. His "Dear-born Independent's" attack on the Jews has been thoroughly unhealthy propaganda. On the other hand, there is no doubt of the man's business force. He has succeeded in paying high wages and at the same time keeping prices low. He has given mass production for the benefit of the great public. A great many people do look at him as a wizard who might do all sorts of wonderful things to the public's benefit. The "Collier's" vote makes the talk of his running for President look more serious than it had before. According to his secretary, Mr. Ford is receiving two hundred letters a day in connection with his running for the Presidency. His secretary also says that Mr. Ford would consider seriously an offer of the nomination by any responsible persons or party.

THE BOK PEACE PRIZE

Last week Edward W. Bok, formerly editor of "The Ladies' Home Journal," announced that he would give a prize of \$100,000 for the most practicable plan by which the United States may co-operate with other nations to achieve and to preserve world peace. The prize, to be known as the American Peace Award, will be given in two parts. The first, of \$50,000, will be awarded for the idea itself; the second, of a like amount, will be given when its practicability is proved, either through its adoption by the United States Senate or by a sufficient popular response endorsing it. Mr. Bok has appointed a Policy Committee which will give out the conditions for the prize and appoint the jury for its award. The Policy Committee includes former Ambassador John W. Davis, Judge Learned Hand, President William H. Johnston of the International Association of Machinists, former Governor Nathan L. Miller of New York, Melville E. Stone, former general manager of the Associated Press, former Secretary of War Henry L. Stimson, and the wives of Governor Pinchot, Ogden Reid, publisher of the "New York Tribune," Franklin D. Roosevelt and Frank A. Vanderlip. Mr. Bok's proposition, of course, has aroused a very great interest. As has been said by many shrewd commentators, the prize seems superfluous, since the League of Nations already exists and no greater step could be made toward the securing of the peace of the world than for the United States to become a member of the League. We are firmly convinced that sooner or later the United States will take that step, but in the meanwhile the discussion of other measures for a program of world peace is most valuable. It should result in the bringing forward of other projects which will aid toward the great end. The international no-more-war demonstration, which represents the Fellowship of Reconciliation, the Women's Peace Society and the Women's Peace Union, has already submitted its plan to the Policy Committee. It proposes immediate steps be taken to outlaw war by making it illegal to prepare for, declare, or carry on war. It would amend the United States Constitution so as to deprive Congress of the power of appropriating funds for the use of war and to abolish the Army and Navy. It proposes an agreement with the peoples of other lands that war for any reason be declared a crime, as well as the use of armed force against subject peoples and in time of revolution. It further proposes that, once the United States Congress or the governing body of a foreign land has been deprived of the power of waging war, or in the event war has been declared a crime, peoples be organized in groups to refuse to support war, if funds should be appropriated or war declared despite the illegality of such acts. In order to put through this third proposal incessant education by pacifist organizations would be necessary throughout the world in order to build up the idea that war is a crime and that violence and bloodshed are always wrong in principle and disastrous in practice. E. Eugene Thompson, of Elmhurst, Long Island, has submitted another plan, that the United States virtually buy world peace by agreeing to cancel all indebtedness of foreign nations to her upon their solemn promise either to destroy or convert to peace-time use all the materials of warfare which they are now maintaining. His plan also would provide that we lend to other nations sums sufficient to restore to them some measure of their former prosperity under the condition that these countries disband their armies above a necessary minimum and scrap all naval equipment which cannot be put to peace purposes. Armies would be turned to internal police and navies would be only agents in furthering commercial expansion.

Foreign Correspondence

Progress in Austria

THE improvement of conditions in Austria is going on. The effect of the granted though not yet received League of Nations credit is obvious. The population itself is doing its best to save in order to rebuild the state. Though it is quite known over the world that nearly nobody in Austria earns a living, the population has saved from their insufficient wages and earnings so much that, since the stabilization of the krone, the deposits in the savings banks have been enhanced about six times in gold kronen. Now the same population looks for the \$25,000,000 through which the United States has participated in the universal loan. This is all the more satisfactory since the United States is not a member of the League.

The improvement is to a large extent the work of the present State's Chancellor, Dr. Seipel, who strongly championed the cause of the country at Geneva. Seipel has worked constantly to get the political parties into one body. A test of his statesmanship and energy is an occurrence of some weeks ago. When he announced his intention to come to Rome he was given to understand by the Roman Curia that he had to make the first visit to the Pope. However, Dr. Seipel wanted to go to Rome in order to discuss the treaty of commerce with Mussolini and to settle some other political questions. To understand the situation one has to keep in mind that the Vatican had, since the establishment of the Triple Alliance, prevented the Emperor of Austria from going to Rome to see his ally there. Always obeying the Pope's demand, the Emperor forfeited the friendship of the King of Italy, so that the Triple Alliance never became a hearty one. Now Seipel, being a Catholic priest—he had been professor of moral theology at the Vienna University—seemed bound to obey his superior, but he had the courage to reply that it was not possible for him to take the way ordered by the Curia. Not willing to neglect the duty of his high office, he answered he felt it a difficult task for a Roman priest, indeed, to keep such a high state's position, and he would rather prefer to resign. But the way out was found. Dr. Seipel went to Rome and settled his affairs. Then he left the city for a day and after a visit to the cloister of Monte Casino came to Rome again and paid his visit to the Pope.

At any rate, the greater part of the population is enjoying Seipel's work, hoping not only for the reconstruction of Austria, but not less for the progress toward reconciliation. Just now he ordered the small militia stationed in Vienna to take part in the pageant on Corpus Christi Day at the Dome of St. Stephan. Although the left parties opposed when this order became public, there were no demonstrations during the celebration. Thus the first time in Austria's republican era a body of soldiers attended this ecclesiastical feast.

A sensational trial took place some weeks ago. It is the more interesting as an American author is involved. The former Minister-President, Dr. Hussarek, the last one of

the imperial era, had written an article in the leading Catholic paper, "Die Reichspost," in which he criticizes, and that in a smashing way, Upton Sinclair's invectives against religion and the Church. As his criticism culminated in the word "scoundrel," which he applied to the author, Sinclair's lawyer sued Baron Hussarek for libel. In the trial Baron Hussarek pleaded not guilty because his critique was justified in face of Mr. Sinclair's statements that priests are robbing the pockets of church members. And to prove this fact a great deal of Upton Sinclair's book was read to the jury and reprinted in the daily press. But to make the sensation complete, Mr. Sinclair's lawyer produced as a witness Dr. Singer, editor of an important Viennese paper (Neues Wiener Tagblatt), who gave evidence of similar statements uttered by Dr. Hussarek himself with regard to the way the great monasteries had gained their riches. As a result Dr. Hussarek was fined a small sum. Party politicians have made use enough of this event and adherents of the National Socialist Party, called the Fylfolists ("Hakenkreuzler"), marched to Baron Hussarek's home to serenade him.

The Methodist Church had a Conference Week which is not without importance for certain public needs. There were two open assemblies. In one of them the Bishop of the European Methodist Church, Dr. Nuelsen, who had returned from a visit in Russia, lectured on the condition of the Russian Church. People crowded the concert hall and attentively listened to the most vivid description of the present situation in that country and received some hope that the worst stage seems to have been passed there. Another evening a mass meeting has been held in the Town Hall, where Dr. Melle, director of the Methodist College in Frankfurt, and Bishop Nuelsen spoke brilliant words in favor of the Anti-Saloon Movement. There exists a similar movement in Austria, the President of Austria, Dr. Hainisch, furthering it a good deal. However, there are regrettably grave obstacles. It was very significant that, when a congress for teetotalism was held in Vienna a month ago, only the Social Democratic Party had sent representatives to greet the assembly. The Christian Socialist Party did not officially promote the idea of abstinence because a good many of its members are saloon keepers and wine growers. You can find a strong opposition against the idea round the country, as I know from experience. When I once wandered through a district which is nearly without vineyards and in a peasant's home asked for a glass of milk for my boy the family was much astonished at the weakness of such a town-born child, since their own children drink perry and cider in their earliest years. There is much to be done, indeed, in this respect and every attempt to enlighten the population in regard to the perniciousness of alcoholic drinks must be welcomed. A good beginning has already been made. Considering that also in the United States prohibition has not come in a day, we hope the good result will also come in Austria. The churches, to be sure, did not give a firm declaration. But there are representative teetotalers among the Lutheran preachers and one of the most prominent churchmen took active part in the Anti-Saloon Conference.

Vienna, June 2, 1923.

KARL BETH.

International Sunday-School Lesson

July 29, 1923

Mary Magdalene

LUKE 8:1-3; MATT. 27:55, 56; JOHN 19:25; 20:1-18

"I have seen the Lord."—John 20:18.

MARY'S grateful devotion to Jesus led her beyond the discomfort and misunderstandings and criticisms in Galilee. It took her to Jerusalem and to Calvary. She experienced with Jesus the opposition of His enemies in all their passionate bitterness, with all that that involved for a sensitive woman. The second Gospel reference to Mary Magdalene is at the cross.

The disciples had fled. This woman who owed so much and was doing so much to repay—her courage did not fail. It had been won at great cost. It was worth the price. She and the other women risked everything and remained through our Lord's crucifixion. They accompanied His body to the tomb. After the Sabbath rest they came back to complete the preparation for the permanent burial.

How deeply she feels! Nothing left now but memories and a dead body! How gratefully and tenderly she had gone with that dead body to the tomb and had left it on the Friday night! How gratefully and tenderly she will do all that can be done on the Sunday morning. Nothing but a dead body, but how precious that body! It is now the only tangible reminder of her deliverer from the seven demons, of the teacher whose lips spoke words of life, of the benefactor whose sympathetic going about doing good brought priceless blessing to her and to many others. Now nothing but His lifeless body! Jesus had done everything for her. For the sake of Jesus she had made every sacrifice and known every satisfaction. What a privilege the last ministry to His body!

Imagine her dismay at the empty tomb. Her cry, "They have taken away my Lord," was a cry of anguish. Not even the dead body left! But the one who had learned new values in her own life through the Master, and who had learned new things about Him many times before as His disciple, was now to make one of the greatest discoveries God ever revealed to man.

Death is not the power she supposed. She and the disciples and the world supposed that death is stronger than life. She supposed that death had permanently taken her Lord, and that He is now only a dead body. She makes the great Easter discovery. He is more than the body He wore. Death has not taken Him. He still lives. Companionship with Him can go on. Discipleship is not over. "They have taken away my Lord" is soon changed to the cry of victory and joy, "I have seen the Lord."

Do not lose the significance of what took place in Mary's experience as suggested by the two exclamations, "They have taken away my Lord" and "I have seen the Lord." It is typical of the experience of all those who make new spiritual discoveries—of every stepping out into larger life and larger knowledge. Childhood's toys are everything until one discovers the joys of youth. Youth's satisfactions seem

small when the larger responsibilities and opportunities of manhood and womanhood are revealed. The Lord of Mary's immature understanding and faith is taken away to make room for the larger, more spiritual and abiding Lord discovered at the resurrection.

Many people's ideas of Jesus are very like Mary's thought of Him as a dead body. Many Christians and most who are not Christians need to have their present ideas of Jesus taken away, and to be compelled to say, "They have taken away my Lord." Then they may be able to accept a truer and completer idea of Him, and to say with something of the Easter joy, "I have seen the Lord."

In such fashion Mary Magdalene becomes the pioneer discoverer of Christ's resurrection. Her discoverer's cry, "I have seen the Lord," comes to the other disciples. It seems to them too good to be true. They cannot believe it at first. But one by one and group by group they too make the resurrection discovery. They too see Jesus risen. The greatest marvel of history takes place. Their despair is changed to hope. Their fear is changed to courage. The frightened, despairing, scattered disciples come together again and go out courageously to win the world to Christ. They are sure that He is with them. They take Him to the others. Seven weeks later their contagious enthusiasm and victorious courage win three thousand. How rapidly the number grows! Every day are added those who are being saved.

A risen Lord over whom death can have no dominion has come again to those who loved and obeyed Him, and through the love and obedience of His growing Church is coming to ever wider circles. The world is more and more seeing the fulfilment of His promise, "If a man love Me, he will keep My word: and My Father will love him, and we will come unto him, and make our abode with him" (John 14:23), and, "All authority hath been given unto Me in heaven and on earth. Go ye, therefore, and make disciples of all the nations, baptizing them into the name of the Father and of the Son and of the Holy Spirit: teaching them to observe all things whatsoever I commanded you: and lo, I am with you always, even unto the end of the world" (Matt. 28:18-20).

Do not forget that the first to make the great resurrection discovery, and to announce it to the others who disbelieved, was a woman, Mary Magdalene. Remember, too, that her limitation and disability had been so great that she is described as having been possessed of seven demons. She prepared herself for the larger service by rendering what service she could. That service meant for her sacrifice and discomfort, probably also ridicule and slander. It took her to the cross and to the tomb. It led her to doubt and despair. Just before she made her great discovery she thought everything was gone, and cried in saddest anguish, "They have

(Continued on page 62)

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

Orthodoxy and Liberalism*

THIS book, by the assistant professor of New Testament literature and exegesis in Princeton Theological Seminary, is a serious and undoubtedly sincere attempt to draw a sharp distinction between what he calls "Christianity" and what he calls "Liberalism." It seems to the reviewer that he has in both cases described Christianity and Liberalism far too narrowly. He has identified Christianity with a purely book religion, declaring that Christianity makes its appeal "not merely and not even primarily through current experience, but through certain ancient books, the most recent of which was written some nineteen hundred years ago." In another place he says: "My Christian life within depends altogether upon the truth of the New Testament record." Liberalism is practically identified in his description with a certain type of Unitarianism, and he declares that it is "in essentials, only that same undefined type of religious aspiration which was in the world before Christianity came upon the scene." Between these two forms of religious belief Professor Machen believes that there must be continuous warfare. Indeed, he declares quite simply, "A separation between the two parties in the Church is the crying need of the hour"; and again, "involuntary organizations ought to be tolerant, but voluntary organizations, so far as the fundamental purpose of their existence is concerned, must be intolerant or else cease to exist."

Now it must not be assumed because of the unjustifiably narrow description both of Christianity and Liberalism that Professor Machen adopts that his book is without value. It has been to the present reviewer full of suggestion and has uttered many warnings which are greatly needed in the present day. There are, for example, some fine passages on the spiritual impoverishment of modern life, especially on the "limitation of the realm of freedom for the individual man." There is a fine tirade against the Lusk laws of New York State which it will do the heart of every liberty loving man good to read. And it seems to me that the phrase "materialistic paternalism" is rather a fine description of some of our modern sentimental conduct. And yet it does seem unreasonable to come to the following conclusion: "It cannot be denied that great men are few or non-existent, and that there has been a general contracting of the area of personal life. Material betterment has gone hand in hand with spiritual decline." Again there is a fine emphasis upon the importance of doctrine in the Church. Professor Machen would be astonished to find, I am sure, that most of the Liberals whom he so roundly denounces are tremendously occupied with doctrine, though not necessarily with the particular doctrine which he has rather arbitrarily picked out for emphasis. He seems to make an impossible distinction between the "Jesus of history" and the "Christ of experience." He draws rather an astonishing contrast between the condi-

tions of discipleship in the days of Jesus' life and the life of to-day. "The plain fact is that Jesus of Nazareth died these nineteen hundred years ago. It was possible for the men of Galilee in the first century to trust Him, for to them He extended His aid. For them life's problem was easy; they needed only to push in through the crowd or to be lowered through some Capernaum roof and the long search was over. But we are separated by nineteen centuries from the One who alone could give us aid. How can we bridge the gulf of time that separates us from Jesus? . . . In that life we are spectators, not actors. . . . A Jewish teacher of the first century can never satisfy the longing of our souls." Professor Machen takes what seems to me a very mechanical view of the person of Christ, insisting on the old creedal statement that he is "God and man in two distinct natures and one person forever." After all, this is philosophy and not faith in a religious sense. To insist simply by declaration and reiteration that Jesus is "a supernatural Person" does not seem to me to carry any weight with it. Nor does it seem to me to have any real meaning to declare that "that religion which Jesus had was not Christianity," especially when on the next page he says, "Imitation of Him may extend, and must extend, to the sphere of religion as well as to that of ethics." As a matter of fact, liberalism does not deny "the redeeming work of Christ." But it does not limit that work to one aspect of one part of the earthly life of Jesus. It does not say "blood" when it means something else. It has no one particular phrase or cliché which it insists upon hearing in order to judge another man orthodox. Professor Machen brings a most unjust and untrue accusation when he says, "Against the doctrine of the cross they [the liberals] use every weapon of caricature and vilification." What we insist upon is that the work of redemption be accomplished in terms of life and character and not "applied to the individual Christian man" *ab extra*. We would like to know what is the distinction which Professor Machen draws between what he calls "an act of God" and "an act of man." A supernatural event Professor Machen describes as "one that takes place by the immediate as distinguished from the mediate power of God." That seems to most of us a purely theoretical distinction, and we would like to have pointed out to us an illustration of an act of God entirely apart from means. It is right here that Professor Machen's view of miracle seems so inadequate. To say that "the question concerning all miracles is simply the question of the acceptance or rejection of the Saviour that the New Testament presents is only to move the whole issue out of the field of reality into the field of dogmatic acceptance of authoritative statements. One may surely be permitted to question the detailed correctness of a report without impugning the motives of the reporter or denying the fact itself. But of course Professor Machen

*Christianity and Liberalism. By G. Gresham Machen, D.D. The Macmillan Company, New York. \$1.75.

MARY MAGDALENE.

(Continued From Page 60.)

taken away my Lord." It was the darkness before the dawn. The dawn came when she could say, "I have seen the Lord."

Have you seen the Lord? Has your household seen the Lord? Have your friends seen the Lord? Have the business and social circles to which you belong seen the Lord? Does the nation and the international order see the Lord? How about the world of commerce and industry? Has it a clear vision of the Lord? Is it a dead Lord? A Lord of the past? Or is it a living, vital, present Lord, a really risen Lord? How can clear visions of a living, present Lord be secured? Mary Magdalene brings a message toward the satisfactory answer to these questions.

Those are seeing the present, living Lord today and seeing him ever more plainly, who are doing as she did. They are letting him remove their disabilities. They are allowing him to use them in spite of the limitations. Such relation to him often leads to doing things one does not feel fitted for, things that seem unsuited to one's station in life, things that go counter to the conventions of the social group in which one may be living, things that bring misunderstanding and sometimes abuse. It may lead to the cross, and to the losing of things counted most precious. It may lead to a change in one's ideas about Jesus himself. It probably will. But if one follows Jesus through it all, at whatever cost, it will be possible again and again to say and ever with new meaning, "I have seen the Lord," and to help others to see him too.

OLIVER HART BRONSON.

ORTHODOXY AND LIBERALISM.

(Continued From Page 61.)

has a view of the Bible which does not permit of the acknowledgement of any error. "The account itself is true, the writers having been so preserved from error despite a full maintenance of their habits of thought and expression, that the resulting book is 'the infallible rule of faith and practice.'" He insists that it is doing despite both to the spirit of God and to Jesus himself "to regard the teaching of the Holy Spirit given through the apostles as at all inferior in authority to the teaching of Jesus." Professor Machen insists that our Lord himself seems to have held the high view of the Bible which the liberals reject; but has he forgotten the fact that the "Bible" of Jesus' day included certain books which are not now included in Our Bible. "Dependence upon the word of man would be slavish, but dependence upon God's word is life," says Professor Machen. But surely Professor Machen knows the history of the formation of the canon, and knows that there was for a long time in the early church a fringe of doubtfulness as to which books should be included and which excluded. Does his idea of inspiration extend also to the councils

which finally determined what was to be included in the Bible and what was relegated to the Apocrypha or the writings of the Church Fathers?

Professor Machen has done, despite the rather narrowly dogmatic tone of his book, a real service to the church in drawing attention to the need of sound thinking (which is the real meaning of orthodoxy) in the present day and to the appalling growth of ignorance in the Church and to some instances of paganism in the Church in the name of Christianity. He does make a real case against those who like Marcion in the early Church would construct a mutilated gospel by going to the Bible with certain preconceived notions and rejecting all that does not precisely suit themselves. It must never be forgotten that no one generation and much more no one man ought to set himself up as the standard for all others. Our faith is an historic faith, but unless it finds itself progressively verified in human experience we must be obliged to admit that we can no longer accept it. As one who is greatly interested in the modern development of the Church and who believes that what we need is not warfare but a little more of the actual spirit of Jesus himself, we look forward not to a period of excessive preoccupation with questions of theology, especially those which lie in the realms of speculation, but to a period of increasing concern over the actual meaning of life which will carry us with an irresistible power to the teaching, the person, the work of Jesus Christ.

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CORRESPONDENCE.

EDITOR THE CHRISTIAN WORK:

I heartily appreciate the recent articles from the pen of Rev. Walter Spence on Evolution and Theology, and Evolution and Immortality. These articles are a fine representation of the viewpoint of the modern preacher who is trying to adjust himself to a rapidly changing world, and one in which Science has so large a place. What a deep spiritual satisfaction it is for men to see the creative activity of God manifested in the processes of life as these are revealed by the scientists! How much greater the power and purpose of a Divinity who acts not by mere caprice but in accordance with law. Those of us who have come to this larger view of the Christian Revelation may count ourselves happy and calm in the midst of a passing fundamentalist reaction which seeks the cover of dogmatic assertion, and through the emotion of fear comes to a distrust of God, the Father of our Lord Jesus Christ.

Your excellent paper is performing an invaluable service in its fearless presentation of the findings of Christian men who have found their way through the mazes of theological speculation to a faith which, while still incomplete has at least the undergirding of rational thinking rather than fanatical assertion.

Very sincerely yours,

WILLIAM J. VAUGHN.

Pleasantville, N. Y.

EDITOR THE CHRISTIAN WORK:

We have been using a motion picture machine in our church for some time with such marked success that my enthusiasm for this kind of entertainment and visual instruction knows no bounds. It might be of particular interest to pastors to know just how we introduced motion pictures in our church.

The first step taken in launching the movement was to bring the matter to the attention of the official board of our church and explain to them what I considered was an opportunity to serve the people of our community in more ways than one. I felt that our people had social as well as religious needs which we might seek to supply as far as possible and my idea was that with motion pictures of a better kind we could render better service.

From the first we began by putting on a regular weekly program which is varied from time to time. We usually use at least two reels that will appeal to the children. The children come in numbers from one to three hundred. As a rule we use about six to seven reels, sometimes many more. We have introduced special music on the pipe organ, special singing, stereopticon slides with songs, scenes, etc. We use these during the changing of the reels. We also have talks on various subjects of live interest. We believe in variety, so we carefully plan for a varied program.

The result—the attendance of men, women and children and their generous offerings (free will) more than justify the effort and expense. We use dramas, comedies, cartoons and pictures on geography, industry, science, history and religion.

Thursday night is known as Community Night at our church. We have just organized a men's club that will meet on the same night in the Social Room of the church and those who care to may attend the pictures and then return to the Social Room for various other social diversions.

We gave the Life of Moses to over three hundred and "The New Minister" to a crowd that taxed the seating capacity of our building.

I trust that these facts may be of interest, especially to those who are beginners.

CHRISTIAN ERNST.

St. George's M. E. Church, Camden, N. J.

For fifteen years there has assembled at Ursinus College, Collegeville, Pennsylvania, an assembly similar to the annual conference for Christian workers held at East Northfield, Massachusetts. The Collegeville Assembly this year meets from August 6 to 12. Professor George Handy Wailes, D.D., of the Reformed Episcopal Theological School and the Theological Department of Temple University, Philadelphia, will lecture on the Bible. Dr. Arthur J. Smith, for fifteen years the executive secretary of the Evangelical Committee of New York, Inc., will give a series of addresses and hold conferences on the subjects: "Securing an Audience," "Analyz-

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ing an Audience," "Controlling an Audience," "Appealing to an Audience," and "Persuading an Audience." The children's meetings will be addressed by the Rev. Thomas W. Dickert, D.D., of Reading, Pa., a successful preacher to little folks. The speakers at the sunset services and evening platform meetings will be the Rev. James I. Vance, D.D., of Nashville, Tennessee, one of America's best preachers and writers on religious themes, and the Rev. Dugald Macfadyen, D.D., the distinguished British preacher and author. The music will be in charge of C. Harold Lowden of Philadelphia.

The conference, like that at Northfield, is thoroughly interdenominational. The chairman of the Board in charge of it is the Rev. Floyd W. Tompkins, S.T.D., of Philadelphia. President George L. Omwake, LL.D., of Ursinus College is Director, and the Rev. Calvin D. Yost, Collegeville, Pa., is Secretary and Treasurer.

BOOKS RECEIVED

Training the Junior Citizen. By Nathaniel F. Forsyth. Abingdon Press. \$1.50.
The Religion of the Lower Races. By Edwin Smith. Macmillan Company. \$1.
The Religious and Social Problems of the Orient. By Masaharu Aneaki. Macmillan Company. \$1.
Buddhism and Buddhists in Southern Asia. By Kenneth J. Saunders. Macmillan Company. \$1.

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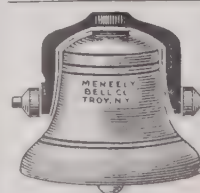
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A Religious Weekly Review

JULY 28, 1923

Is Religion an Opiate?

Samuel Z. Batten, D.D.

The Indian Expression of Christianity

Rev. J. Ireland Hasler

Does Auto-Suggestion Rob Us of God?

Rev. Marcus A. Spencer

The Japanese Problem in Hawaii

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PERSECUTED, BUT PERSISTING

That the Sunday school has enduring qualities is shown by the workers in the mountain town of Kessab, about thirty miles from ancient Antioch. Before the war this was one of the strongest centers for evangelical work in all of Turkey and North Syria. The Protestant Sunday school in Kessab had a membership of more than 2,000. Then came the Turks, who both desecrated and destroyed the buildings. Some were literally smashed and one was burned. This did not cause the faithful people to lose their faith or to give up their public worship. Just now the Sunday school is but a fragment of its former size for there are only fifty children left. The preacher is one of the Aintab boys who was, while in college, under the helpful influence of Rev. Stephen van R. Trowbridge, Sunday school secretary for Egypt. Urgent appeals for assistance have come to the World's Sunday School Association, whose headquarters is 216 Metropolitan Towers, New York City, from this and many other such schools.

The Scottish National Sunday School Union, which will be host to the Ninth Convention of the World's Sunday School Convention to be held in Glasgow June 18-26, 1924, is working to make the gathering a great success. Many plans are maturing, which will minister to the pleasure and comfort of the more than 4,000 delegates who will be in attendance from all parts of the earth. James Kelly, M.A., is Secretary of the Scottish Union and also is Secretary of the Glasgow Convention Committee. He is now making his second trip to the United States in the interest of the Glasgow Convention. His latest announcement is that H. R. H., Duke of York, K.T., has graciously consented to act as Patron of the convention of Sunday school workers, which will be held in Bonnie Scotland next June. In fixing the apportionment of delegates 2,000 have been assigned to North America. A tour bulletin and all information can be had by addressing the World's Sunday School Association, 216 Metropolitan Tower, New York City.

THE CHURCH AND RECREATION

"The Church and Public Recreation" will be an important topic at the Recreation Congress, October 8-12, inclusive, to be held this year in Springfield, the state capital of Illinois, according to the announcement of the Playground and Recreation Association of America. Springfield has rich historical associations as the home and burial place of Abraham Lincoln. Here are to be seen his old house, the office where he practiced law and the seat in Sangamon County court house where he sat as legislator. In addition to the discussion concerning the church and recreation there will be addresses on many other topics, including home play, small town and open country recreation, athletics for girls and women, recreation for colored people, adult recreation, summer camps. It is expected that a special committee, of which Dr. J. H. McCurdy,

president of the Y.M.C.A. College at Springfield, Mass., is chairman, will present a preliminary report on the study of summer camps now being made under the immediate direction of L. H. Weir. William E. Harmon, president of the William E. Harmon Real Estate Company and of the Harmon Foundation, will speak on the topic, "The Value of Parks and Playgrounds in Real Estate Development" and many other leaders in the play movement will give addresses.

TO ASSIST CHURCHES IN COMMUNITY WORK.

The Federal Council of Churches has lately added to its staff an additional secretary, to give special attention to the Community Relations of the church, Rev. Carl H. Barnett, former pastor of the Oak Cliff Christian Church, Dallas, Texas. Mr. Barnett has also held pastorates in North Madison, Conn., Rochester, N. Y., and Brazil, Ind. He had charge of religious work at Ellington Field, Houston, Texas, during the war. The purpose of the Council in this field is to give more effective assistance in developing the neighborhood and community work of local churches. The conviction is gaining that church buildings should be used more completely for the good of the community and that the churches have a great opportunity for service in the matter of the people's free hours during the day. Mr. Barnett will also act as executive for the reorganization of the Protestant work in county jails, which is soon to be undertaken. Rev. C. A. Brooks, city secretary of the Baptist Board of Home Missions, is chairman of

the department of which Mr. Barnett will be secretary.

Centre College, Danville, Kentucky has become famous of recent years on account of its wonderful football team. It has just celebrated its one hundredth consecutive commencement, but its history stretches back to 1780. Its centenary commencement was also marked by the inauguration of its new president, Reverend R. Ames Montgomery, D.D., LL.D., formerly president of Parsons College, Fairfield, Iowa.

NEW YEAR BOOK OF THE CHURCHES

The 1923-24 Yearbook of the Churches is now in press. This volume, published by the Federal Council of the Churches, is such a valuable storehouse of information concerning the organization, work, membership and official personnel of all the denominations and all religious organizations that it has come to fill an indispensable place. It is edited by Rev. E. O. Watson, Secretary of the Washington Office of the Federal Council, Woodward Building, Washington, D. C.

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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CONTINUING

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The World of To-day

PEACE AT LAUSANNE

The Lausanne Conference at this writing is about to end with an agreement between Turkey and the European nations. Ismet Pasha has in reality won a series of victories for his country. One of the greatest of these is the abolition of the capitulations. The capitulations, as is now gen-

erally familiar, provided for a great number of special privileges for foreigners, such as right to trial in a consular court, according to the law of his own land. By the new treaty the Turks grant certain temporary special concessions to foreigners, but the essential point of the agreement is that in due time the foreigner shall have the same status in Turkey as the Turkish subject has in a foreign state. The treaty also provides for the evacuation of Constantinople by the Allied troops and the re-entry of Turkey into Europe. Foreign naval forces in the Dardanelles will be reduced to one warship for each of the great powers, thereby leaving no doubt of the new and independent position of Turkey. The treaty as drawn at first, recognized certain concessions which were granted by the Turks to foreigners before the war, but whose legal status was not thoroughly established. It also granted British and French interests preferential rights in future concessions. These provisions might have conflicted with the Chester concessions, now held by the Ottoman-American Development Company. Of course, we do not take too seriously the Turk's acquirement of western methods of government. For example, last month, the Turks held their elections for the new national assembly. Voting in Constantinople and elsewhere was in the mosques, which were decorated with flags and pictures of Ghazi (*i.e.*, Conqueror). Mustapha Kemal Pasha. At election time many of the Greeks of Constantinople, making the best of the situation, shouted "Long live Mustapha Kemal," and the Greek Bishop made a moving speech in his behalf and called for three cheers for him. Such tragi-comic hypocrisy is typical of the Near East. Of the two hundred and ninety thousand voters in Constantinople, as estimated by one of the local papers, probably not more than twenty thousand actually voted, for the election was cut and dried. Nevertheless, Turkish publicity agents announced that ninety per cent. of the population had availed themselves of the voting privilege and that the Turkish delegation at Lausanne was taking a keen interest in the elections. Such reports are only for effect. But the new international status secured by Turkey is very significant. The whole East is on the way to greater independence since the war. That is partly due to the release of Russian pressure and partly also to the growing influence of the poorer classes in European countries, especially in Great Britain. Workers and the liberal intellectuals are not in sympathy with imperialism. Their point of view makes it im-

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possible for European governments to secure the finances and military force necessary to continue their Eastern adventures in the old spirit. The new freedom which Persia enjoys, the Washington agreements in regard to China, the grants of a larger share of self-government in India and of nominal independence in Mesopotamia and Egypt, are all illustrations of the same tendency which appears so strikingly in the results at Lausanne.

THE AMERICAN TREATY WITH TURKEY

While the Turks and the Allies have been wrestling at Lausanne, we have been told from time to time that progress was being made in working out the new treaty between the United States and Turkey. So far our State Department has completely closed its ears to the appeal of the Federal Council and other organizations that we do not resume diplomatic relations with Turkey until that country has made some sort of reparation to the Armenians and has provided them with a safe national home. The State Department's answer to those who protest is that no information which it has received indicates that such a stand on our part would secure the desired result. The Administration is ready to refuse to recognize governments in Russia and in Mexico for years because the protection which they accord property does not suit us. According to reports from Lausanne our American observer there, Joseph C. Grew, has been very active, and very successful in getting rewritten sections of the treaty between Turkey and the Allies concerning foreign concessions. Is justice for the weak of so much less interest to the Administration than commercial interests? Will we refuse to take the hand of a robber but grasp that of a murderer and robber combined? Has the United States, which we are told on the highest administrative authority holds the moral leadership of the world, thrown over the cause of the Armenians just as completely as has that moral inferior, Europe? Why cannot we demand certain standards of justice in a government before recognizing it? It is not too late for the Administration to change its mind even now.

INTERNATIONAL LAW COLLEGE BEGINS AT THE HAGUE

In the course of the great war some one showed Mr. Carnegie a headline which read as follows: "Grass growing high in the deserted grounds of the Peace Palace." The fling at his idealism disturbed Mr. Carnegie for a moment, and then he answered: "They'll all come there yet." They are coming. The World Court, with a representative from all the nations of the world except America, is in session in the Peace Palace and fulfilling one of the functions that was nearest to Mr. Carnegie's ideal, *i.e.*, the adjudication of international disputes. Now the cable brings the welcome news that another of the great rooms of the Palace has been opened and is housing the new Academy of International Law. This is another ideal that Mr. Carnegie cherished, *i.e.*, that students from all over the world might come and study internationalism within the walls of the Court. The school evidently has opened with great success. Many students have come up from all the nations. It is interesting to note that the Carnegie Endowment for International Peace is financing the school. There has been a good deal of grumbling about the country to the effect that Mr. Car-

gie's endowment was not being used to much purpose during these last ten years. No criticism surely can be made of this endeavor, for not only will these students coming from all nations hear lectures from learned jurists and scholars from every land, but they themselves will be living together as citizens of the world of scholarship, forgetting for a while their national prejudices and the countries from which they came. It will be of inestimable benefit for these young men from different lands to live together for the summer months. The opening session of the college brought together a very distinguished group of men from all of Europe. All the judges of the World Court were present, as well as the diplomatic representatives of the different lands who are residing in Holland. Several representatives of the League of Nations were also there. Of course, there were many distinguished scholars from all countries, some of whom are to reside at The Hague during the summer and lecture before the college. The directing mind of this enterprise is Prof. James Brown Scott, the secretary of the Carnegie Endowment, and the inception of the school has been largely due to his efforts. The school not only fulfils the cherished ideals of Mr. Carnegie, but also it realizes one of the hopes and expectations of the Second Hague Conference. Perhaps the time will yet come when there will be a great international court at The Hague of which the Peace Palace will be the center, and where students from all over the world can come to study all subjects in which men are interested. It is also hoped that the exchange of opinions by the various scholars and jurists who will lecture before the school will be of help to all who are interested in international good-will.

THE TWELVE-HOUR DAY IN THE STEEL INDUSTRY

Just before he sailed for Alaska, President Harding announced that the leaders of the steel industry, acting as the American Iron and Steel Institute, had promised to eliminate the twelve-hour working day from their plants as soon as they had the necessary labor. Only a few days earlier the Research Department of the Federal Council of the Churches had brought out a bulletin on "The Twelve-Hour Day in the Steel Industry." Although the United States Steel Corporation, in answer to the President's declaration last year in favor of the elimination of the twelve-hour day, had declared that it was doing all it could to stop the custom, it has nevertheless kept a very considerable proportion of its men on the long day. Just how many we do not know. The last report of the American Iron and Steel Institute, given out at the end of May, did not publish the number. Judge Gary of the Steel Corporation says that the employment of three shifts of men on an eight-hour work day instead of two shifts, as at present, will increase the cost of steel. The experience of the Colorado Fuel and Iron Company, however does not bear out that statement. In order that the men might not lose too much in the way of wages, the Colorado company, when it gave up the twelve-hour day, raised hourly, tonnage and piece rates ten per cent. The president of the Colorado company testifies that the men were willing to accept that arrangement in order to shorten their day, although it meant a decrease in their pay. As a matter of fact, the men's work increased so much in efficiency that the change did not cause loss for the company. Other concerns have had similar experiences. Apparently, the Steel

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Institute, in reckoning the increase of cost due to shortening the working day, has not paid sufficient attention to the human factor. We might add that the Federal Council's Research Department has had difficulty in getting the co-operation of the Steel Corporation in making its report accurate. When the bulletin was presented to a high official of the corporation with the request that any inaccuracy be pointed out and that a statement of the manufacturers' side of the controversy be prepared for inclusion in the document, the official insisted that the corporation would submit criticism only if it would be printed without comment and without opportunity for the Research Department's representative to confer with the Steel Corporation's officials on disputed points. What an absurdity! Such an attitude certainly suggests that the Steel Corporation does not care to have the impartial truth made known. The Research Department has once more put in its debt all those who are interested in industrial problems.

INSTRUCTION IN HONORING CONSTITUTION OF UNITED STATES

When the Governor and the Legislature of New York disgraced themselves by repealing the State enforcement code for the Eighteenth Amendment to the Constitution of the United States the Superintendent of Schools of Sioux City, Iowa, M. G. Clark, immediately sent to every teacher in his schools a communication bidding them to include respect for the Eighteenth Amendment as one element in good citizenship. At the head of his circular he quoted Lincoln's words, "Let reverence for the law be breathed by every mother to the lisping babe that prattles on her lap; let it be taught in schools, seminaries and colleges; let it be written in primers, spelling books and almanacs; let it be preached from pulpits and proclaimed in legislative halls and enforced in courts of justice." Superintendent Clark's letter ran in part as follows:

Not since the war of 1812 has any man dared to make a statement which was in any way comparable to the statements of Calhoun and Hayne. It has been left to the Governor of New York to put himself in their class and to place New York State, if it follows his leadership, in a class with South Carolina. Never since 1862 has the Constitution of the United States been questioned until the Governor of New York dared to stand before the world and to place his great State before the eyes of all the people as a State, in the year of 1923, refusing to acquiesce to the will of the people in the enforcement of the spirit of the Eighteenth Amendment to the Constitution of the United States.

Never since 1862 has anything occurred in the political and economic history of any State that should bring every citizen of the United States so quickly to his feet in the defense of the Constitution, the Nation and the flag as does this act of the Governor of the State of New York.

The issue is the supremacy of the Constitution of the United States. If the action of the Governor of New York can stand unchallenged, the Constitution of the United States is but a mere scrap of paper.

I am sending this circular post-haste to each teacher in Sioux City, before the close of the school year, because I feel that this challenge should go out to every boy and girl and the disgrace of New York should be placed in their eyes, exactly where it belongs.

Once before in the history of our country a man on the Hudson attempted to sell his nation to its enemy. For years the name of Benedict Arnold has been upon the lips of every American citizen as bearing the title

of supreme disgrace in American history. Another man on the Hudson *evidently would sell the Constitution of his country.* Will New York State allow him to do so? This act should be brought to the attention of every public school child, that its real significance may be clearly understood and that we may teach to these children the supremacy and the sacredness of the Constitution of the United States.

Let us stand, salute the flag, and with this act of the Governor of New York State in our mind, let us repeat our oath of allegiance.

Other school superintendents might well follow Mr. Clark's example. We commend it to such organizations as the Constitution League and the American Legion. Here is an opportunity for them to serve the country anew with real patriotism.

THE ROMAN CATHOLICS AND INDUSTRIAL PROBLEMS

Ten years ago the Roman Catholics attempted to hold a Conference on Industrial problems. The attempt failed then, but this year, June 27 and June 28 their conference at Milwaukee was a very great success. Bishop Muldoon explained the difference by saying that in the last decade "labor unions and students interested in labor unions have obtained a certain degree of respectability." What was said at the Conference is just about what one would hear in a similar meeting among Protestants or in one without religious lines. Father Curran, of Wilkes-Barre, one of the men instrumental in effecting the settlement of the coal strike twenty years ago, declared that if employers would think first of the community at large, industrial wars would be at an end. Father Siedenburgh, discussing the religious elements in industry, said: "Religion demands, in the first place, justice, and whoever contributes to the solution of labor problems will on a large scale and by a mighty stroke further the cause of justice. . . . In a lesser degree religion demands charity to our neighbor and here the economically strong can assist the economically weak most effectively not by alms, but by a concern in their working conditions." The Roman Catholics are careful not to commit themselves to socialism. Father Ryan, the head of their National Welfare Council, defined their position as "a middle ground between Socialism and individualism." The Roman Catholic teaching, he said, "at tributes to the State the duty of protecting all natural rights and promoting the welfare of the whole community. It opposes Socialism because a Socialist state would be harmful for society. It opposes individualism because that political theory neither adequately protects individual rights nor adequately promotes the welfare of the weaker social classes." The Conference discussed the National Labor Union versus the local shop or individual union. In the course of the informal discussion, Professor John R. Commons of the University of Wisconsin, urged a law to compel employers to take care of unemployment through taxation. Rev. Joseph Husslein of the Order of Jesuits, expressed the opinion that the growth of the labor unions would in time bring about the undoing of the large financiers who have virtually controlled the most important industries. From both the workers' and the employers' side there was the suggestion that labor should be given part ownership in industries. John A. Voll, president of the Glass Bottle Blowers' Association, urged likewise that capital be allowed a fair return for its share of the business. Colonel P. H. Callahan, of Louisville, Ken-

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tucky, put it thus, "It is not hours, or wages, or conditions of labor which touch the worker deep down in his heart, but rather his status as a hired man. . . . For his future status it is required that the worker shall come to own at least, in part, the means by which alone he is enabled to live." Such a meeting makes us realize anew how much we hold in common with men of good-will in all fields. It is a pity that we are not brought into closer touch with each other.

THE HAMPTON INSTITUTE FARMERS' CONFERENCE

For a number of years now Hampton Institute has held a Farmers' Conference, attended by the colored farmers and home demonstration agents of thirty-one counties of Virginia, together with delegates from churches, community clubs and "co-advisory" boards, who are working to increase the co-operation of the Negro farmers with each other. As every one knows, the Negroes have been gradually acquiring more and more lands. To-day the Virginia Negroes own one million seven hundred thousand acres, exclusive of lots owned in the cities. The Negro farmers are beginning to work out a system of co-operative buying and selling. What co-operative marketing means in profits appears in the record of the Virginia tobacco crop last year. Although that crop was larger than in 1921, the Virginia farmers who shared in the co-operative marketing system received a better price per pound than they had the year before, although usually prices fall when there is an increase in the tobacco crop. The Virginia crop altogether brought forty million dollars in 1922. The year before it brought only nineteen million. Twenty-five hundred Virginia farmers likewise are co-operating in peanut growing. All this, of course, deeply interests the colored people. Negroes cannot get together now without discussing the immigration to the North. Ten thousand colored people have left Virginia within the last few months. A good many shrewd Negro leaders think their brothers are making a mistake in this movement. Thomas C. Walker, of Gloucester Court House, a colored lawyer-farmer and a graduate of Hampton, urged his fellow conferees, "We must teach Negro boys and girls that the migration must be stopped. Too many are leaving fields of diamonds. . . . We must tell young colored men to settle down and keep their feet on the soil." One of the greatest reasons why the Negro is dissatisfied in the South is lack of schooling. According to Mr. Walker himself, out of a school population of two hundred and forty-five thousand in Virginia, some sixty-five thousand colored children are not in school. The Negroes need good local schools and good teachers. When they have them the colored population will be better contented in their old homes. The Farmers' Conference is a good example of the work Hampton is always doing. It teaches to the leaders who attend such a conference the same lessons as it does to its own pupils—practical lessons of the value in good poultry and good stock, well selected seeds, sanitary toilets, labor-saving devices, homes that are tastefully and simply arranged without the spending of money which ought to go to other needs, clothes for the women that are appropriate and economical. At the same time it instills earnestness and conservation. We might well occasionally offer special thanksgiving for the many agencies of helpfulness which are quietly doing good work year by year.

IS THE COMMUNITY CHURCH SATISFACTORY?

The church which has the reputation of being the first Community Church in this country has recently connected itself with one of the great denominations. The pastor of the church explains the change in these terms. "We decided to make this a [denomination] church for a number of reasons, chief of which was the feeling which grew to be a positive assurance, that the spiritual life of the church would be greatly developed by the knowledge that it was organically related with a mighty work that was being carried on at home and abroad, by the organization to which it was vitally related. We knew that all the power of the [denominational] as a whole would in a very certain sense move in our direction; and that any educational and inspirational assistance we would need would be readily forthcoming. The Community Church was always feeling that it had just about all the work that it could do to look after itself, without taxing its powers with the burdens of others. The people here four years ago were faced with a big tax when they tried to raise three thousand as the budget for the year's activities. This year we are going to raise fifteen thousand; and the end is not yet. Of course the advocate of the community church will say that this could have been done under proper leadership, anyhow. Yes—but it wasn't; and it is now. Then the church has proved itself to be a far finer community church since its organic relation with the ——— Church than it ever was before, or had the immediate likelihood of being. Any church like this is compelled to be a community church in the best sense of that term. We are naturally delighted with the change." The testimony of one church, of course, may not be extremely significant. Perhaps those who have taken an opposite step can make an equally glowing report of its results. It would be interesting to hear the experiences of churches which have moved from the denominational status to the community status, or vice versa.

At the recent meeting of the National Council of the Boy Scouts of America, Theodore Roosevelt, Jr., gave a little glimpse of the great Theodore Roosevelt's training to his children. "When we were all little," he said, "it was before the days of scouting, but we had the principles that underly it in our family life. My father was our scout master. He took us on 'hikes' with him. We used to have point to point walks where we'd swim ponds, climb bluffs, get over, under or through anything that lay in our way. Then he would take us off camping together, as many as a dozen at a time, and we would spend the night on the end of some point jutting out into the sound and sleep soundly to the rustle of waves on the beach. Strict discipline was always kept, and woe to a selfish, whiny boy."

When Mr. Bryan came to New Jersey the other day to be present at his granddaughter's wedding, some one asked him if he thought the world was growing worse. Mr. Bryan took a pretty cheerful view. The World War, he said in effect, caused a lowering of morals, but they are returning now to the high standard which has made America the greatest nation on the face of the globe. America will soon again be looked up to as a God-fearing and a God-serving race.

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Loyalties

CIVILIZATION is largely the expression of loyalties. The first loyalty is always to self. The barbarian thinks of self first and his progress toward civilization begins when he enlarges his loyalty, transferring it from self to the tribe of which he is a part. This tribe was generally an expansion of his own family, but his loyalty even to his family marked a step upward from loyalty to self. Just as there are customs and superstitions which persist in a civilization which has outgrown them, so this loyalty to self still persists and not infrequently one finds an individual living in the tribal or national civilization we have reached whose chief loyalty is to self, rather than to his tribe or country.

The advance from loyalty to the tribe to loyalty to the country was a step upward in civilization because the country or nation was generally a congeries of tribes. Thus an expansion in loyalty took place and hence came a new civilization. Wars still persisted, as they always will under any loyalty less than to all humanity, but they became wars between nations instead of wars between individuals or tribes, hence less frequent, although none the less sanguinary. This loyalty to the nation has sometimes centered in a person, generally a king or mighty warrior, or in an abstraction called the state, but so far in history it has never been superseded by any larger loyalty, except in the case of Christ, when the early Christians and the few martyrs in each gen-

eration put their loyalty to the Church, the super-state, the Kingdom of God, above that to the tribe or nation, although they have been few and generally persecuted in each generation. (And yet it is to be seriously asked if they are not the only true Christians.)

We are sure that one cannot sit down and read the gospels and epistles through with unprejudicial mind without soon becoming convinced that the essence of Christianity is loyalty. And it is not loyalty to one tribe or nation. This is never dwelt upon (indeed, Jesus seems even to infer that at times it is not even to family). It is an infinitely larger loyalty than the world has known. It is loyalty to Him, to all that He stands for, namely, the Kingdom, the community of all believers, to religion, to the Church Universal. This is on every page of gospel and epistle. Professor Josiah Royce sums up Christianity as loyalty to the "Blessed Community" first. The "Blessed Community" is the company of those who have attached themselves to Jesus Christ. He says this is Paul's fundamental gospel. The individual, says Professor Royce, finds his salvation through uniting himself to the community. The early Christians saw this and the first Christians "left all to follow Him." Their first loyalty was to Christ. As Professor Seeley pointed out in "Ecce Homo" fifty years ago, the core of Christianity is the transference of loyalty from the individual and state to the community. Christianity is simply "the enthusiasm of humanity," he said. The first Christians felt a closer kindred to their fellow Christians, no matter of what nationality, than they did to non-Christians of their own land. Practically all the Church fathers forbid Christians to take part in war. The reason is not primarily the inherent wickedness of slaughtering one's fellow men. (The Church fathers did not quite see that this time-honored and favorite sport of men was inherently wicked or cruel, any more than do most Christians to-day.) Their real reason was that Christians should not kill Christians. "We Christians, who in the past killed one another, do not now fight our enemies," says Justin Martyr. Christians belonged to the same household the world over. Their allegiance was to Christ and His Kingdom. Membership in the Christian family was the great thing. The Kingdom of Christ was their fatherland, any Christian their fellow countryman. They were citizens of a new state, "Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free: but Christ is all, and in all."

This idea of a loyalty extending beyond tribe, state or nation to the blessed community of all believers of all races, to humanity itself eventually, which is the burden of both Christ's and Paul's teaching, is the highest point of civilization yet reached, and marked the passage from the pre-Christian and anti-Christian philosophy of nationalism, with its necessary wars owing to conflicting patriotisms and loyalties, to the Christian doctrine of a universal, spiritual "super-state," or city of God, where men may still be citizens of a nation, but where their chief allegiance is to the King of this universal state, Christ, and their fellow citizens are the citizens of His Kingdom. As we said above, Christ's mission was to found such a state; to leave all and follow Him was His undeviating command; first loyalty to Him was His demand in every instance. Paul makes this new and larger loyalty to Christ and the new community his gospel; the fathers lived and practised it; it is in all our Christian hymns and classics; few Christians would deny it—(how can

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they?) and yet none of them practise it—except a few prophets and martyrs. Lord Hugh Cecil was absolutely right when he recently said, "So far as abstract assent goes, Christians are, I believe, absolutely unanimous in teaching that every disciple of Christ is bound to his brethren by a common tie of fraternity and a common allegiance to their Master, and these bonds are both more binding and more sacred than any national connection. The difficulty does not lie in the doctrine of Christians, but in their practise. No one disbelieves catholicism; but the conduct of very few is influenced by it." Rev. Richard Roberts has put this truth in even stronger words than these used by Lord Hugh Cecil. He says: "Despite its own domestic disunion, the Church is essentially a supranational society within which distinctions of race are irrelevant. The declensions of the Church from its catholicity is an old story into which we cannot enter. But if the New Testament view is to be retained, it is plainly contained in it that a British Christian should be sensible of closer kinship with a German Christian than with a Briton who is not a Christian. That this is not actually so is simply an additional piece of evidence of the modern Church's failure to realize all the implications of its basal principles. If the avowed Christians of Germany, Great Britain, Austria, France and Russia had been really conscious of their unity in Christ, and had declined to go forth to kill one another, there would have been no war." Here, then, we have the strange situation of millions of Christians acknowledging by the very act of being a Christian that their chief loyalty is to Christ, accepting a Book as supreme authority in their religious life whose whole message is, first, loyalty to the Kingdom of Heaven, and that all members of the household of faith are brothers and fellow citizens; singing hymns every Sunday about the Kingdom of Heaven, and pledging all they are and have to this super-national Kingdom; and yet everyone of them, with outstanding exceptions, really in their hearts loving some country or state more than they do Christ; considering, if they are Germans, any German non-Christian more of a brother than a member of Christ's fellowship in France or England; if Frenchman, a non-Christian Frenchman more of a brother than a Christian German, and so on. Our chief patriotism is for our nation and not for Christ's City of God. National patriotism is a much deeper instinct than allegiance to the community of Christian believers in eight out of ten Christians. Nationalism triumphs over religion in every time of crisis. Our loyalty to country is stronger than our loyalty to Christ. The vast majority of Christians in any country will support their country and even go to war for it if called to, regardless of the perhaps un-Christian character of the act. One of the newspapers which perhaps hundreds of thousands read without protest—"The Chicago Tribune"—declares this principle at the head of its columns, "My country—may she always be right—but my country right or wrong." "Right or *wrong*." This is a very blatant and bald declaration that patriotism has first loyalty, before Christ, the Church, or the Kingdom, or humanity, or even righteousness. But it is the present state of loyalty among nine-tenths of the Christians of the world.

There is no hope for the peace of the world until Christians rise above nationalism as their chief creed and substitute Christ's creed of the Kingdom, of humanity; until Christians make their first loyalty not to country but to Christ; until Christians' patriotism is primarily for the City

of God, Jesus Christ established in the earth; until our dearest countryman is not necessarily one who happens to be born in the same land with us, but one who has made Christ's blessed community his home with us, because of mutual love and devotion to Him and His Kingdom. It ought to be more inconceivable that a Christian could bear arms against another Christian than that he could against a fellow countryman.

Just as we were writing these lines a very interesting little book by Dr. Lucius H. Bugbee, of Minneapolis, came into our hands—"Living Leaders Judged by Christian Standards." One of the chapters is devoted to a study of Gandhi. Gandhi has come in for praise from many Christians, and Dr. Bugbee recognizes his outstanding virtues. But he is perfectly right in pointing out that Gandhi falls short of the Christian ideal at its chief point, namely, its substitution of a universal society of believers, as claiming chief allegiance, for nationalism. Gandhi is an apostle of nationalism and cannot therefore be called Christian. Says Dr. Bugbee: "But Gandhi has not yet followed Jesus to the ultimate goal of the Master's teaching. He is thinking primarily in terms of India and of the freedom of his own race. Jesus is thinking in terms of all mankind and the freedom of every human soul. The world was in Christ's thought as it is not in the mind of any of our modern leaders. In His mission to humanity He rose above the bounds of race or clan or color. 'Who is my mother, my sister, my brother?' He said to those who called His attention to family obligations, and answered His own question by the statement, 'Whosoever doeth the will of my Father who is in heaven, he is my brother, my sister, and my mother.' In Christianity there is no room for our narrow, national egotisms and our racial prejudices. Only in this universal brotherhood will we find the solution of all the trying and tangled situations of the present period of unrest. Pride of family, pride of race and patriotism, all of which have served their purposes as valuable and stimulating ideals, must ultimately give way to the Christian world brotherhood, and in proportion as Gandhi is really leading India toward this larger consciousness of human solidarity is he approximating the spirit of the Master, whose principles he has preached with such effectiveness."

F. L.

Wanted---A Simple Creed

OUT of the midst of a civilization grown old and complex there is sometimes heard the demand for a simpler life. And it is a parallel and not unrelated phenomenon that, out of the midst of a religious life which has outlasted many centuries and become somewhat entangled with documents and institutions, there should also arise the demand for a simpler faith. Those who are set to teach Christianity can scarcely escape the appeal; it has come to us time and again during the last generation; and there are many reasons why we should listen to it. It comes from some who are transparently sincere, and who dread subtlety and complexity because they fear being entangled in insincerity. It comes from the young; and it is possible that on such a point the young may be wiser than the old, and it may be the wisdom of the old to listen to hearts not yet

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sophisticated and conventionalized. It comes—sometimes at least—from those who are far off: when the reason for their aloofness from Christian worship and fellowship is inquired into, it may be found that the Church and her teachers have made religion too difficult. This last form of the demand strangely moves the heart, perhaps because it sounds like the echo of an ancient cry, *They have taken away my Lord, and I know not where they have laid Him.*

It may be necessary occasionally not only to listen to this demand for simplification, but even to support or stimulate it. For there is a relentless tendency towards complexity in the scheme of things—a tendency which may need to be resisted and counteracted. The evolution of life is an ordered progress from the simple to the complex. The story of civilization is largely the story of organization—the superimposing of complexity upon simplicity. It is small wonder, then, that religion, that Christianity itself, should develop in the same direction. Yet sometimes amid doctrinal complexities, ecclesiastical complexities, men remember the sweet and clear beginnings of the Galilean Gospel, and they ask that faith should once more be made plain and simple.

The request deserves an answer, and the answer ought to be partly warning and partly encouragement.

There is room for a word of caution here. It is well to make the message simple, but not well to give the impression that everything can be made simple, or that a complete scheme of thought and life can be provided in words of one syllable. To think that truth can always be made simple is one of our intellectual temptations. As a matter of experience, it is not so. What is the cure for cancer? There is no simple and obvious remedy waiting. What is the solution of our social distress? No cut-and-dried formula will charm our darkness into day. These things take hard thinking, long investigation, the best endeavors of the best minds; and, even so, we are only traveling, we have not arrived. The same elusiveness of truth besets us everywhere: the smallest fact of science or of life, if we only look at it closely enough, becomes itself a mystery, and lies on the edge of abysses too deep for our sounding. Why do men so persistently imagine that, while strenuous thinking is needed in every other department of knowledge, religion, which deals with the summed-up meaning of all things, can dispense with the travail of the mind?

There are two quarters from which the plea for simplicity in doctrine is specially likely to reach the modern preacher. Who does not know the good evangelical friend who implores him to proclaim “a simple Gospel”? Every true preacher wants, with all his heart, to do that; yet he may sometimes wonder whether his counselor ever has a glimpse of the sheer heights and depths which are opened up by the simplest and most familiar words of the Christian vocabulary—words such as God, sin, salvation, eternity, immortality. The same request may come in another form from some of the younger folk who, in asking that religion should be made simple, probably mean that they would like it to be untheological. It is not so easy as it may seem. Dr. Horton has suggested as the irreducible minimum of Christianity the counsel, “Be Christlike.” Here is simplicity indeed; yet dogmatic theology is waiting round the corner. Who was Christ, and why should we be Christlike? Was Christ more than a shipwrecked venturer? Is Christianity more than a sop for the under dog to keep him quiet and gentle while brute force takes its way and wins its king-

dom? Such questions as these need to be answered if even so simple a counsel as “Be Christlike” is to hold the heart for any length of time. The simplicities and the profundities here, as elsewhere, are next-door neighbors.

Yet the plea for a simple faith may be met with a great and positive encouragement. We are encompassed with problems at every step, not in the religious realm alone, yet most of our problems have a practical end, and if we take hold of them there they do not altogether bar our progress. Many people are learning to “listen in” who could tell us little about wave-lengths or wireless mechanism—their experience is the justification of an experiment which they could not explain. And many souls who could not state to their own satisfaction the doctrine of the Trinity, nor give a philosophical defense of it to the world, have gazed upon Jesus Christ until they are sure that in Him the glory of the Divine and Eternal is risen upon them.

It is instructive in this connection to study the lives of God's saints, and notice how commonly they lived upon the simplest things: it was these that made them the men they were, not the curious controversies and side issues in which they sometimes found themselves entangled. Richard Baxter tells in the “Reliquiæ” how in his earlier days he was very fond of curiosities and subtleties—the mere twigs upon the tree of truth, he calls them. By and by, being older and wiser, he came in to the central stock of the tree: such things as the Apostles' Creed, the Ten Commandments, the Lord's Prayer, gave him most acceptable and plentiful matter for all his meditations. In this he might have spoken for many of the wisest and the greatest.

It is to such things that we also ever and again must return if we would nurture in ourselves, or in those who look to us for counsel, a fresh and simple faith. The Lord's Prayer—to take that alone from among the things that built up the soul of Richard Baxter, and that have built up the souls of the saints through the ages—is it not, when we begin to understand it, an intellectual equipment as well as a devotional aid? Those are right who have told us that the *lex credendi* is one with the *lex orandi*—that the things on which the soul leans in the secret place are the things worth believing, acting upon and defending when the great world with its temptations and hostilities surges near. That we have a Father in heaven: that His name is worth hallowing, and His kingdom worth seeking, and His will worth doing: that His providence is real, giving us our daily bread: that His grace is real, forgiving us our trespasses and keeping us from evil—here is enough to start the plain man on his career as a theologian. There will be any number of heights and depths which he still may search, and any number of problems on which to try his intellectual powers. But on the central things he who has reached this creed is wiser than the scholars. He has prayed himself into it, and there is no better way of learning how to believe and how to live.—*The British Weekly.*

Prince Caerani, the Italian Ambassador, said to the students at Yale the other day: “Italy has been brought to new life, not through the wisdom of the old statesmen, but by the impetuous daring and energy of youth.” Interesting, the way it looks to an Italian.

THE OBSERVER

The Primate of Denmark in America

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

I WONDER if my readers realize how large the number of Lutherans is in America? Not only are there the hundreds of thousands from Germany, but there are the large numbers from Sweden, Norway and Denmark. I do not know just how many hundred thousands there are of them, but it seemed to me as I went about these Scandinavian countries last year that every family had a son or daughter or some relative in America, and as I went up and down the Middle West last year that every other person I met was a Scandinavian. These Scandinavians are all Lutherans. In Sweden the Lutheran Church is the State Church. There is an Archbishop who holds practically the same relation to the crown that the Anglican Archbishop does to the State in England. In Sweden, too, they have the unbroken apostolic succession, so that there was not much difficulty in negotiating the terms of inter-communion with the Anglican Church, which was signed by the Swedish bishops while I was a guest in the Archbishop's palace at Upsala last year. In Norway the Church has bishops, but they do not maintain the same relation to the crown, and there is no Archbishop. There is a Primus, and it is the Primate of Denmark who is now in this country visiting the Danish churches. The Norwegian and Danish bishops do not claim the unbroken tactual succession, but they do claim the spiritual succession and believe it just as valid.

Bishop Ostenfeld is a noble, big, lovable man and my heart rejoiced when I learned he was to come to this country. I had learned to esteem him in Europe where he has been one of the leaders in all big things, in all work for reunion of the churches and for international good-will. He is big physically—six feet or so—with gray beard, benevolent face and magnetic personality. Everybody loves him. I met him first at The Hague, where a few of us foregathered while the Peace Conference was sitting in Paris. There he was exercising his kindly office in bringing the German and French pastors together for their first meeting. The meeting was full of embarrassment, and such men as Bishops Soderblom and Ostenfeld did much in acting as kindly mediators. Professor Amunsen, who has just been made the Bishop of Schleswig—now Danish territory—was also present. Again, the following year, I met Bishop Ostenfeld in Geneva and Beatenburg, where he was devoting his time to the problems of the united life and work of the churches and to reconciliation of the war-torn segments of Christ's Church. When we parted his last words were, "We shall welcome you to our house in Copenhagen next spring."

The welcome could not be given for two years, as I could not go to Scandinavia until the spring of 1922. But last April when I arrived at Copenhagen with my lectures for the University in my pocket there the Bishop was to welcome me. And such a welcome as it was! The Bishop had invited most of the clergy of Copenhagen with many University professors to meet me at luncheon at the Bishop's House, a noble old palace, full of Assyrian antiquities which some

former bishop of antiquarian taste had brought together. The American Minister, Mr. Prince, was also there, and I have enjoyed few functions in Europe more than this gathering. Mrs. Ostenfeld sat beside the Bishop at luncheon, and I was fascinated by her face; it was exactly as though she had stepped out of one of those portraits of Danish queens and ladies one finds in all the Danish galleries. This was my introduction to Denmark, and what a happy one it was! Of course, I saw much of the Bishop during my stay, and the more I saw him, the more I admired him.

Last Monday night the Lutherans gave a farewell dinner to the Primate and Mrs. Ostenfeld at the Hotel Astor, and Dr. Morehead and I were asked to make the addresses of appreciation and farewell. It was a happy family gathering, almost everyone present being a Lutheran. The Bishop, when he arose to speak lifted the meeting out of the atmosphere of Lutheranism into that of the Church Universal. He said how much he had enjoyed visiting the Danish congregations in America. He had crossed the continent and had preached eighty times in seventy days. But he was used to big dioceses. He had the biggest see in Europe. Here everyone looked dazed, for Denmark is so small. But it includes all Greenland. He had been to Greenland, too, so he knew all his diocese now. He was glad to meet these Danish congregations. Soon they would all be talking English in their churches, and they were rapidly becoming American. For that he was glad, not sorry. He then dwelt upon the coming World Conference of Lutherans at Eisenach. He hoped and prayed that at that conference the Lutherans would take the great opportunity of emphasizing, not their distinctness from other Protestant groups, but their oneness with them, urging affiliation in spirit and co-operation in every way. Many theories of Lutheranism had grown up since Luther's day. He hoped that at Eisenach they would go back to the simplicity of Luther and claim fellowship with all communions which stood for a pure gospel mediated through the Bible and the sacraments. He thought a great opportunity had come for Lutheranism to do a big thing for unity among all denominations. This was the beautiful spirit that ran through all his address. I heard the same thing from the Lutherans of Denmark, from Archbishop Soderblom, whom I perhaps heard twenty times, from the leaders of the Church in Norway. Somehow I miss it in America. Why is it? The Lutherans are a great and wonderful body with superb traditions. They exercise a vast influence here. I wonder if I could, without offense, express the wish, just because of my admiration for them and my affection for so many of their leaders, that they might take this same great, broad attitude; come into the Federal Council with all their evangelical brethren; have inter-communion with their Protestant brethren of other communions as they do in Scandinavia. They have a great opportunity and should not let it go by.

FREDERICK LYNCH.

THE WEEKLY SERMON

Baccalaureate Sermon

By President James R. Angell of Yale University

A GREAT force has grown up in the world in the last century or two which was practically unknown to earlier history—a force with which we must learn to deal, a force which is molding our entire civilization. This force is *modern science*, with its amazing technique and its utterly unlimited possibilities. National ascendancy seems inevitably in store for those peoples who most persistently and intelligently pursue the development of this science. This is a fact which the more far-sighted nations sensed some years ago, and they have already begun to act upon it. In the sheer logic of events, this ascendancy will accrue to them, whether they wish it or not, provided they follow sanely and energetically scientific investigation and the application of scientific discovery, although how long such ascendancy may endure rests on many unpredictable circumstances.

It is a truism, now for years well recognized, that the commanding position which Germany had won for herself before the war was due to the work of her scientists, who had made her industry and her commerce more efficient than that of her rivals, and but for the grotesque political blunders of her rulers she would to-day be firmly intrenched in a position of international prestige which she might have enjoyed indefinitely.

It is not, however, simply because improved scientific methods permit commerce and industry to flourish that power and prestige flow to the nations which cultivate these methods. Nor is it merely because in time of war many of these refined industrial processes can be turned into means of military mastery. The case is far subtler and more complex than is suggested by any such conception.

(Dr. Angell then proceeded to point out the revolutionary changes in agriculture, forestry, animal husbandry, and the like, affecting the food supplies of men, rendering it possible for nations to achieve far greater independence than heretofore in the matter of their sheer sustenance. He commented upon the scientific contributions to public and personal health with a corresponding increase in the length of life and bodily and mental well-being. He also called attention to the radical changes in the control of man over space and time, concluding with the statement:)

All this means a revolution in human life no less profound for being in the main peaceful and gradual in its forward sweep. In all that concerns the physical side of life, and in much that affects its social fabric, modern science is entering to give new power, creating and supplying new demands and bringing to those nations that cultivate it new control over life, over nature and so over all the peoples of the earth.

There are many who see in all this the menace of a purely materialistic epoch, such as history has more than once experienced, with its foundations in a self-centered and discredited philosophy—wealth and luxury and mere physical

comfort the aim of life and the standard of success. They carry over this fear into the realm of learning, where they look askance upon scientific and technical education as the corrupting source whence spring many of the evils they allege and dread. Against these dangers they urge the promotion of humanism, of classicism, of literature and art, of all those ameliorating influences which take the mind away from emphasis upon mere material possession and fix it upon the more enduring fruits of the spirit.

Now it is true that science, as such, is impersonal and non-moral. The same science which creates poison gases of unbelievable lethal power, invents protective devices to guard against the noxious effects of the poison and presently discovers yet other agents which create anesthesia under the most excruciating pain. Science is devil or angel, depending wholly upon the uses to which her achievements are put. She will heal or destroy with equal ease and without prejudice. Again it is true that science, despite the inspiring insight she gives into the secrets of nature—the illimitable reaches of the starry universe above, the even more marvelous universe within the molecule and the atom below—gives nothing directly comparable with those imperishable achievements of the human spirit which have come down to us in the literature and art of other times. The Greece of Homer has gone, but the deep undertones of the Iliad, the “surge and thunder of the Odyssey” still remain to rejoice the heart of man. The Athens of Pericles has perished, but the shard of the Parthenon endures and with it much of the beauty born in the soul of Phidias. The Empire of Alexander has passed, but reflective thought has touched no higher pinnacle than in his teacher, Aristotle, and his immediate predecessors, Socrates and Plato. Rome has vanished, but *lex Romana* is written into the basic law of every civilized state and the Latin tongue and the Latin literature have left their abiding impress upon the peoples of Western Europe. One need not multiply these familiar instances of the spiritual achievements of great peoples, nor pause to expound the divergent values represented in their accomplishments and those of modern science.

But it is quite as true, and must not for an instant be overlooked, that the great nations which gave birth to these superlative works of the human spirit fell into decay and were displaced by other less cultivated and less humanized peoples—and for a reason. Humanism as frequently and perhaps generally portrayed is not in itself a sure corrective of an over-materialistic trend in life. Quite the contrary may be true, as more than one example in history testifies. Humanism may be so conceived and cultivated as simply to offer a refined form of self-indulgence, a type of intellectual luxury, which may prove quite as relaxing, quite as fatal to the maintenance of a virile national fiber as any of the coarser and more obvious forms of material indulgence.

No, what is needed in season and out, if the national tone

is to be kept high and pure, is devoted character, high moral purpose, essentially religious conviction. These are all qualities to be secured in their finest and most excellent form when based upon wide and deep cultivation, such as comes alone from intimate contact with the best which has been thought and felt and written. But robust, vigorous character requires far more than, and something far different from, mere appreciative acquaintance with great literature and great art. It implies devoted personal consecration to whatever task life has allotted to us. In a sense it is something very simple and very humble, but intrinsically it is the jewel of great price without which life loses all dignity and worth. We have heard something of late of the need of an aristocracy of intelligence. Surely we need quite as much an aristocracy of morals.

Surely, also it is incumbent upon the educated man to see and hold in just balance these great forces in the modern world. Science must and will be heard. Her methods are those of tireless pursuit of inexorable truth, and civilization already so widely fashioned by her hand is sure to be still further molded by the same influence. Only the ignorant can hold her in contempt. Nevertheless, taken alone, she inevitably presents a view of life somewhat distorted and out of focus, for there are other truths than hers to which she is at times blind or indifferent. And here it is that a balanced view of life demands that we give due weight to all the arts, to history, and to letters. Whoever scoffs at these but marks himself uncultured, undeveloped, in some degree uneducated. But most of all is it needful for the educated man to think clearly and to the end upon the place in life of moral and religious ideals and convictions.

That fundamentally religion is incompatible with science and with culture is one of those falsehoods which flourish in the shallow soil of ignorance and prejudice. True it is, that probably every religion has entertained one or more doctrines at variance with proved scientific fact, and such doctrines are bound in time to disappear. But after science has said her final word and after we have chosen whatsoever philosophy we will, whether constructive and affirmative or agnostic, there remain the ineluctable distinctions between right and wrong, truth and error, good and evil. Remains also man's conscience and his irrepressible aspirations for a higher and a purer life. Most important, perhaps, of all remains the enigma for which science has no answer—nor expects any—whence came our universe with its staggering realities of matter and spirit, and whither is it bound? What is its essential meaning? These are regions in which faith and hope and fearless resolution are our only guides. And so long as these things are true, men will turn to religious faith to light afresh the torch of courage and high purpose.

The troubles from which the peoples of the earth are suffering today may be partially alleviated by the help of science. The miseries of hunger, disease and poverty can, to a large extent, be thus relieved or prevented. Other ills arising from prejudice and ignorance may be banished by education and that freeing of the spirit which comes from contact with humane studies and with cultural influences of every kind. But the most menacing dangers are those which derive from sheer moral and religious defects, from innate human selfishness and greed, from inability to see and accept the truth that only when justice prevails among men can enduring peace and prosperity be established. Let us therefore welcome every reasonable device, such as the proposed World Court, which promises to make it more difficult for evil-minded men to throw nations into armed conflict. But let us not for a moment forget that to render the

operation of these devices in any lasting way successful the soul of the individual man must be brought into honest accord with the words of the prophet when he said, "What doth the Lord require of thee but to do justly, and to love mercy, and to walk humbly with thy God?"

And this is the old-new vision which our time so sorely needs. If at bottom men are not really imbued with a spirit of kindness and generosity, with a real desire to give justice as well as to receive it, we shall make no enduring progress. The needs of the individual and of the nations are in this matter one. Unless the vision of a world redeemed by love and mercy and the spirit of justice can be brought home to men and be made irresistibly appealing by those of our generation, the future of mankind is dark indeed. It is doubtful whether there was ever more hatred in the world, more cynicism and blatant unbelief, more unbridled greed. To stem this tide arising from the old animal deeps of human nature, nothing can avail but the purging spirit of the Almighty. Perhaps some great religious leader will arise among us to stir again a response to higher conceptions and nobler purposes. But in the meantime it is the solemn duty of all of us—and particularly of you young men, the beneficiaries of high privilege, who are going out to your first serious encounter with a cynical and disillusioned world—it is the duty of all of us, I repeat, to cast our whole moral strength into the scales on the side of sanity, of self-control, of good-will among men, of return to vital belief in the eternal verities of the moral and religious universe.

At Helena, Montana, the President discussed the place of women in the present generation. The President, himself, would be glad if the way could be found to maintain the traditional relations of father, mother, children and home, but he does not expect that that will be possible. On the contrary, he reckons that more and more the education and training of children will be taken from the home. He did recognize, however, that the home will have to continue to be responsible for the religious training of the children. To quote: "In the home must still be performed the duty of instilling into the child those fundamental concepts of religion and of faith which are essential to rightly shaping the character of citizens, and therefore of the nation. It would be an irreparable mistake if in surrendering to society a larger responsibility for the child's intellectual and physical well-being we should forget the necessity for proper religious training. That duty must be performed in the home; it will always be peculiarly the duty of a mother." In his attitude toward the home the President follows the popular current of thinking, taking it for granted that we must accept the particular swing of the day. If the President believes in the older type of home, would that he had urged the American people to work for its restoration. We must so alter our ideals and our social adjustments that the old sort of home and home relationships will revive again, if we honestly believe that it was a better institution than that toward which we are now tending. We want the Kingdom of God on earth. As a matter of fact, is it not more conducive to that Kingdom that women should spend their time training their children at home instead of working in factories, or pursuing careers, or playing cards and visiting the movies. We need homes where the children shall be brought up in self-control, with a strong sense of duty, unselfishness and recognizing what things are worth living for. It is people with these qualities who will build up a society of justice and of honest, brotherly kindness. Let us try to develop all the means that will produce them.

Relief for European Protestantism

By Rev. Adolf Keller, D.D., LL.D.

Secretary of the European Central Office for Relief to Evangelical Churches, Zurich

DURING my journey through America I was frequently greeted by compatriots. The other day a man asked me if I knew his mother in Zurich. I knew her and had to tell him that his mother was seriously sick. It was rather surprising that a son should not know that his mother was ill. I think often of this little incident when I see that the American churches do not realize how sick, how seriously menaced some of their European mother churches are and that European Protestantism in many parts is fighting hard for its existence. There has been no more serious hour for many of these churches since the Reformation.

There is a saying over in Europe that from the military standpoint France has won the war; from the political standpoint, Great Britain; from the economic, America; from the cultural, the Jews; from the racial, the Slav; and from the religious point of view, the Roman Catholic Church has won it. That would mean, in fact at least for a great part of the Continent, that Protestantism has lost the war.

There is no doubt that, except perhaps in Czechoslovakia, nearly everywhere there has been a tremendous increase in the power and influence of the Roman Catholic Church. The Pope has sent his ambassadors into almost all countries. The question of the return of the Jesuits into countries where they were excluded hitherto is afresh discussed. Just now one of the oldest evangelical churches in Riga, Latvia, the *Takobi Kirche*, where the gospel has been preached since 1522, is to be turned over to the Roman Catholic bishop. The Roman Catholic Church has the advantage of her strong centralization and commends herself by its conservative principle as a bulwark against all disintegrating forces which are at work.

On the other hand, Protestantism is divided and helplessly individualistic. Coleridge once said: "I belong to that holy apostolic and infallible church of which at the present time I am the only member." A good deal of Protestant de-

nominalism resembles, in a larger scale, this exaggerated individualism. Thus until recently there was nearly no cohesion, or at least no co-operation or federation among the evangelical churches of Europe. It is the present need which has brought them closer together. Last year, at the

instigation of the Federal Council of Churches in America, the first Protestant convention of Europe was held in Copenhagen in order to consider together and with American representatives the present condition of European Protestantism as a whole, and more especially the need of so many churches and evangelical institutions.

In fourteen European countries the Protestant churches and their works can no more continue their activities without foreign help. A number of churches and church buildings in France, Galicia and Latvia are still in ruins or in a seriously damaged condition.

Many of the evangelical institutions, such as homes, orphan houses, deaconesses houses (as for instance Kaiserswerth, which was so inspiring for Florence Nightingale), asylums, hospitals, etc., are menaced not only by general lack of funds, but some of them, as for instance the wonder-

ful deaconess house and hospital in Posen; also by all kinds of governmental administrative measures of a Catholic state. All these institutions are more or less independent of the Church and were undertaken by private Christian men or societies who are now financially too weak to support them any longer.

Just before leaving Europe I received from Dutch and Swiss friends very alarming news about the distress of evangelical pastors in Saxony, Brunswick, and also in parts of Austria and Czechoslovakia. In Saxony out of fifteen hundred pastors only one hundred can live on the salaries which the parish is able to give them. Many try to earn a sufficient living by going as clerks into banks and offices or even into mills.

In some countries, such as Austria, Poland and Rumania,



REV. ADOLF KELLER, D.D., LL.D.

the chief anxiety is for the preservation of the evangelical schools. According to a statement of Dr. Beach of Princeton the future existence of the evangelical minorities in these countries depends mainly on the maintenance of these schools.

The religious press in some of these countries is rapidly disappearing. In one of them three hundred church periodicals have ceased to appear during the last five months. To buy books or even to subscribe to a theological review has become impossible for thousands of pastors and students, even for many university instructors.

Evangelical minorities in certain countries are not persecuted in their religious life, but they are hit by land legislation which reduces them and their institutions to helpless poverty, and by language laws.

The lot of the children in large cities is still heart-rending. Most of them are undernourished and a great part menaced by tuberculosis. When we looked at the size of the thousands of children who were invited for holidays to Switzerland, the Scandinavian countries and Holland from cities as Vienna, Munich, Hamburg, Berlin and Budapest we underestimated their ages by four or five years. They had remained small because of undernourishment.

Of course, this distress is only a part of the general need of the people, especially of the middle class. And this middle class is vanishing—a social fact of far-reaching importance. There is in secret a great and silent dying in the middle class and suicide has become frequent.

In the seventeenth century Protestantism in many parts of Europe was reduced and weakened by drastic political measures, "dragonades" and all kinds of persecution. Today hunger and abandonment have quite silently the same effect.

It is true that need also brings forth out of the hearts a new life, a heroism of faith unknown in times of prosperity. A mighty effort to evangelize the masses is made in many of these churches. New hopeful movements in Czechoslovakia, Austria and Jugoslavia are in full swing and a heroic struggle is stimulated by the very need and deep humiliation out of which the cry for God is born. But nevertheless it must be said that, taken as a whole, European Protestantism is in a defensive attitude and the churches of the neutral countries which are not suffering are deeply concerned about the future of many of these churches and their works.

The churches of the neutral countries on the continent help the suffering sister church to their utmost and support by their sympathy the faith of their fellow Christians. They have raised during the last six months in Denmark, Holland, Norway, Sweden and Switzerland about \$200,000 for such relief. And some of the British churches have given considerable help, especially the United Free Church of Scotland. But the task is too big for them. On the Continent the five helping countries with about fifteen millions of Protestant souls are confronted with the need in fourteen countries with about fifty millions of Protestant souls.

They look, therefore, towards America for help and co-operation. America came into European affairs on the battlefield. It launched a great constructive program of international co-operation—and then fell silent. This silence is ruinous for Europe. We know, of course, what many of the American churches have done in their wonderful relief works. But denominational relief restricted to the sister churches of the same faith is insufficient to-day to meet the need of European Protestantism as a whole. Unless denominational relief works are undertaken in a very broad sense and constant co-operation is secured there would be great inequality in the distribution of gifts, constant overlapping,

injustice and bitterness, and even camouflage is not excluded. What is needed now is a larger vision of a common evangelical cause, a formation of a deeper and wider feeling of Protestant responsibility, and a real co-operation in a spirit of unselfish sacrifice and service. The helping European churches have been taught by the present need to grant their help from an interdenominational, common Protestant standpoint because the common evangelical cause is at stake now. They would be glad if the American churches would accept their advice and information in this regard, because they have a thorough knowledge of European conditions.

The European Central Office for Relief in Zurich, ratified by nearly all evangelical churches of Europe, has been established to a large extent with the help of the American churches as a nucleus of the desirable co-operation of the religious forces of Europe, and as a center of practical connection in relief work between European and American Protestantism. It is not intended to replace the existing denominational relief work, but to serve them as a clearing house and a center of information. Its suggestions are that relief to European suffering Protestantism should become a common task for years; that the single churches, especially those which did not hitherto grant any help, should assume their part of responsibility; that beside the help to be granted in the budget, a Sunday of brotherly love should be appointed, whose offerings should be determined for this relief, and that also by individuals as in Europe, an extra effort should be made to save innumerable evangelical institutions and to strengthen the churches in their activities.

The Greek Patriarch of Constantinople, Meletios, has left that city in order to help improve relations between Greece and Turkey. Meletios, who is known to many of us in America, is an able and broad-minded man. He showed a disposition to co-operate with the evangelical churches that would have been unbelievable to those who knew the East twenty-five years ago. But whether through his own wish or not, the Patriarchate at Constantinople has been a center of political intrigue. According to the general opinion, ex-Premier Venizelos himself has urged the Patriarch to resign in order that he might not continue to be a thorn in the side of Turkey. Meletios, however, has not resigned, but has retired to a monastery on Mount Athos. If he does not resign the Greek Church will resort to some device or other by which to appoint his successor. The Turks, as is well known, have wanted to abolish the Patriarchate at Constantinople, but Christendom may well protest against such a break with history. The Patriarchate of Constantinople shared with the Bishopric of Rome the leadership of organized Christianity for more than a thousand years.

Notable Remarks: President Harding at Salt Lake City: "A nation of inconsiderate spenders is never secure." And again: "The coming of extravagance and profligacy in private life and wastefulness and excesses in public life ever proclaim the failures which history has recorded."

President Harding at Idaho Falls: "If we were to live up to God's idea, we would do all in our power to bring about the victories of peace." Why not try to make a beginning by applying God's idea in the Near East

Is Religion an Opiate?

By Rev. Samuel Zane Batten, D.D.

IN the current news we find some items that challenge consideration. From Russia come statements showing that a bitter hostility to the Church has developed in many quarters. In the cities placards are displayed bearing the words of Karl Marx, "Religion is an opium." In a recent article in "Current History" we are told how atheism is engulfing German youth. We are told how school children in Berlin parade the streets carrying banners inscribed, "Down with the God superstition; religion is an opiate!" Anyone who has ever attended a meeting of radicals in England or America has met this same phrase. What does it mean?

The corruption of the best is the worst evil. That saying has many applications, but its clearest illustration is in the realm of religion. Religion, we are ready to believe, represents the highest values in life and the supremest concern of mankind. This is so, for the reason that it embodies man's reading of the meaning of the world and his conception of the nature of God. At its best it represents men's highest conception of goodness and the clearest expression of moral values.

But there are downward possibilities in everything human, and unfortunately religion has often slipped down the scale and has represented some of the worst things in life. It has fallen into the hands of small men who have reduced everything to their own small dimensions. Religion has suffered much from the wrong thinking of bad men; but it has suffered much more from the small thinking of good men. This is not all, but it has sometimes fallen into the hands of designing men who have exploited it for their own advantage and have made it an instrument of human oppression. Kings and autocrats have used it to uphold their prerogatives and to keep the people cowed. And so from one cause and another religion, which should have represented the best things in life, has represented some of the worst things.

In many lands to-day there is apparent a critical attitude toward both the Christian Church and the Christian religion. In some cases it is a criticism of Christians for their imperfect apprehension of the Gospel and their still more imperfect obedience to its plain behests. In many cases it appears as a bitter hostility to the churches, with the feeling that they have misrepresented Christianity and have become the strongholds of reaction and privilege. It is easy for churchmen to resent all this and to say that the criticism is unfair. It is even more common for men to say that these complaints have been heard before and so have little meaning. It is not strange, therefore, that we should find many church people making light of all this criticism and falling back upon the conviction that the Church is divine and the gates of hell cannot prevail against it. The wiser policy is for the Church to heed this criticism and to see whether there is any just ground for it.

It does not require an extended knowledge of history or of life to see that there is some basis for this criticism. It is not possible to go into detail, but a few illustrations may be given. These show that religion has been perverted and has been used as an opiate.

The eighteenth century in France was a time of outward splendor. There was a magnificent court with its glory and show. But as every one knows it was a time of social injustice and universal oppression. Carlyle in his vivid way has pictured conditions for us, so we need spend no time on this subject. The thing that concerns us here is this: State and Church were closely allied and each was used to uphold the other. When the government was attacked the Church rallied to its defense. When the Church was ridiculed the State shared in the criticism. "On the one side," says Fairbairn, "men defended the political order that they might save the ecclesiastical; on the other men assailed the ecclesiastical, which was the more vulnerable, that they might reach the political. The supreme calamity of French Catholicism, or rather the crime which no later sufferings can ever atone for, was its alliance with king and court." (Fairbairn, "Religion in History and in Modern Life," page 26.) It came about that religion was associated in the minds of men with injustice and tyranny. It came about that king and court relied upon the Church to repress criticism and keep the people submissive. The overturning came in due time, and religion suffered along with the court.

We have a striking illustration of this misuse of religion in England during the first half of the nineteenth century. It was a time of industrial development, and this affected every department of life. Trade was expanding. Great fortunes were made. Millions of people, men, women and children, were employed in mills, mines and factories. It is impossible for us of to-day to conceive of the conditions that existed there and were accepted as a matter of course. But unforgettable pictures are to be found in De Gibbins book, "Industry in England," in "The Nineteenth Century" by Mackenzie, in "The Life and Labors of the Seventh Earl of Shaftsbury" and in "The Town Laborer" by Hammond.

The wrongs of the people were so sore and so apparent that it would seem no one with a human heart could be unmoved. But we find the strange and anomalous thing of a church silent or acquiescent in face of this wrong. Few men loved the Church more truly than the Earl of Shaftsbury; few men have labored more unselfishly in behalf of the weak. Yet again and again in his diary we meet such items as this: "I find that evangelical religionists are not those on whom I can rely. The factory question and every question for what is called 'humanity' received as much support from 'men of the world' as from the men who say they will have nothing to do with it." Again and again we have such items as this: "Sinners are with me; saints are against me. Strange contradiction of human nature."

This is not all, but the authority of religion was used to keep the people submissive. Hannah More can hardly be regarded as an authoritative interpreter of Christianity; yet her writings had a remarkable vogue in her day. In her books she gives striking pictures of the misery of the people. But there is never a word of protest against these inhuman conditions; never a word is spoken to those who were

(Continued on page 114)

Gentle Waifs

IT is difficult to describe adequately the plight of the Russian refugee orphans who, as told briefly in a special appeal in last week's issue of "The Christian Work," have been turned into the street because the building in which their orphanage was housed had been bought by certain men ostensibly for use as a Jewish school. The children are the little sons and daughters of what was called the upper classes of monarchist Russia. The fathers of most of them were army officers who were killed either in the war against Germany or in the later battles against communist revolutionists.

Because they were the widows of army officers the mothers of the children were hunted down by revolutionists with tigerish ferocity. So, the mothers changed their names, disguised their identity as far as possible, and fled by night toward the barren shelter of an alien land across the frontier. Only the children, and, perhaps, a few yards of old lace and a handful of jewels, were carried on this panic flight to safety.

Not all who fled from their ancestral lands and homes lived to reach the frontier. It is estimated that half of the refugees who fled from the fury and hatred of revolutionists died of starvation and exposure on the way. It was a stupendous tragedy, the story of which has not yet been told.

Safe in an alien land the widows and orphans took up the problem of human existence with brave hearts. The few yards of old lace and the handful of jewels were sold, a little at a time, for money with which to buy food. Always it was the mother who went without when there was not enough food for all. Always it was the little children who had food

when there was any food at all. Those heroic mothers—daughters of long lines of gentlefolk—starved that their little sons and daughters might live.



HAD BEEN FED ONE

The inevitable result overtook these brave souls. They died, one by one, of hunger and broken hearts, leaving their little children alone and helpless in an alien land.

Even in the depths of indescribable poverty and despair the surviving refugees gathered

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n Sad Plight

little orphans together and provided them with shelter and with such scraps of food as could be spared—a bit of black bread from one, a leaf of cabbage from another, a potato



L OF SOUP A DAY

a turnip from others—so that the children might have one bowl of soup a day. Sometimes the soup might be rather thin, perhaps; but, it never failed to be there.

I will not say that the little orphans grew excessively fat on this diet; but, at least they

Y BE SENT TO THE REV. FREDER-
Y WORK," 70 FIFTH AVENUE, NEW
PHANS."

WILLIAM WILLARD HOWARD.

had enough to keep them in good health and in strength sufficient to enable them to romp up and down the corridor of the gloomy building in which they were housed. To this much I can testify, because I saw these children at intervals during all of last Winter. They were well cared for and as contented and happy as motherless children can be. Now calamity has swooped down upon them and turned them into the street.

In the emergency appeal last week I asked for a special fund with which to gather up these homeless waifs and place them in a new home which should be called "The Christian Work" Orphanage. I emphasize now the urgency of the call.

One does not like to think of the fate of the little girls among these homeless waifs should they, through stress of hunger and need of shelter, fall into the hands of unworthy or wicked persons. At the least these gently-bred children are at the mercy of cold, rainy, foggy Summer weather. It is not a pleasant climate. Anne Louise Howard, who bore the rigors of the short Winter days without complaint, has written to say that she would be better pleased if the Summer weather were as good as the Winter weather. Delicately-reared children exposed to cold rains and fogs succumb quickly to colds, influenza and pneumonia.

We of America have fed the peasant children of Bolshevist Russia at a cost of scores of millions of dollars, while the children of the exiled nobility and intelligentsia of monarchist Russia have been left to starve. Our defense—if we have a defense—is that we did not know of the plight of the refugees. Now that the readers of "The Christian Work" do know—at least of the plight of these homeless orphans—I shall hope to make "The Christian Work" Orphanage a bright and shining reality immediately.

(Continued from page 111)

in large part responsible for these wrongs. Instead, she brings the consolations of religion to the overdriven and miserable people. She assures them that there is a land where toil shall cease and the weary are at rest. In the same way we find Wilberforce and Paley, along with many others, using the power of religion to keep the people submissive. Wilberforce shows how Christianity teaches men to be diligent and patient; he reminds the poor "that their more lowly path has been allotted to them by God; that it is their part faithfully to discharge its duties and contentedly to bear its inconveniences; . . . and finally that all human distinctions will soon be done away, and the true followers of Christ will all, as children of the same Father, be alike admitted to the possession of the heavenly inheritance." (Quoted by Hammond, "The Town Laborer," page 232.) In the name of religion men accepted a fatalistic view of the world and its evils. There was a frank renunciation of all hope of a decent and civilized life on this side of the grave for the majority of people. The famine was probably "permitted by an all-wise and gracious Providence to unite all ranks together, to show the poor how immediately they are dependent upon the rich." In 1819 a conference of Methodist ministers at Bristol adopted a manifesto in which men are told: "Remember, you are Christians and are called by your profession to exemplify the power and influence of religion by your patience in suffering and by living peaceably with all men." (See Hammond, *Ibid*; 280-281.) "The economist besought the reformer not to quarrel with nature; the Christian might warn him not to quarrel with the dispensations of God." (Hammond, *Ibid*; 224.)

In a more general way and in all lands religion has often been treated as an opiate. As every one knows, there are many evils in the world that blight the life of man and bring immeasurable misery upon millions. It would seem that by this time men would have challenged these evils and would have sought their elimination. Very often, however, men have taken a pietistic, even a fatalistic, view of these things. In the name of religion men have taught that the trials and troubles of life were a part of God's gracious discipline of the soul. So they have taught men to be patient and to accept these evils as beneficent and necessary. In the past men have taught that God sends the flood and famine to try His children. They have made light of science on the ground that it was holding out false hopes. In the name of religion men to-day make light of social service; they tell us that all such efforts are vain. "Nothing can be done till Christ returns and sets up His Kingdom in the earth." Beyond all this, in the name of spiritual religionism men have taught people to be submissive. Keep men interested in religion and their own souls, and they will care little about work and wages. In a certain city during a time of business depression thousands of men were out of work and discontent was growing. Some prominent employers in that city encouraged a great evangelistic campaign and contributed liberally to its fund in the hope that it would awaken an interest in religion and cause workingmen to be more tractable. Some years ago during a great denominational program employers were urged to support the Church on the ground that religion made more diligent and contented workmen. There was no recognition of the fact that religion was designed also to make more just and brotherly employers. Just now we find many employers encouraging the practice of the Golden Rule in business. But so far as I can see in most of these pronouncements it is the other men who are urged to practice that rule.

In view of all this, in many lands we see that men have had reason for calling religion to account and for saying that it has been used as an opiate. But in all this we see that there has been a serious misconception of religion and an utter perversion of its meaning.

In the case of Christianity at least, it is plain that religion was never intended to be an opiate. Its fundamental idea, that of the Kingdom of God, carries a great hope and summons men to a definite task. Men have given many definitions of the Kingdom of God; but in the Christian conception of things it never means anything less than a righteous society on earth. It implies that there is a divine order for human affairs, and our task is to discover and establish that order. It holds up before men a great ideal and charges men to seek that ideal with all their might. In the Christian conception of things no man can sit down satisfied with the world. The one who has beheld the Kingdom of God looks above and beyond the order of the world and longs for the order that is to be. He is one who is forever afflicted with the malady of the ideal. The members of the Kingdom accept the present social order so far as it is just and in accord with the will of God, and no farther. They do not stand for things as they are, but for things as they ought to be. They believe in justice and they are committed to the work of making justice prevail.

Not only so, but they who have seen the Kingdom of God are squarely committed to the task of destroying the evils of society. The old great historic evils of society, such as poverty and disease, crime and war, have run riot and have blasted the lives of millions. The time was when men accepted these evils as inevitable, perhaps as providential. But the Christian to-day knows better. He knows that these evils are not here in the will of God at all, but are due to the conduct of men and conditions in society. They are due to ignorance and greed, to the selfishness of men and the injustice of the world. These evils are not to be accepted or condoned; they are to be challenged and destroyed. In the name of the Father in heaven we challenge every one of these evils and we summon men to join in their destruction.

The religion of Christ is not an opiate but an awakener. They who believe in the Kingdom of God are called to the task of building a Christian social order. They are called to a lifelong unsundering fight against all injustice and evil. They are called to take sides with God against all disorder and ignorance, all cruelty and vice, against every enemy of man and every wrong in society. They who expect the Kingdom of God are called to the work of social redemption; they are to get the will of God done and to make justice prevail. They are to find the flaws in the social order and mend them. They are not here to keep things fixed, to accept the world as they find it. They are not here to mitigate the evils of society and bid men bear them with resignation. On the contrary, they challenge those evils and in the name of Jesus Christ they seek to destroy them.

The will of God is a submission first, but beyond that it is a dedication. The Gospel of the Kingdom is not an anodyne, but rather an energizer. Too often men have forgotten this; and so Christianity has forgotten its mission in the world. Too long men have accepted poverty and disease, saloons and slums, industrial strife and deadly wars as a matter of course, perhaps as necessary, as more or less inevitable in the present order. Too long God has been regarded as sending plague and pestilence, famine and disease, blindness and feeble-mindedness, for some hysterical reasons, perhaps for our discipline. So men have taken a fatalistic attitude toward these evils and have felt that little could be done, for the present at any rate, to change the

world. In face of social injustice and political wrong there has been a quiet submissiveness, the half-feeling that rebellion against these was a denial of God's will. The power of Christianity which should have turned the world upside down and destroyed its evils has been turned into a means of making men submissive and keeping things as they are. The Gospel has been an anodyne, God's will a submission.

All this must pass and we must have a true conception of the Gospel. Christianity is not a passive, static, fixed thing, but is an active, dynamic, revolutionary power. The will of God is not a submission only, but a dedication as well. Christ has not come to keep things as they are, but to make all things new. He has come, not to accept the evils of the world, but to destroy the works of the devil. The Kingdom of God is a revolutionary idea and is a direct challenge to every evil of the world. These evils are not the will of God at all; they are not to be accepted and endured; they are rather to be challenged and destroyed. Contentment with the world as it is amounts to treason against the Kingdom of God. Acceptance of the evils of the world as inevitable is a denial of the Cross of Christ. The will of God means the redemption of the world, and it is a declaration of warfare against everything that hurts man and opposes the Kingdom. The will of God is being done in the earth as slavery, pain, disease, poverty, injustice, crime, oppression, war, are conquered, and freedom, health, joy, safety, bread and peace are realized among men. "The true God," says H. G. Wells, "is not a spiritual troubadour wooing the hearts of men and women to no purpose. The true God goes through the world like fifes and drums and flags, call-

ing for recruits along the streets." One great part of the churches' work is to keep alive in men the vision of the coming social order and to hearten men to seek the Kingdom of God and its righteousness. Contentment with the world as it is may be treason against the Kingdom of God.

The Christian who is instructed unto the Kingdom of God is an idealist and an agitator. He is a revolutionist, and he expects the passing of the old order and the coming of a new. It is necessary that we keep ever before ourselves the purpose and meaning of the Gospel. The ideal of the Kingdom of God carries the hope of a new world order. The world as we find it is not the world as God wants it. They who believe in the Kingdom of God are committed to a definite task. Their lives are a standing protest against every injustice in society, every evil that defeats the will of God and blights the life of man. They believe in the Kingdom of God and are not willing to postpone even in thought the blessings of the Kingdom to a remote millennium or a far-off Utopia.

Christianity an opiate! Why it is the most revolutionary doctrine ever preached on earth. King Robert of Sicily is not the only one who has found "seditious words" in the Magnificat and the Sermon on the Mount. Christianity an opiate! Why the very idea of the Kingdom of God is a standing protest against the world as it is; it is a confession of faith in another order, even the order that God wills and God ordains. They who think of Christianity as an opiate, something that keeps people submissive under the ills of life and patient in the face of injustice, have wholly misunderstood the Gospel.

The Indian Expression of Christianity

By Rev. J. Ireland Hasler

[NOTE: The following article appears in "The Christian World" for June 7, 1923. It is so interesting and so illuminating that we could not resist the temptation to share it with our readers.—THE EDITORS.]

THE spirit of nationalism which is now animating India is leading, among other things, to the placing of increased emphasis on things Indian, and this, not only in the realms of politics, education and industries, but also in connection with the organization and development of the Indian Christian Church. Criticism is directed against the introduction into India of Western denominationalism and modes of worship. At one town the members of a congregation agreed to sit on the ground for worship rather than on benches, and so bring themselves into line with an old-established Indian custom. A few Sundays' experience of this mode of seating led them to feel its inconvenience after having become habituated to the custom of the West, and they decided to revert to their former practice because true worship was not dependent upon any particular bodily posture. So the benches were brought back.

To be of real service anywhere the spirit of criticism needs to be allied with a constructive policy. Such a spirit of constructiveness marks an article which has just ap-

peared in the monthly periodical of the Indian National Christian Council upon the subject of the characteristics of the probable future development of Indian Christianity. This article is not only provocative of thought among all missionaries who are laboring in India, but it is also deeply suggestive to Western minds, since it indicates new lines along which the spirit of Christianity may yet work, and new forms in which it may embody itself and so help to bring home to Christendom in general a fuller realization of the unsearchable riches of Christ.

This Indian expression of Christianity which is necessary to set forth further aspects of the truth as it is in Jesus, and so manifest to the world more of His full-orbed greatness, is a different thing from the Indianization of Christianity. This is a point which the writer emphasizes. Christianity may be Indianized by foreign and Indian Christians seeking in conjunction to fashion the worship and organization of the present Indian Church more in accord with Indian models. Such, however, is like the mere pouring of the water of life into Indian brass vessels for people to drink. The Indian expression of Christianity will need to be something more spontaneous and less mechanical than that. It will be rather the channel which the river of water of life cuts out for itself in India.

Among the probable characteristics of such expression which are indicated there is mention made of the following:

1. *While the present Old Testament will not be superseded, yet it will be supplemented by some of the Hindu sacred books.* "Why should it not be so," says the writer:

The *Gita* is to me a more appealing Scripture than the Book of Judges. Some of the Upanishads are more philosophical and rich than the Vanity of Vanities of Ecclesiastes. Prizing as I do some of the great Psalms, I feel that there are in the hymnology of the Tamil land more loveable and diviner strains than the imprecatory Psalms of the Old Testament.

And why should it not be so, adds the Christian missionary. The Church of the West has supplemented her Canon by the Apocrypha. The *Gita* mentioned above teaches God's condescending grace manifested for the help of sin-stricken souls and sets forth, as life's highest ideal, the disinterested performance of individual duty. A lady missionary in North India has recently translated some hymns into the current vernacular that were written by Kabir five centuries ago because she feels that they are in reality more Christian in sentiment than some of the compositions that now find a place in the Indian hymnary. The principle which Christ enunciated with regard to His attitude to the Jewish Scriptures—"I am not come to destroy but to fulfil"—is applicable to the truths which are to be found in the sacred writings of other nations.

2. *There will be a greater spirit of "abandon" in Indian worship.* There will be less of the formal and more of the emotional element. The writer is thinking of the ecstasy that characterizes the worship of some of the Indian sects—ecstasy kindled by music and song and the concentrated thought of a band of devotees upon the object of their devotion, and he contrasts with it the "stiffness, isolation and self-consciousness" of Western worship. The Indian Christian "does not forget himself, dance and let himself off."

The worship of the Lord as Beauty and Love that snatches the self out of man has not yet appealed to us. We have been taught to petition God for this thing and the other: for the forgiveness of sins; in short, to worry Him without enjoying Him. Even according to this self-conscious attitude is the liturgy and worship in our churches. We sit and stand, genuflect and bend on the hard benches. The knee cushion is the great achievement of this hard and rigid worship. There is no enthusiasm, no intoxication. Like the bureaucracy, the churches in India have succumbed to law and order.

There is the spirit of the Orient permeating this criticism—the spirit that led David to dance and sing before the Ark, the spirit that sought expression in the choral worship of the Temple, and that has manifested itself—not always in so commendable a manner—in some of the religious sects of the East. One of the favorite forms of religious gathering among Indian Christians at the present day is the "*satsang*," a service consisting chiefly of song. The Puritan of the West is inclined to doubt the utility of the predominance of the emotional feelings in divine worship. He is aware of dangers that lurk concealed. The temperament of the Oriental Christian may, however, need the evoking of the spirit of worship along such lines. Indeed, it may be worship such as this which St. Paul had in mind when he wrote: "Let the inspiration of Christ dwell in your midst with all its wealth of wisdom, with the music of psalms, with hymns and songs of the spiritual life *teach and train one another.*"

3. *There will be greater use of symbolism and sacrament.* The writer had in the background of his mind the way in which Hinduism permeates the whole life. Its worship is of daily rather than of weekly occurrence. The images and pictures of its gods are to be found in shop and home alike.

Its sacred objects and special devotees are to be seen everywhere. In short, it has created for itself an atmosphere that environs the individual. Christianity, therefore, needs to create for its adherents more of an environment like this. So we read in the article. The writer advocates the greater use of images, and his words under this heading are worth quoting because of the contrast they present to our ordinary ideas:

In this land, where gods and goddesses are made, not a single Indian Christian has yet made any representation of the Lord as the devout imagination can conceive Him. In place of this poetic feeling and symbolism revivalist preachers have tried to substitute the feeling of sin. The glow of feeling that you are a sinner and that your sins have been forgiven is good, but somehow it does not suffice. The Indian nature is not much attracted by the psychology of sin; it requires, on the contrary, the symbolism of form, color and music. In the light of this interpretation of the Indian nature the whole field of ecclesiastical forms must change. The Indian structure in our churches, with figures of Jesus and the saints, flowers, incense, bells and lamps, these and other elements must find a suitable place.

It is quite conceivable that in the future there will be one section of Indian Christianity which will develop along these lines, even as in Western Christianity there is found the Roman Church, but it is doubtful whether such excessive symbolism will characterize Indian Christianity as a whole. Sadhu Sundar Singh and men of his type would not need these aids to devotion and the sanest minds of the community would fear lest this culture of the external might retard spiritual growth, and lest this emphasis on the emotional might result in the weakening of the ethical in conduct and character.

4. *The highest type of Christian attainment will be that of the mystic and the recluse.* "There will appear the inspired *Guru*, or teacher, to lead the soul on to higher initiation. It is here that the Indian Church would differ from the Western." In other words, the Hindu type of religious sages will reproduce itself in the Indian Church. There will arise a set of men outside organized Christianity who through meditation and self-discipline have become more spiritually enlightened than their fellows. They will live far from the haunts of men and yet will draw men out of the churches to be initiated into higher experiences of the spirit. So there will be instituted, as it were, a set of permanent Indian Keswicks or religious retreats which will co-operate with the church in helping men on to a fuller realization of God. That Indian Christianity will produce such spiritual free lances is quite probable, since it has already produced Sundar Singh, but his work clearly shows that others would do well to follow his example and seek to influence men in and through the Church, not apart from it.

5. *There will be changes in theological thought.* It is here that the Indian Church is likely to be of most service to the West. It will utilize the tenderest human relationships to express the connection between God and the individual. I have known non-Christians in India who preferred to think of God as Mother rather than Father, since to the Indian heart motherhood is a more sacred and attractive ideal than fatherhood. And if it went further and had more general recourse to the simile of loved one and lover it would be quite in harmony with Hindu ideas. Further, in the creeds and theological teaching there will be found new forms of intellectual expression.

In theological matters we are likely to be more psychological and less formal. The firm standing ground of all speculation will be shifted from a mere historical examination of facts to an examination of living experience.

Lastly, Indian thought and modern psychology combined

may help to a clearer understanding of the nature and workings of the Spirit of God.

Scholars like the late Dr. Westcott have written of the nature of the glory that India may bring into the Kingdom of God. These thoughts of an Indian writer help to supply details of the vision that has come to Western expositors. That Indian Christianity will one day take a different form from its more or less Western shaping of the present no one can doubt. It will do well, however, in connection with its

self-development to study the experiences of other churches recorded in past history, and in connection with the shaping of its theology to steady its thinking by a consideration of the thought of the West. It may well be that the above mentioned lines represent some of those along which Indian Christianity will develop. Nations, as well as individuals, need to work out their own salvation. The main thing is to be assured that such outworking is in accord with the inward working of God.

America and the World War Prospects

By Fred B. Smith

[The following address was delivered by Mr. Smith at the Convention of Associated Advertising Clubs of the World, Atlantic City, N. J.]

WHAT I am to say is based upon a tour of the world which I made one year ago as a speaker upon the topic of "International Friendship and Good-Will." The tour referred to was carried out under the joint auspices of the World Alliance for International Friendship through the Churches and the Federal Council of the Churches of Christ in America, the purpose being to visit these nations in their greater city centers throughout the world and in every place to call together the educational, social, economic and religious leaders to discuss with them the principles upon which we might hope to eventually build up an order of good-will, brotherhood and co-operation in place of the older régime of jealousy, selfishness, bitterness, strife and war. I visited nineteen different nations upon this theme, and it is a privilege to submit these impressions to you in the full knowledge that you have power to advocate them in realms which I can never hope to personally touch.

It is, perhaps, not out of place to say that in speaking to you I am not the official representative of any particular society, cult or scheme. I am an ordinary layman and express these impressions simply for whatever value they may have in helping this common cause of brotherhood throughout the world.

I wish to call your attention to four outstanding impressions, all of them, I believe, vital to the highest interest of our American life.

In the first place, everywhere I went, upon every kind of an occasion, in every kind of a nation, no matter what their religion, no matter what their form of government, no matter what their traditions, I found everywhere people with a perfectly overwhelming passion, an emotional cry on the part of the common people, to be assured that war was a thing of the past and not in the future. This is true in places where I hardly expected it. I thought I started well informed about the general tendency in most of the nations to be included, and I was fully prepared to meet some resistance at some places, only to find, however, that at every place, regardless of what might have happened in the past, the common people, the ordinary people, the great throng of people, were crying out for an era of enduring peace and to

be liberated from the curse of war. This sentiment is powerful. It is everywhere. I am of the opinion that throughout the whole world to-day there could be found a thousand pacifists to where there was one in 1914. The "folks," just the home folks, are sick, tired and disgusted with this intermittent lapse into war with all its terror, death, disease, plague and pestilence. This first impression cannot be overestimated, for if ever this sentiment becomes mobilized and can find adequate leadership it will absolutely banish war as a method of settling international differences from the face of the whole earth.

In the second place, however, I am compelled to bring to your attention the fact that of the nations referred to all but two or three of them are certainly contemplating more war and believe another war is inevitable. This may seem like a contradiction of my first statement. I fully admit that upon the surface at least it so appears, but it is a fact nevertheless. I cannot fully go into all the explanation of this fact, but perhaps I can justify it. I have already said the *common people* in all these countries are crying out to be liberated from war, but in the same nations where this cry was loudest, when I came in contact with the inside leaders of political, economic, social and religious life, they were compelled to say that they thought more war was inevitable. I do not say that they were all militarists and I do not indict their motives; I am simply stating the fact. Europe to-day is a seething vortex of jealousies, misunderstandings and ominous rumblings of threatening revenge. There hardly seems to be any nation in Europe satisfied with the verdict of November 11, 1918, or with the Versailles Treaty, or with anything that has been done since. Most of them are feeling that they have been wronged and that the only way to remedy the present situation is to resort to arms. In making this statement I am not undervaluing the beneficent influence of certain activities which are now "carrying on," and I am not belittling the work of the League of Nations, or any other society or committee seeking to alleviate this situation. I am merely stating what seems to be an undeniable fact that we are confronted with the peril of another war.

In the third place, I am impressed with the fact that the single greatest issue before the world and the entire human race just now is to discover methods by which we may perhaps avert this disaster. I am persuaded that everything else is incidental. That nothing else matters much compared to this. I need not take your time in any recitation

concerning the horrors of war. It would seem as though the lessons of 1914-1918 were sufficient, but it may not be out of place to say that if we get one or two more terrific breakdowns of that kind everything you and I hold dear will go to the scrap heap. Another world war and the pessimists' philosophy will be verified, namely, that this present form of civilization has failed. Continue war in the world and our philosophy concerning democracy, our theory concerning the economic processes of the world, our hopes concerning social life, and even the most sacred traditions of religion will go to the refuse heap and be abandoned. The supreme issue before humanity is simply this: are we to find the way of brotherhood in the world, or are we to continue like the beasts to fight when we disagree. In saying this, perhaps, I ought to comment upon the fact that I am not a pacifist of the extreme type, and never have been, and I am not advocating the theory of an unpoliced world, but what I am trying to say is that the hour has fully arrived when we ought to turn the page over and paste it down forever upon war, brute force, and collective murder as the way by which nations will adjust their differences when they disagree. War as a method has been weighed in the balance, tried for these centuries, tasted and found wanting. It is a loss to everybody that touches it—to the victors as well as the losers in the long run.

In the fourth place, I think we are called upon to mobilize all the forces, call into action the very best talent we have, to discuss the methods by which this period of brotherhood may be so established in the world that it will become permanent and continuous. In referring to methods I want quickly to pass over some that I believe are obvious, some that are in operation now, some that can give us great encouragement and upon which we are all agreed. Here in this convention, I am sure, we would be unanimous in accepting the general doctrine of arbitration as a method by which individual groups, states and nations ought to adjust their differences. I am also quite sure we would be unanimous in welcoming the growing sentiment toward holding conferences as another method of adjusting these differences. It is quite evident that the younger generation will witness an entirely new theory coming into international life under the general title of conferences. Happily the time has now come when national leaders when they disagree with other countries instead of beginning to count soldiers and mobilize forces are saying, "Let us hold a conference upon this question." Conferences promise much in the future. I think again we would all be united upon a World Court of some kind that can take the place for internationalism that the United States Supreme Court now sustains to the various States of our Union. If the United States Supreme Court had had the confidence of all the people of 1860 probably our Civil War would have been impossible; but the fact is the people did not at that time have confidence in the United States Supreme Court, with the result that instead of having recourse to a judicial procedure they were driven in fury to the sword, the dreadful results of which abide in our national life even up to this hour. To-day the United States Supreme Court's influence is so great that geographical or sectional differences are entirely removed from armed intervention, as all minds turn with implicit faith to the high court. Surely, that day can come among the nations, and ought to come, and surely all lovers of peace and concord must welcome the good offices of the great President of the United States in his desire to have this nation fully participate in that court.

Once more, I think we would practically be united upon the fact that there must be some kind of an "international

instrument" or "association of nations" which will bind all the nations together for the common purpose of working toward brotherhood and good-will. These are obvious considerations and while we might differ concerning minor details, I am sure we stand united in the general principles thus far unanswered.

I put emphasis upon them and have great confidence in them, but notwithstanding all these assurances I must call your attention to two things in the process of methods which I believe must eventually be brought into action in a larger way if this much needed thing good-will is to become universal. One of these is the full, complete co-operation of America in world affairs. I may say that in all the travel of last year, in every nation, at every city, without one single exception, before the conference or convention had closed, some delegate was on his feet saying, "If you Americans are so much interested in peace, why in the name of God don't you bring your own nation into full co-operation with the rest of the world to work for this purpose?" I was told everywhere, all the time, that America is the key to the world peace. I have come back to my own country with a firm conviction that it lies within the power of America to either, by full co-operation, see that the world shall have unbroken peace, or by its neglect of duty permit the nations to drift back into another unspeakable slaughter. Shall we have peace or war in the future? The answer is found in this. If we really, truly, sincerely and deeply want universal peace, then we must build fires of sentiment throughout this country of ours which will quickly carry America over into full co-operation where her representatives will sit down with the representatives of all the rest of the nations and do their full work in preserving peace.

I believe the present much-talked of isolation is not only anti-Christian, but I believe it is a certain guaranty that another war will come back to the world. We do not hesitate to send our business representatives everywhere. I did not find a spot in travel but that American products were being sold and American representatives were on the ground demanding full protection for every dollar invested—exactly what they have a right to do and what they have a right to expect. Economically, our American leaders are not "isolationists," they are not afraid of interfering and misunderstanding, they just assume the right to go everywhere. The same is true with our educational leaders. The same can be said to be true of philanthropic and religious leaders. In other words, we are going to the ends of the earth in every realm except in the zone of the political, and when we reach that point a little clique has grown up in the country, some of them Republicans and some of them Democrats, who begin to say with insane hysteria, "America first," with the result that America to-day is standing off not doing all that she might do to help the nations untangle this fearful complication. I have no desire to attach the names of societies or organizations. I have no desire to indict the motives of any who differ with me. All I desire is to give the most intense testimony of which I am capable to the fact that America in full co-operation with other nations of the world can probably be used of God to preserve peace, and America standing aloof will probably permit more war.

I do not make this statement wholly upon my own wisdom, which would not be sufficient, but I call to your attention the fact that this view is substantiated by practically every college and university president studying internationalism, and I would call your attention to the fact that this view is substantiated by every great moral and religious leader in the country of whom I have knowledge; and I would also like to call your attention to another fact. Study rather care-

fully the political ambitions as well as the economic plans of any men who are discussing the American isolation doctrine. I do not say that they are all insincere. I do not mean to even suggest that, but I do say that it is fair to study what is probably the moving motive with men of that kind.

I want once more to say that in the realm of the remedy for war, after full recognition has been given to all that I have suggested, I come more completely to believe that the issue in its last and final analysis is essentially and vitally a religious and moral question. Everywhere I turned, in every conference in every nation, and in every city, I noted this fact: before we had finished some one was on his feet to say: "If ever this world is to know the kind of peace and brotherhood that we are discussing, the good offices of the Christian Church must be brought into action." I heard that statement made in most amazing places. I heard it made by men whose comment simply astonished me, and some men saying it who never went to church. I heard men testify to this who were themselves the leaders of other forms of religion. I was made conscious of the fact that the whole world round to-day, somehow, in a strange and wonderful way, in this turmoil thinking men of great power and capacity, as they try to solve the riddle of humanity's war curse, are saying, "Christian Church, oh, Christian Church; oh, Christian Church!"

I do not bring this to your attention now as an easy way out of a difficult problem, and I do not say that because it is a peculiar hobby of mine, although I frankly say that I love the Christian Church more than I love anything else in the world outside of my own home. But this sentiment is based upon scientific fact, and the fact is just this: The men who are studying this war question and those who are deeply concerned about the present strife, struggle and bitterness among the nations are recognizing that the rest of the thing is carnality, jealousy, materialism. The greed of gain and an obsession for a narrow nationalism and geographical extensions. Looking at this thing as perfectly practical men, they are convinced that no League of Nations, no power of treaty, can fully satisfy and alleviate a struggle of this kind. Something more than legality is necessary to combat the frenzy of the materialistic world as we find it now, and therefore clear around the world, in every nook and corner, men are turning their thought toward the doctrine expounded by the Christian Church, because it is in its purity a spiritual interpretation of life based upon "brotherhood" and co-operation rather than competition and the law of "the survival of the fittest."

In one of Lord Rober Cecil's addresses which I was permitted to hear he closed with this statement: "The League of Nations is only an outline. It is only a form. It is only an implement by which the nations of the world may do certain things together for their common good. But it is only a form, it is only an outline, and we must look to the Christian Church to sanctify the deeds of the League of Nations."

In addition to this, these same men, it seems to me, as they think of this problem of world-wide brotherhood, realize that somewhere there must be an organization that can carry this spiritual interpretation around the world. I call your attention to the fact to-day, gentlemen, that when we come to that view of the importance of some organization that is world-wide in its scope the Christian Church stands absolutely alone. You cannot call to mind the name of a nation of any significance whatever that has any bearing upon the world situation but what the Christian Church is there. Its organization may be faulty, not well informed, nor would we claim for it a high state of efficiency, but notwith-

standing all that, it does exist and it has a great band of preachers, prophets and priests who are fearless men. They cannot be bought or sold, and, while there may be exceptions, the real truth is when they know what the will of God is they will say it, and therefore this organization of the Christian Church is one of the elements that gives confidence that the offices of this society when brought into action will be of inestimable value in the peace program.

But finally, gentlemen, this turning of minds toward the Christian Church is sound and solvent because the doctrine of Christianity is essentially the very thing we are all longing for. Let us lay aside for the moment our differences, whether we are Jew or Gentile, Catholic or Protestant. Let us lay aside all prejudice and all preconceived ideals and turn once more and read the Sermon on the Mount, preached by Jesus, the founder of Christianity, and I venture to say that you may search the literature of the world from one end to the other and no other such document can be found. Here is the hope of a peace that will not fail, and while I am no wild sentimentalist, and while I will work with you shoulder to shoulder in every method, by every scheme, at the ballot-box or in the conference room, to advocate this ideal of brotherhood which I believe to be the one great supreme question, yet I am bound to say that my final conviction rests in this Christian doctrine and also in the belief that the world will never know unchanging, abiding brotherhood and good-will until it shall have been leavened by the truth of Him of whom the angels sang at His birth, "Peace on earth, good-will to all men."

Gentlemen of the Associated Advertising Clubs of the World, you have sounded many a high note in the past. You have stood by great captains of industry and leaders of big business, you have demanded purity in the products we are selling, you demand honesty in the administration of affairs. You have set a very high standard. I invite you to-day to accept as a part of your program the greatest hope that has ever crossed the threshold of human thinking. We have banished other great evils from our fair nation. We have sounded the death-knell to the legalized sale of liquor and the vile corner saloon. We have said that no sections in our beautiful cities shall be turned over to the "red-light district" and termed exclusively as vice centers. You have said that the hour has come for a square deal in the industrial world. Shall we not move up to the heights and now become prophets of universal peace and good-will to all the nations?

According to some of the newspapers of the Baltic States, the Bolsheviks are outwardly changing their attitude toward religion. Their "revenge church reform," the Living Church, has pretty well failed of its purpose. If anything, it has only increased the religious feeling of peasants. According to these papers, something like three in every ten Communists secretly resort to the Church. The Bolsheviks, they say, are attempting to come to a compromise with Patriarch Tikhon. The Patriarch, it seems, declares that the Church is neither White nor Red, but is neutral in regard to government. Communist leaders intend to tolerate religion, at least temporarily, and give up the propaganda in which they have engaged against it. Such are the reports which the Baltic newspapers are printing. They would need confirmation before they can be taken at their face.

Worth remembering: Ambassador Jusserand's statement in New York recently that France is spending only half as much on her army and navy as is the United States.

Does Auto-Suggestion Rob Use of God?

By Rev. Marcus A. Spencer

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THE power of suggestion has long been recognized as a scientific fact. The new idea that Coué has given us is this: that not only have *outside things* the power of suggestion over us for weal or for woe, but that we ourselves have the power of suggestion over ourselves, that we can to a large measure shape our own destiny by a sort of self-hypnotism. Things happen, he says, not because we *pray* that they shall happen, not because we *will* that they shall happen, but because consciously or unconsciously we have been suggesting to ourselves that they were going to happen.

Now does that rob us of God? If auto-suggestion be true, have we pushed God out of His intimate relation with the cause of things? *We* can bring things to pass without God?

The answer is that auto-suggestion is going to rob some people of God, we may be sure of that. The shallow people, who had only a thin belief in God at any rate, and who in their love for new things have become enamored of auto-suggestion are going to scrap God at once. He will no longer be necessary in their scheme for ordering their lives. As Samuel McChord Crothers aptly put it, "When a new idea gets control of an unfurnished mind it has the time of its life. There is nothing inside to molest it or make it afraid."

There is much in the theory of auto-suggestion which tickles the fancy of this self-sufficient age. We like to know how things happen. We like to feel we have worked back to the scientific truth. We like to believe that it is our own good judgment and our application of scientific principles which brings things to pass.

And then there are always the people who seem to feel contempt for whatever they can dissect and name. If auto-suggestion explains for them the way in which our minds can control our bodies, then the process becomes simple, understandable—it is no longer mysterious, divine. As a matter of fact, what has taken place is that we have discovered another of God's laws. God has rewarded man's search for the truth with a new revelation of the working of His laws; and shall we repay His kindness by straightway repudiating Him? If He give us bread, shall we return Him a stone?

Men had the same struggle to readjust their thinking when Newton proclaimed and proved his law of gravitation. Newton was a deeply religious spirit, but he encountered bitter opposition. Men said that he "took from God that direct action upon His works so constantly ascribed to Him in Scripture and transferred it to material mechanism," and that he "substituted gravitation for Providence."

But the law of gravitation does not trouble us to-day. We have rearranged our thinking. We like to think that God is dependable in that sphere of the universe.

Men had the same struggle to readjust themselves when astronomy taught us about meteors and eclipses, when God's thunderbolts were named electricity by Benjamin Franklin, and when Darwin propounded his theory of evolution. For

a minute life seemed robbed of its mystery. For a minute religion seemed a thing of the past, since the wonder was gone, and wonder is an essential part of worship. For a minute the cure-all had been discovered. And then—men found that none of these things had taken place. The human mind oriented itself to new mysteries. The cure-all was found to be only a partial remedy. God was needed as much as ever. As Sabatier says, "Man is incurably religious."

Belief in God has survived all these changes, and will survive as many more as the mind of man is destined to make. We ought not to be afraid to be confronted with new truth or with unexpected ideas. We ought to trust God enough to long to know His truth, lead us where it will—we who reverence Jesus Christ, who called Himself "the Way, the Truth, and the Life." All we discover is new laws, immediate causes; we never touch upon the Force back of the universe. To quote Sabatier again, "Since God is the Final Cause of all things, He is not the scientific explanation of any one thing."

Perhaps Professor Bowne makes it clearer in his often quoted parable: "An Eastern king was seated in a garden, and one of his counselors was speaking of the wonderful works of God. 'Show me a sign?' said the king, 'and I will believe.' 'Here are four acorns,' said the counselor; 'will your majesty plant them in the ground and then stoop down and look into this clear pool of water?' The king did so. 'Now,' said the other, 'look up.' The king looked up and saw four oak trees where he had planted the acorns. 'Wonderful!' he exclaimed; 'this is indeed the work of God.' 'How long were you looking into the water?' asked the counselor. 'Only a second,' said the king. 'Eighty years have passed as a second,' said the other. The king looked at his garments; they were threadbare. He looked at his reflection in the water; he had become an old man. 'There is no miracle here, then,' he said angrily. 'Yes,' said the other, 'it is God's work whether He do it in one second or in eighty years.' Yes, the working of our mind upon our bodies and upon our personalities is God's work, whether He do it in a way that we can label and understand, or by some method that is for us still shrouded in mystery.

Elizabeth Barrett Browning is right:

"Earth's crammed with heaven,
And every common bush afire with God;
But only he who sees takes off his shoes—
The rest sit around it and pluck blackberries."

Our quarrel with Coué's idea is not that we are afraid of auto-suggestion leading astray any thinking person who has ever known God deeply personally in his own life. Our quarrel with Coué is for what he omits much more than for what he says. He seems to state only a half-truth, or a third-truth.

The truth that he states is the *value of faith*, that quality

which Jesus himself stressed so heavily. Coué rarely uses the word "faith," but that is what he is talking about. His book is a little manual of faith calisthenics. Many of us need just such a regimen set up for us. We do not know how to make our faith help us when we have a cold or are depressed. The book gives suggestions, starts us thinking, can perhaps jar our faith into action.

But important as faith or the purposeful use of the imagination is, we refuse to believe that it is everything. The facts do not bear out that importance. Our quarrel with Coué is that he denies the manifest place of the will in getting things done, and that he ignores prayer utterly.

Take the case of the will. It is an acknowledged medical fact that many a patient's life has been prolonged through an intense desire to continue to live. The will refuses to yield the mastery of the body. On the other hand, physicians are rendered anxious when, in a serious illness, the sick person has no wish to prolong his life. Again, there are long, monotonous pieces of work in which the will has constantly to be invoked to prevent the tired soul from giving up the battle. There are spheres of life and there are types of people where the will is far more important in getting things done than is the imagination.

And as for prayer, he is silent on that whole side of life. He evidently does not believe Tennyson's affirmation of faith, that more things are wrought by prayer than this world dreams of. Coué knows of no communion with a friendly Father God. What cure for insomnia is better than that? Auto-suggestion is blind to the prayer attitude of mind that keeps men humble and that leads them to the discovery of fresh truth.

All honor to auto-suggestion, if it leads men to use their faith in every-day living. Jesus said, "When the Son of man comes, will He find faith on earth?" But what a pity if some people are going to throw over Christianity for this new fad. Did they only know it, they can find in true Christianity all that they are seeking in auto-suggestion.

Let a person use Coué's phrase if he wishes to, but there are any number of texts from the Bible which can also be employed as formulas to helpful advantage. Certainly one will believe these Scriptural truths much more vividly if one is thus using them in his daily mental gymnastics, making them a part of his true, underlying self.

Anyone could choose a large list of such texts. Here are a few as samples of what is meant: "I can do all things through Christ which strengtheneth me" (Phil. 4:13); "No good thing will He withhold from them that walk uprightly" (Ps. 84:11); "We know that all things work together for good to them that love God" (Rom. 8:28); "With God all things are possible" (Mk. 10:27; "Nothing shall be impossible unto you" (Mt. 17:20); "As thy days, so shall thy strength be" (Deut. 33:25); "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16); "They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run and not be weary; they shall walk and not faint" (Is. 40:31). Why reduce religion to one mental attitude—that of invincible optimism about oneself and the world? There are other sides of life and other sides of our natures that cry for expression. Why not be all-around men?

And finally, it would be difficult for anyone who has yielded the direction of his life to "the God and Father of our Lord Jesus Christ" to become an enthusiastic devotee of the auto-suggestion cult, because its whole emphasis is on self, not others. It stresses getting, not giving; domineering, not serving. Let us learn what lessons it gives as to how to make our Christian faith work. But let us keep it in its place. Let us remember that Jesus said, "He that would save his life shall lose it," and "Whosoever would be first among you shall be your servant, even as the Son of man came not to be ministered unto, but to minister," and that He emphasized beyond the power of denial the mighty influence of prayer.

The Japanese Problem in Hawaii

By Rev. Sidney L. Gulick

"CONGRESSMEN JOHNSON and Raker came and saw and went off and spilled the beans. . . . They have made a serious blunder. Instead of being in Congress they should be in 'vo'dville,'" writes the editor of the "Hilo Tribune Herald," while the editor of the "Honolulu Star-Bulletin" declares that their program "would not end our problem of assimilation. It would only make that problem insoluble, and might also breed evils as far-reaching as any which it was intended to cure."

The proposals of these Congressmen "to save Hawaii," as wired to Honolulu on June 14, include, "first, the absolute exclusion of Japanese immigration." If this means Congressional legislation to this end, that would annul the Gentlemen's Agreement by *ex parte* action. This would be an affront to Japan. Responsible Japanese have repeatedly affirmed that if the agreement is not working satisfactorily, Japan would be ready to consider any changes that may be desired by America that are reasonable and that are not humiliating. If, however, the proposal means that the desired change is to be secured by conference with Japan, there is no possible objection to it. But in that case it will

surely be pointed out that for many years more Japanese have been leaving the Islands than have been entering. The exact figures are given below.

"Second, the cancellation and loss of citizenship privileges for those who return to the land of their forefathers." If this proposal refers to a permanent return, no one can object. It is not at all likely that it refers to a return for a mere visit. If it refers to a return during the years of childhood and youth for education in Japan, then much can be said in its support.

"Third, an amendment to the Constitution of the United States denying citizenship to anyone born in the United States of alien parentage whose parents are ineligible for citizenship." This is the proposal which the "Star-Bulletin" declares would make Hawaii's Japanese problem "insoluble" and "breed evils as far-reaching as any which it was intended to cure."

The writer is personally acquainted with both of the Congressmen referred to and while he sympathizes with some of their viewpoints as he has known them in previous years, he wonders what information they secured in the Hawaiian

Islands that led them to their conclusions. During his recent twelve-day visit in the Hawaiian Islands the writer diligently sought for facts, figures and sober judgments by painstaking students of the question. The real situation in its main outlines appears to be quite different from that usually presented in the papers. Here are a few facts:

The Japanese population has begun to diminish as compared with the rest of the population. In 1900, for instance, Japanese constituted 39.7 per cent. of the entire population and in 1920 they constituted 42.7 per cent. Two years later their proportion fell to 41.1 per cent. During these same twenty-two years, according to official figures, the net results of arrivals and departures of the laboring class was a positive diminution of 4,394 (total departures, 128,328; total arrivals, 123,934).

During the past three years Filipinos have been coming in in large numbers. The total number of workers on the plantations is 46,035 (March, 1923), of whom Filipinos are 20,396, while the Japanese males number 13,496 and females 2,795.

Prof. R. Adams, the statistical expert on Japanese in the territory, states that Japanese alien males diminished from 44,734 in April, 1910, to 36,594 by June 30, 1922. This departure from the Islands with the steady dropping out from work on the plantations for other forms of work explains the distress of the sugar planters, who began their frantic efforts in Congress to get relief by importing Chinese labor. During these same twelve years alien Japanese females increased from 15,016 to 22,396, while minor children, chiefly born in Hawaii, increased from 10,875 to 58,057.

A sensational illusion has been widely propagated about the alleged phenomenal Japanese birth rate. Its propagators do not apparently understand the realities about such statistics. The "birth rate" is the ratio of all the children born in a single year to the entire population; this includes all the grandparents, bachelors and old maids and also unmarried children down to one year of age. Now in the case of immigrant races, these elements of the population are largely absent for a decade or two or three. This fact upsets the calculation. Under such conditions the true method for comparative calculations of birth rate is to deal only with the women, say between the ages of eighteen and forty-five. Now when the birth rates thus computed are compared it is found that in the Hawaiian Islands the Caucasian birth rate is the lowest of all and the Japanese come next. Such are the conclusions of Professor Adams.

Certain visitors and writers have also been discussing the "menace" of Japanese political domination when these thousands of children come to age and begin to vote. Some have even stated that that time will come inside of a decade. Such talk, however, is not based upon accurate statistics and ignores the operation of well-known social forces.

The latest Governor's Report (1922) gives a table of the prospective Oriental voters based upon the present number of "birth certificates" that have been issued. This shows that in 1940 the total number of Japanese voters will be 7,678. The total number of voters of all races at that date will probably exceed 30,000. The Governor's table, however, makes no allowance for deaths, departures or new certificates. Professor Adams estimates that the total number of Japanese voters is not likely ever to exceed a third of the whole.

The Americanization of Hawaiian-born Japanese seems to be going forward excellently. Their knowledge of the English language is remarkable. In the schools race consciousness is remarkably absent. At the Mid-Pacific Institute, for instance, where all the races are represented, the pupils num-

bering some two hundred all told, at the recent election of the athletic association, although Japanese constitute sixty per cent. of the entire student body, so that they could elect a Japanese for every position if they desired to do so, out of three candidates for president the Japanese received only seventeen votes, while the two Chinese candidates received respectively forty-seven and 146 votes. There were two Japanese candidates for vice president, but the Chinese candidate won by a vote of 144. Each of two Chinese candidates for treasurer received a larger vote than did the one Japanese candidate.

The captains of the baseball, the basketball and the track teams were all Chinese this year "although the majority of the players who elected the captains were Japanese. Last year the captains were two Japanese and one Korean. . . . In every instance the boys elected were considered the best players and leaders. This same holds true in all class and society elections." These quotations are from a letter by the principal of the Institute, Dr. J. H. Hopwood.

One of the much talked of questions in the Islands at present is that of the foreign language schools. There are some 130 of these maintained by the Japanese, and some twenty more by other races. In 1920, after some rather heated discussions, a measure was proposed by a group of mediating Japanese which proved satisfactory to the legislators and was promptly enacted into law. It brought all private schools under the supervision of the Department of Education. Provisions were made for examining and licensing all Japanese teachers, while the period for special language training was limited to one hour in the afternoon. A committee for the preparation of suitable text books for this education is now at work.

Last fall some of the suggestions of this committee looking to the shortening of the language course from eight to six years were at once accepted and authorized by the Superintendent of Schools and promulgated by the Governor. This threw some of the schools into serious financial straits, and some of the Japanese feared that it might be the first step to the ultimate abolishment of the entire language school system, which, however, would be contrary to the mutually accepted plan on which they were working. This led to litigation to test the constitutionality of the regulations.

It should be noted, however, that out of 130 Japanese language schools only sixteen are parties to this litigation. The rest are loyally falling in with the proposals of the government. The writer was informed by one of the leading Japanese that even the recent judgment of the Federal Supreme Court regarding foreign language teaching in the United States should turn out to have nullified the territorial action referred to above, the great majority of the Japanese schools would no doubt be guided by that action.

The outlook in the Hawaiian Islands so far as the Japanese question is concerned is decidedly hopeful. The Japanese are making good. To allege "a Japanese menace," as certain politicians in the Islands have recently done, in order to frighten Congress into desired labor legislation favorable to Hawaii is itself a "menace."

One of the most astute students of race relations and race characteristics in the Hawaiian Islands stated to the writer that in his belief, within a score of years, Caucasians would be thankful indeed for the presence in the Islands of a considerable body of Japanese voters who will constitute an intelligent, steady, conservative influence as compared with the restless, relatively unreliable and inefficient members of other races.

While the writer takes on the whole an optimistic view in regard to the Japanese problem in the Hawaiian Islands, he

is not blind to certain difficulties and dangers. Some settlement should be found promptly for the difficulty of "dual citizenship." The present overlapping of Japanese and American laws is bad for both countries and particularly bad for the young men involved.

It is also desirable that the further coming of "picture brides" to Hawaii should cease. Highly important is it also that certain misunderstandings now widely held in Japan about the "California question" and in America about the "Japanese question" should be dispelled. This can be done only by wise procedures in popular education in both countries.

Further immigration from Japan to the United States

should cease. But this step should be taken in a manner that is friendly and honorable and free from all implications of humiliation. Fiat, *ex parte* abrogation of the Gentlemen's Agreement is surely not the way to do it.

Probably the next best step for both nations to take looking toward a fundamental solution of all remaining difficulties is to provide for a joint commission, or something equivalent, to study the common problems together, to determine the facts in the light of the knowledge on both sides, and to suggest to both governments and peoples the constructive proposals for agreements, laws or treaties calculated to remedy the present difficulties and remove the causes of present irritation.

COUNTRY CHURCH DEPARTMENT

Conducted by Rev. Edmund de S. Brunner, Ph.D.

Motion Pictures and the Country Church

Taken from Chapter V of "Tested Methods in Town and Country Churches"

DURING 1922 the Committee on Social and Religious Surveys studied successful town and country churches.

Forty churches were made the basis of field investigation. The experience of a dozen of these churches which used moving picture machines is interesting.

The moving picture as an instrument of religious work is winning its way more slowly than the stereopticon; but none of the churches using one would be without it. Two or three machines of excellent make are obtainable. Advice as to which is best in any given case may be obtained from the local moving-picture operator or from the extension department of the State university.

Machines of a number of makes can be purchased for from \$400 to \$550; and as most of these are fireproof, they may be used without booths, provided the proper authorities are given opportunity to test them thoroughly. It is necessary, however, that they be submitted to this test and that the fire insurance agent who handles the policy of the church be notified in order that the proper underwriter's permit for showing pictures may be obtained.

The machines are used for various purposes. Most of the churches do not hesitate to show, on Sunday evenings, films picturing incidents from the Bible or such pictures as "The Stream of Life," "Modern Samaritans," and the like. The picture, when used for evening service, is almost always preceded or followed by a short talk by the pastor, and is often made a part of a religious service.

At community meetings, or gatherings for recreation, such educational or entertaining films are shown as "Our Daily Bread," "The Land of Cotton," "Consolidated Schools" or "Gravel Road Construction." Of all the churches studied, the Methodist Episcopal Church at Rolla, Missouri, had the finest selection of general pictures. They included last year: "Miles Standish," "The Last of the Mohicans," "Mistress of Shenstone," "Ann of Green Gables," "Daddy Longlegs," "Les Misérables," "Evangeline," "Turn of the Road," "The Servant in the House," "Shepherd of the Hills," "Little Women," and various Tarkington comedies.

The cost of film service varies with location. A church in

a county-seat town on the main line of a railroad has to pay far more for its films than one miles back in the mountains, or on the prairie, which does not enter into competition with moving-picture houses. Virtually all these churches, however, and many others, have found it possible to pay for the machine with the profits from a number of week-night entertainments; after which either pictures may be shown at cost or the proceeds may be utilized for other purposes. A film from a commercial distributor seldom costs a church more than fifty dollars; and a large number of good films can be obtained for from five dollars to twenty dollars each, plus transportation expenses.

Of almost a score of organizations which at present furnish films to churches, all have been employed by one or another of our group of churches. A number of concerns, commercial in character but serving only non-theatrical organizations, include the International Church Film Service, the Sacred Film Corporation in America, Community Motion Picture Bureau, and others. All these companies, too, have been utilized by at least one of these churches.

These churches also obtain films from commercial distributors who have been brought to understand the situation, and who send only suitable material. The Famous Players Lasky Corporation, controlling Paramount Pictures, has a non-theatrical department for churches, schools, and community organizations which furnishes excellent films such as "The Old Homestead" and "The Little Minister." Similar departments either have been organized or are being organized by several other commercial distributors.

Certain State universities, State libraries, and similar public agencies sent out on circuits to schools, churches, and community organizations excellent films at charges sufficient to pay expenses.

In a number of cases a church that does not own a moving-picture machine has the use of one belonging to a school; and two churches obtain them at commercial moving-picture theaters. One church has agreed not to purchase a machine so long as the quality of entertainment offered by the theater in the community continues to be good; and another has promised to refrain from showing pictures on Sunday evenings so long as the village moving-picture theater is closed on that evening.

Foreign Correspondence

Land Reform and the Church

THE question of land reform in the Czechoslovak Republic presents a very complex and difficult problem, both in its social and financial aspect. For this reason it is not surprising that it is but very imperfectly understood abroad and motives are imputed which were never in the minds of our lawmakers—and the actual practice gives full proof that the law is both just and reasonable.

It may not be generally understood that there are in our republic vast estates whose very ownership and extent was a constant reminder of a crying injustice and criminal violence perpetrated upon the original Bohemian nobility, as well as upon cities and individual peasant population after the battle of the White Mountain in 1620.

Anti-Reformation, or rather anti-Protestant, bigotry of the Hapsburg government, under the pretext of political and social necessities, led to the confiscation of property of persons only remotely connected or only suspected of rebellion or persons otherwise unacceptable. So that during the seventeenth century thirty-six thousand families which remained faithful to their Protestant faith were forced to leave the country and go into exile. Their estates and farms were given or sold for a song by their cruel dictators to foreign adventurers, to Catholic hierarchy, religious orders or to native Catholic nobles whom it is not possible to clear of sharing the responsibility for this vast and cruel devastation of the land of Huss. Way into the eighteenth century continued this ruthless land grabbing by the unprincipled nobles, who with sinister motives and under various pretexts have swallowed up whole villages, going into the hundreds, and added them to their vast estates.

So it is that to this day fully one-third of the land remains a proud possession of the descendants and heirs of the former nobles who have acquired it by injustice and cruel oppression while the descendants of the exiles for their Protestant faith remain landless in a foreign land, earning their living by handcraft and in the homeland thousands of descendants of well-to-do Protestant land owners are among the landless poor proletariat.

The land reform therefore has two objects in view.

First, as far as possible at this late date, to make amends for the former wrongs, and return the land into possession of the thousands of poor laborers to whom by right it belongs. And second, to make possible in some small way the return of the sons of the former exiles, who under old cruel laws have lost their title to the land because of their Protestant faith.

Thus our land reform is in part an act of historical justice, seeking to undo the injustice and wrong of the former days.

In part, it is a matter of social justice seeking to build barriers to landless discontented proletarianization of the state. Finally, it is also a matter of political justice seeking to create by means of land a condition favorable to the solidifying and upbuilding of the state and nation.

This does not mean that the land is being confiscated by the state or taken outright. It simply means that the land is being taken by the state for a reasonable price stipulated by law, and for the same price it is being resold under long-term payments to laborers or small farmers who need it.

Not in a single instance has the state taken land outright from the men whose forefathers have enriched themselves by rank injustice perpetrated upon helpless people. Not even in the case of Liechtenstein, whose fathers were counselors to Ferdinand II and executives of his cruel orders, and as a reward secured immense estates, has any land been confiscated.

It is then not a matter of revenge, but rather a spirit of justice that has prompted this move on the part of the Czech government to help improve the living conditions of its impoverished people. And certainly no man of Christian spirit can offer any objection to this. If any loss is occasioned to those who for centuries have grown fat on the land unjustly held, it is not unjust, nor does it in any case seriously threaten their existence, nor does it in any case form a very serious handicap. The Parliament has refused to pass a law that would give the state a right of confiscation without giving equivalent in value.

Let us look at one concrete case.

At the very beginning of our independence the feeling prevailed in many quarters that as a matter of pure justice we ought to make it possible for the descendants of the exiles for their Protestant faith to return to their liberated fatherland.

A very conservative figure places these descendants who have kept their faith and language at twenty thousand, scattered over Eastern Central Europe. More than eight hundred families of these have formally expressed a desire for such a return and requested our assistance. The idea is to form new villages of such of them that have for centuries maintained their Protestant faith, language and national consciousness. The action is being promoted by the "Constance Union," the headquarters of the Czechoslovak Protestants.

President Masaryk looks favorably on the movement. A mere beginning has been made. On New Year's day, 1923, the first seventeen families of the exiles actually arrived and were given a hearty and joyous welcome by the representatives of the Protestant churches and of the government. Rev. J. Krenek spoke as representative of the American Presbyterian churches. These newcomers were settled near Zábreh upon a land bought for this purpose from the estate of Lichtenstein, which was formerly owned by Zerotin, a member and protector of the Moravian Brethren church.

Here history plainly speaks her word to the present day. Faith in the justice of history and of God is being renewed. The liberated motherland is stretching forth her hands to her children, carried afar by cruel persecution, and invites them again to take refuge under the protection of her wings, in order that she may warm them by her affection.

And men from afar hear the invitation and heed it. We will cite but one notable illustration.

After the news of the bloodless revolution of 1918 was carried abroad and the name of Czechoslovak Republic was being published, word came to us from a man in Southern

Africa, Figulus by name, a descendant of John Amos Comenius.

No one in Czechoslovakia up to this time had knowledge of the fact that in far-off Africa there still lived a lineal descendant of one of the greatest men of our nation and of the world. And that in his possession are some of the heirlooms of the great pedagogue bishop, especially his ring. Mr. Figulus, a mining engineer, a descendant of the daughter of Comenius (for he had no sons) came to Czechoslovakia in June, 1921, and was in Praha upon the occasion of the three hundredth anniversary of the public execution

of the twenty-seven Protestant nobles who had taken part in the revolution and the battle of the White Mountain.

He brought with him his little daughter, Gertrude, aged ten, whom, when he returned, he left here in the family of a Czech Brethren pastor. But the liberated mother country is calling and blood has made reply. Mr. Figulus has definitely decided to remove to Czechoslovakia. His little daughter meanwhile has learned again the mother tongue of her great ancestor, while, of course, she keeps her German and English which she has learned in South Africa.

Prague.

DR. F. ZILKA.

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

Maude Royden on Prayer*

THIS little volume is a series of Sunday evening addresses by one of the strongest women preachers of the present day. The style is rather informal and bears many marks of its extemporaneous character. Occasionally sentences are faulty and should have been corrected in the manuscript, but these faults are more than made up for in the directness and vigor of the language. In a short pre-paratory note the author says of these addresses: "The point of view they suggest is that prayer is (at least) as real and living a force in the world as any of the great forces revealed to us by natural science."

Miss Royden could hardly be called orthodox in the narrow sense of the word, but she has one of the most real and living convictions concerning the dignity of man and the sufficiency of God that can be found in present-day speakers. She draws a close distinction between religion and worship, and declares that "the impulse of worship comes only when God is seen to be worshipful." An again, "Worship must be disinterested." She has an extraordinary way of going to the root of the matter of the earnest desire of plain people for reality and sincerity in life, and looks with great scorn upon the exploitation of God. Her conception of the divinity of Christ lays much more emphasis on His identification with men than His separation from men. She insists that the way to perceive the divinity of Christ is to begin by following him and then we shall find it out clearly for ourselves. "It is not the divinity of Christ that I call in question, but I want to affirm the divinity in ordinary men and women, and I am persuaded that Christ himself sought all His life to recall us to our Father because it is so hard for us to believe that we really are the children of God." She claims that our emphasis on the divinity of Christ as a mark which separates us from Him has made us quiescent under circumstances where we should have been active. "We do not expect to turn the world upside down, we do not expect to exercise that divine authority and that divine love, because we are not divine, we are only human. Yet we shall not learn to work miracles, either material or moral, until we have got hold of the idea that there is within us the power of God, that we are all the children of God."

Having laid this general basis for the discussion of prayer, Miss Royden proceeds to stress the necessity of "intensity of asking," and points out the poor conception that the average person has of the value of prayer. "People who would hesi-

tate to trouble me to write a letter, who would hesitate to ask me to give them £5, will often ask me to pray for them, as though it were a little thing." She believes that one of our difficulties in prayer is that our words do not represent our true desires. "Do not ask for what you do not really want and then go about and say that God does not hear your prayer." "Is it not true that sometimes in the recesses of one's mind one does not desire to be made whole?" "You want all the graces of humility with the advantages of advertisement." Again and again she declares that according to our faith is it unto us, and she answers many of the difficulties that people find in praying by warning us that many of the difficulties found in a doubting world need not be there in a world of faith. She draws a fine illustration from swimming and points out that we must believe that the sea is going to keep us afloat. In another place she points out our over-emphasis on our own petitions in prayer, and advises us, "Try to spend longer in realizing what God is like and less in asking Him for things."

One of the finest chapters in the book is that on "Prayer for Others," where she shows that intercession is really a test case for prayer. "So far as I can discover," she declares, "very few people believe in intercessory prayer to the extent of taking any part in it." She points out that she herself has experienced, first, that in praying for other people she frequently discovers something she can do for them; second, that she is making herself a channel for the power of God; and third, that she can direct that power to the person she desires.

The whole book is of real value in dealing with the spiritual meaning of life. It represents a deep faith in God and a strong emphasis on human action. The practical sanity of the author and her deep trustfulness are well illustrated in the brief quotation with which I would close the review of this important book.

"It is difficult to bear in mind that love must conquer; that God is in heaven and His love in the world, without losing something of that power to rebel against wrong; that instinct to fight against injustice, that is characteristic of our Master. There are people who are so removed from the world's suffering, so complacently sure that everything is all right and nothing wrong, that I confess they sometimes make me feel I would rather have any physical disease in the world than that mental disease of indifference to the world's suffering!"

**Prayer is a Force*. By A. Maude Royden. G. P. Putnam's Sons, New York. \$1.25.

International Sunday-School Lesson

August 12, 1923

Stephen and Martyr

ACTS 6:8-15; 7:54-60.

"Who shall separate us from the love of Christ? shall tribulation or anguish, or persecution, or famine, or nakedness, or peril, or sword?"—Rom. 8:35.

IT is the life and not the death of the martyr which is impressive. When death comes as it did to Stephen, its glory lies in the witness it bears to an unflinching loyalty to truth. In the case of Jesus, His death has meaning because it reveals the quality of His life, and it is the life itself which is made radiant by death. It is the life which was crowned by a martyr's death which should fill our thought.

"So he died for the truth, that is fine;
More than most of us do.
But stay, can you add to that line
That he lived for it too?"

It is easy to die;
Men have died for a whim;
For bravado, passion or pride.
Was it harder for him?"

But to live every day, to live out
All the truth that he dreamt
While his friends met his conduct with doubt:
The world with contempt.

Was it thus that he forged on ahead:
Never turning aside?
Let us talk of the life he lived.
Never mind how he died."

Of course we do mind how a man may die, particularly if his life has been given in heroic sacrifice for the truth or in defense of his friends; but we need to guard ourselves always from a slightly morbid tendency to exaggerate the suffering side of a great experience like that of Stephen or of his Master before him. The sufferings endured in a persecution have no beauty or value in them. Every healthy minded martyr who has given his life as a witness to the truth would have avoided death if he could. No one in his right mind could court persecution or long to suffer merely for suffering's sake. What we sometimes call a martyr-like spirit may be a morbid desire to atone, by a dramatic death, for the failure in living achievement. Francis Thompson has a phrase, "Pierced by thorns that formed no crown." This would seem to be the most pitiful experience imaginable. Suffering for suffering's sake has nothing admirable about it. Thorns become a crown only to the life which in loyalty to the truth and unselfishness in service has had a kingly-quality.

"Let us talk of the life that he lived.
Never mind how he died."

might be paraphrased to read,

Let us think of the life that we live,
Never mind how we are to die.

That is where the emphasis always should be laid. In loyalty to the truth, in fidelity to the purposes of God, every man may build his life on the same heroic lines as that of Stephen or any other martyr. If persecution or death are to be part of the witness he is to bear, that remains altogether the concern of those who may oppose his course. Such things are not to be feared, and will not be feared by any loyal champion of a great cause; but those whose death has really been "the seed of the Church," have in reality sown such seed by the force and faithfulness of their living message.

All of this is not to take away anything from the glory of the martyr's crown. Our Christian traditions are incalculably richer because there have been those whose heroic lives stand out vividly against the dark background of hatred and persecution on the part of the enemies of truth. In the lives of those who have made the supreme sacrifice we see our faith proclaimed as a possession dearer than life itself. Nothing in our own experience may ever bring us to just such a realization, but the value we place upon our faith cannot but be immeasurably heightened by the striking witness of those who have willingly counted all things but loss, if only they might win Christ. The writer of the Epistle to the Hebrews urges us to "consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. Ye have not yet resisted unto blood, striving against sin." Very few are ever called upon to resist unto blood striving against sin, but the knowledge that others have done so, when occasion made it inevitable, cannot fail to impart a truer and more heroic quality to our own faithfulness.

No one can read the account of Stephen's life without feeling that he had exceptional qualities of courage and loyalty. The narrative does not leave us thinking of the poor broken body of a man carried away to burial. Rather does it leave us with a fine image of a zealous apostle of the truth. The whole account tingles with life. Everything about Stephen suggests unusual virility and activity. At the first mention of him he appears as a man full of faith and the Holy Spirit. No sooner was he appointed to his important office than again the record reads that "Stephen, full of faith and power, did great wonders and miracles among the people." In debates which arose between the representatives of the synagogue and Stephen we read, "They were not able to resist the wisdom and the spirit by which he spake." Here is a picture of a man full of enthusiasm for his faith.

It seems a remarkable thing that one of such power in witnessing for Christ should have been discovered outside the circle of the disciples. There is a tradition that he was one of the seventy at one time sent forth by Jesus himself. But the point to be made is that Stephen appears before us as a man overflowing with the energy of a tremendous conviction. He is in no sense a man seeking trouble or courting

death at the hands of the persecutors of the faith. He is interested in living, and in those achievements with which he crowded the days of his ministry.

It is not strange that there should be so much similarity between Stephen, the first of Christ's followers to die for his Name's sake, and Jesus himself. Jesus did not seek death, but he sensed the inevitable conflict between himself and the foes of God's truth. He marched straight up to that issue and flung his challenge into the face of an entrenched hypocrisy and selfishness. Jesus proclaimed himself to be "the light of the world." The whole world was his legitimate domain. He claimed the whole world for God and for himself. He could not be satisfied with merely a part of the world. He could not share his kingdom with any other influence, not of himself. And we thrill when we read "He steadfastly set his face to go to Jerusalem."

He might have avoided Jerusalem, he might have lived long years doing good, and the world might have been enriched by his teaching and the record of his life; but it was the very heart of his faith that it was for all mankind. To limit its sway or to allow it to be limited, would be to repudiate its one great sanction, that it was of God. And if of God, it must be for all. And so when the time came, Jesus of necessity approached the seats of the mighty and challenged the mind and the heart of the world with his truth. His death put the seal of his conviction on the universality of his gospel. It was as one who claimed the right to rule everywhere, that he challenged the priests in the hollow formalism of their religion, the aristocratic Pharisees in their hypocrisy and the leaders of the people in their blind statesmanship. What was the good of it all? some one may ask. Did it help in healing the sick, or liberating the captives, or spreading the gospel of the Sermon on the Mount? Does it not seem like an unnecessary seeking after trouble? It might, to one who thinks of Jesus as born to be a provincial leader, with a limited following of those who might choose to be in his church. But the whole course of Jesus in going up to Jerusalem, gloriously emphasizes his unwillingness to accept a limited sway.

Stephen manifests a similar zeal to that which we find in Jesus. His main concern in life was to make Christ known wherever opportunity might open; and when the occasion came, when the truth that was his very life was challenged, he met that challenge with a boldness that thrills us all. How he did thrust the truth home to those hostile Jews who were denying the faith! Marshaling his facts in masterly fashion from their history, he builds up his case against these incorrigible opponents of the truth. "Ye stiffnecked . . . ye do always resist the Holy Ghost: as your fathers did. . . . Which of the prophets have not your fathers persecuted?" No wonder they raved against him! His attack was a sharp and penetrating thrust.

But we can hardly feel that it was gratuitously severe. The issue was there joined, and anything less than Stephen's fearless declaration would have been a concession to the enemies of Christ. And so, soon after Christ's own death, Stephen, his heroic follower, laid down his life for standing unflinchingly and aggressively by the truth that Christ was the Holy One of God.

And the fact of his death and his own heroism through all those trying scenes must have left an unforgettable impression on their hearts.

So the Christian faith has come down from the very beginning by the way of such sacrifices as these. We have these gifts of freedom and of faith, only because there have been so many faithful even unto death.

Is there any truth that needs more constant emphasis? Men fail to measure up to life's opportunities because they have no adequate sense of the value of life's most familiar privileges.

He who appreciates anything of this truth will live in daily reverence for even the common things of which life is made up. "The sentiment of honor," writes Professor James, "is a very penetrating thing. When you and I, for instance, realize how many innocent beasts have had to suffer in cattle-cars and slaughter-pens and lay down their lives that we might grow up, all fattened and clad, to sit together here in comfort and carry on this discourse, it does, indeed, put our relation to the universe in a more solemn light. 'Does not,' as a young Amherst philosopher once wrote, 'the acceptance of a happy life upon such terms involve a point of honor?' Are we not bound to take some suffering upon ourselves, to do some self-denying service with our lives, in return for all those lives upon which ours are built? To hear this question is to answer it in but one possible way, if one have a normally constituted heart."

Surely the honor of every man is involved. From the beginning life has been prepared and built up for us through innumerable sacrifices. And we are not beggars in life asking alms carelessly of these our benefactors. Honor demands that we enter into a partnership with heroic men and women to preserve and further improve what has been furnished us.

The Christian with the glorious history of the faith before him has always felt the force of Paul's declaration, "Ye are not your own, for ye are bought with a price."

"With generous hands they paid the price
Unconscious of the cost,
But we must gauge the sacrifice
By all that they have lost.

No lavish love of future years,
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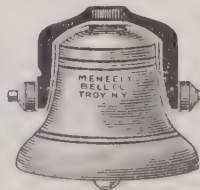
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THE CHRISTIAN WORK

A Religious Weekly Review

AUGUST 4, 1923



A Letter from Lausanne

Rev. George W. Shelton

Baccalaureate Sermon

W. H. P. Faunce, D.D.

A Plain and Full Statement on Russia

Bishop Edgar Blake

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What the League has Done for Austria

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A FARMER ON EVOLUTION AND THE BIBLE

EDITOR THE CHRISTIAN WORK:

From my youth up when I joined the church in England I have been interested, and agitated, by the higher criticism and the Darwinian theory of evolution, which sprang into prominence about the time of my conversion. I read most everything bearing on the subject for many years. Wells' "Outline" I am going through the third time. It seems difficult to give up the Mosaic account and harmonize our Christianity.

And so our Sunday schools are kept in ignorance of the later discoveries. When later the information is given through the press, something of which appears every day, our pupils must certainly lose faith. The situation seems very difficult to harmonize satisfactorily, but people are reading very widely, which makes it easier to change their mental attitudes.

One year ago while in Lincoln, Neb., I visited the State University and called upon the State Geologist, Professor Barbour. In the Museum are prehistoric mammoths, one excavated from the basement of a school house in western Nebraska, said to be at least twenty-five thousand years old. While the professor was gone to secure me a guide through the Museum, I said to the young lady left there: "What effect do these prehistoric specimens have upon your visitors?" She said: "Many are astonished and some get mad at us, as though we were to blame. But," she said, "We cannot help it." It seems strange that so few are interested in the subject. The professor told me that not five per cent. of the students visit the Museum. The amount of material stored up would fill four such buildings as the Museum.

If some able mind could harmonize or excuse the account of Genesis of the origin of things with geology and evolution (something on the basis of which Dr. Fossdick speaks), it seems to me, with the indisputable evidence of Christianity, a foundation might be laid that could be more generally accepted. I have just gone through Mr. Gladstone's "The Impregnable Rock of Holy Scripture," but while like Mr. Bryan it is the result of anxious thought for the good of mankind, yet it does not meet scientific requirements of to-day.

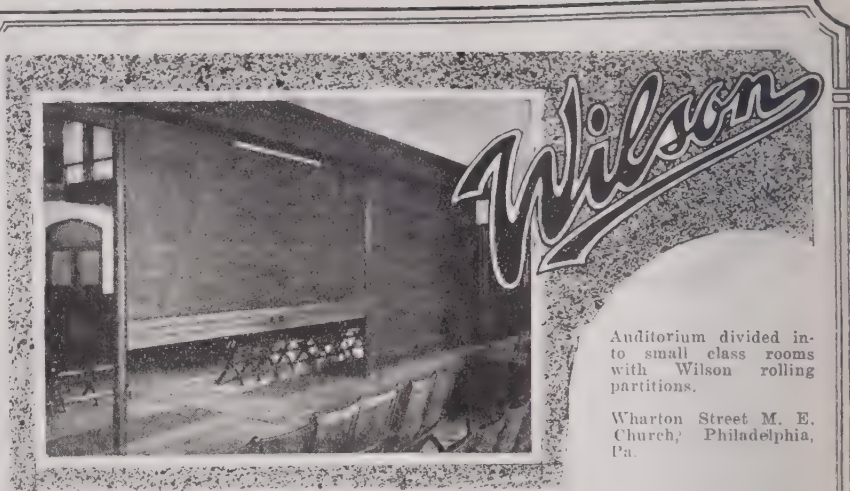
J. W.

AN IMPORTANT STEP TAKEN

The Chinese Chamber of Commerce in the city of Chefoo has done something no other city in China has done, that is, passed the program of the Shanghai Christian Conference which contains briefly three articles: 1. No child under twelve to be employed. 2. One day's rest in seven. 3. Adequate safeguarding of the lives and health of employees. They have also appointed a committee to put the program into practice. This was due to the efforts of Mr. Eddy during his campaign in Che-

foo. It is a tremendous step forward and of all China are in a bad condition. Our a lot of work will be required to put it Christian business men can do and are into execution as the industrial conditions doing a great deal to ameliorate conditions.

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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THE CHRISTIAN WORK

CONTINUING

THE EVANGELIST AND NEW YORK OBSERVER

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New York, August 4, 1923.

Whole No. 3034.

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The World of To-day

CO-OPERATIVE DEVELOPMENT

In connection with the developing interest in co-operation, it is worth noting that Illinois co-operators are establishing an educational department which will conduct a magazine on co-operation, distribute literature, arrange for entertainments within the various local co-operatives, and

in course of time establish a school for the training of managers and executives of co-operative organizations. This is a part of the move of a large number of partially co-operative stores in southern and central Illinois to establish themselves in complete harmony with the Rochdale co-operative plan. These organizations have hitherto been for the most part miners' union stores very closely tied to the Central States Co-operative Wholesale Society of East St. Louis, Ill. They are now gradually reorganizing themselves. Individuals will own the stock of the concerns, goods will be sold at the market price, the stock will pay interest, and the profits will be returned to the members in proportion to the amount of their trade with the co-operative. This plan is the one generally accepted among co-operative consumers' organizations throughout the world as the wisest and safest method of action. We have recently noted the President's endorsement of co-operation, and the National Catholic Welfare Council calls our attention to the fact that the Bishops' Program of Social Reconstruction issued on Lincoln's Birthday, 1919, by the National Catholic War Council, strongly recommended consumers' co-operation to reduce the high cost of living. The passage reads as follows: "More important and effective than any government regulation of prices would be the establishment of co-operative stores. The enormous toll taken from industry by the various classes of middlemen is now fully realized. The astonishing difference between the price received by the producer and that paid by the consumer has become a scandal of our industrial system. The obvious and direct means of reducing this discrepancy and abolishing unnecessary middlemen is the operation of retail and wholesale mercantile concerns under the ownership and management of the consumers. This is no Utopian scheme. It has been successfully carried out in England and Scotland through the Rochdale system. In addition to reducing the cost of living, the co-operative stores would train our working people and consumers generally in habits of saving, in careful expenditure, in business methods, and in the capacity for co-operation.

PRESIDENT HARDING VS. SECRETARY WEEKS

The National Council for Prevention of War, with its Bulletin of March 3, circulated a chart prepared by the

THE WORLD OF TO-DAY

United States Bureau of Efficiency showing that more than eighty-five per cent. of our national budget for 1924 would go for past and future wars. The figures were sharply challenged by the Secretary of War, who attacked the group of organizations functioning through the National Council as a pacifist group "preaching revolution and the establishment of a communist government . . . who seem to believe that an army and navy are unnecessary." According to Mr. Weeks, the figures were misleading, as only 13.5 per cent. of the budget was being expended for national defense. He refused to consider the cost of past wars, asserting that the pacifists used it "as a means of propaganda only." President Harding could hardly have been ignorant of a controversy given such wide publicity. But he said at Salt Lake City on June 26: "When you stop to think that, when divided up, eighty-five per cent. of American taxes, eighty-five per cent. of the enormous public fund of which I have been speaking, goes to the expenses and obligations of war and only fifteen per cent. to the promotion of the ideals and practices of peace, do you not think we ought to play our part, my countrymen, in helping the world to abolish war?" Then Mr. Weeks publicly expresses surprise and disappointment, and the "Army and Navy Journal" is plunged into despair, complaining bitterly that "not since Theodore Roosevelt occupied the White House has there been a President with a comprehensive and clear view of the question of national defense. . . . President Harding . . . not only made a contribution to the pacifist propaganda, but repudiated the budget system and the Secretary of War."

WHO CAN AFFORD A CAR IN 1935?

In the August number of "Our World" Charles Merz paints a dark picture of conditions in the United States a generation hence if the distribution of oil control remains unchanged. We are the great producers of oil to-day, he states in "Behind the Scenes in the Oil War," but the rest of the world has the great reserves. Seven-eighths of the world's supply of oil lies outside our frontiers, and of this only three per cent. is under American control. This does not make any appreciable difference in time of peace, but it is incalculably important in case of war. A wise man, who knows oil as most of us know coffee, said this about it: "The world has lots of oil. And the world has lots of ways to use it. The hitch comes in the fact that most of it instead of being right where it is wanted, lies in precisely the wrong place. It is true, the experts tell us, that we produce within our own frontiers well above sixty per cent. of the world's supply of oil. Last year, for instance, 550,000,000 barrels in a world total of 850,000,000. But for years we have been prodigally wasteful in our methods of production. On an average less than twenty-five per cent. of the oil underground has ever got into the pipe lines. And to-day the demand for gasoline is increasing so rapidly that we may face continually higher prices and perhaps an actual shortage. Our petroleum supply is not inexhaustible. And meantime we are discovering new ways to make it work. Ship after ship on the high seas is being changed from a coal to an oil burner. Land transportation is increasingly dependent on the same fuel. Already we are importing heavily to meet expanding needs. 'The United States' own reserve of oil is not illimitable," said Sir John Cadman, chairman of the Inter-

Allied Petroleum Council, during war days. 'On the contrary, one official survey after another during the past decade has definitely suggested that they are approaching exhaustion. . . . Before 1930 the United States may easily be relying upon foreign sources of supply for at least half, possibly more than half, of the oil demanded by her domestic requirements.' We do not ring the world with oil-bunkering stations and rich seaboard fields. On the other hand, says the Federal Trade Commission, 'a British steamer leaving New York for a voyage around the world, calling at every important point of Europe, along the Mediterranean, in India, the East Indies, Japan, the Philippines, Australia, and the west coast of North America, and then returning to New York through the Panama Canal, would find oil-bunkering stations operated by a member of the Royal Dutch-Shell group at every important port of call.' 'It appears obvious,' the commission adds, 'that a nation having widely distributed supply and storage facilities, and owning the means of distribution, will have certain advantage in world trade against one having a concentrated supply.' Meaning, of course, the United States. We are to-day the great producers. But the rest of the world has the great reserves. Seven-eighths of the world's supply, presumably, lies outside our frontiers. And each day we have more imperative use for that eighth we own."

THE ASSOCIATION OF WOMEN PREACHERS

The International Association of Women Preachers will hold its annual assembly August 28 to 30 at the Chicago Training School, 4949 Indiana Avenue. Miss Madeline Southard, Winfield, Kansas, the president, announces that eight denominations will be represented on the program and that women from sixteen denominations are members of the Association. The Rev. Victoria Booth C. Demarest, Chicago, a granddaughter of William and Catherine Booth, will speak on "The Virgin Mary." The Rev. Stella B. Irvine, Riverside, California, who is the national and world superintendent of the Sunday-school work for the W. C. T. U., will speak on "Women Preachers: Why?" Miss Culla J. Vayhinger, Upland, Indiana, is in charge of the Americanization work for the W. C. T. U. and will speak on "The Woman Preacher and the Immigrant." Brigadier Annie J. Cowden, Chicago, is in charge of social work for women in the Salvation Army in fifteen States. Her subject is "The Woman Preacher and the Outcast." The Rev. Mary Lyon, Cleveland, Ohio, a missionary secretary of the Disciples of Christ, will speak on "Women, as Home Missionaries." "The Woman Preacher and the Child" will be discussed by the Rev. May E. Bullock, Dayton, Ohio, in charge of children's work of the Sunday-school Board of the Christian Church. "Echoes from the Field" will be given by Miss Lee Anna Starr, Bellevue, Pennsylvania, of the Methodist Protestant Episcopal Church.

THE NATIONAL COUNCIL OF CONGREGATIONAL CHURCHES

President Harding, Secretary Wallace of the Department of Agriculture, Ambassador Geddes, Rev. S. Parkes Cadman, Rev. Charles E. Jefferson, Rev. William E. Barton, Judge Florence E. Allen, Dr. Robert E. Speer, Rev. Nehemiah Boynton, Rev. Harry Emerson Fosdick, Frank A. Van-

THE WORLD OF TO-DAY

derip and many other nationally known men and women have been invited to take part in the bi-ennial session of the National Council of Congregational Churches at Springfield, Massachusetts, October 16 to 23. This will be the first meeting of the Council in Springfield and the first to be held in the East for ten years. This meeting will be of more than ordinary interest to eastern people, as the Congregational Church has been influential in the life of the people here since the Mayflower landed at Plymouth. In the early days the Church was the leading influence in the community. Only its members could vote in town elections and its own affairs were managed not by the communicant members of the Church alone, but by the Ecclesiastical Society, made up of responsible men, and later of women also, in the community. It was independent as were the settlements and went its own way as the people wished. As the scattered communities began to join together in towns, in states and finally in a nation, so the churches began to fellowship in small groups known as "Associations;" later in state conferences and lastly, nearly a hundred years after we had become a nation, the churches of the country formed a National Council. When the National Council was formed its field of interests was very narrowly confined. It was feared that some overhead organization might be built up which would interfere with the freedom and autonomy of the local church. For these are the prized possessions of each congregation and are guarded most zealously. But as the years have gone by and churchmen have realized more and more the vast forces against which the Church must exert its spirit, and as tasks to which the churches wished to address themselves were found to be nation-wide as well as local, the need and value of some national organization through which the churches might work both for fellowship and service, have led to the strengthening of the Council in many ways. The freedom of the local church, however, has been preserved.

CO-PARTNERSHIP FOR RAILROADS AND MINES

The Department of Social Action of the National Catholic Welfare Council has issued the following statement on co-partnership for railroads and mines: Government agencies are threatening legal measures to break railroad and coal strikes in the future. The dangers foreseen in this are causing greater interest in plans to reorganize both industries in such a way that strikes will be unnecessary. Partnership of miners and railroad men in their respective industries is being held out as the first requisite. Railroad men face the threat of an injunction, if they strike again the arrest of their leaders and the tying up of their funds. This has come about because the temporary injunction against the officials of the striking shop men has been made permanent. If the recommendations of the U. S. Coal Commission on anthracite workers are put into effect and made applicable to bituminous workers the miners, in case they strike, face indictment for conspiracy and government seizure of the mines. The Coal Commission thinks that a charge of conspiracy can be sustained under the present laws, but if not, it will recommend such a law in its final report. It also recommends that in case of strike the President should declare a national emergency, seize the mines and operate them. The railroads and mines are held so necessary that a strike in either industry takes on the proportions of a national emergency. Since a direct legal veto on strikes is considered inadvisable and

probably legally impossible under the Constitution, indirect measures are relied upon, such as injunctions, the Presidential proclamation of a national emergency, and temporary government operation of the industry. While such measures are recognized as extraordinary and not in keeping with the right of freedom of contract, the public, it is said, will not be squeamish about breaking strikes which interrupt railroad service and the coal supply. The miners and railroad men declare that they will not give up without repeated struggles. This unfolds the possibility of open defiance of the government in future railroad and coal strikes and labor troubles, such as have not been seen in this generation in the United States. The reason for their strong opposition is that to them collective bargaining is their sole hope as employees and without it they look forward to gradual reduction of wages, worsening of working conditions and complete subjection to the railroad and coal companies. Yet the public will not go on suffering the hardships of railroad and mine strikes. The situation is not serious yet. The government did not enforce the injunction against the officials of the striking railroad men and the procedure against the miners is only in the recommendation stage. But the trend is all towards denying in practice the right of collective bargaining to employees in essential industries. Among labor some are considering only how to hold on to collective bargaining in these industries. Others are planning how labor can attain such a partnership in these industries that strikes will be unnecessary. More of the general public are favoring such a move as an alternative to the troubles which will arise from trying to take collective bargaining away. The hope is also held out that if the employees are made partners they will do better work than now and the cost of living will decline. Partnership of employees in these industries is looked forward to, also, as the means of establishing a counterpart of the guilds of the Middle Ages in modern times.

CONDITIONS OF THE BOK PEACE AWARD ANNOUNCED

The first announcement was made recently of the conditions of the \$100,000 award created by Edward W. Bok for the "best practicable plan by which the United States may co-operate with other nations to achieve and preserve the peace of the world." In making the first public statement of the award in early July the committee in charge of the award stated that the conditions would be announced within a few weeks, or at some time before August 1. All plans received by the committee up to now have been returned to the senders, who have been notified that they will receive copies of the conditions when published. The conditions define broadly the scope of the plan sought, as follows: "The winning plan must provide a practicable means whereby the United States can take its place and do its share toward preserving world peace, while not making compulsory the participation of the United States in European wars if any such are, in the future, found unpreventable. The plan may be based upon the present Covenant of the League of Nations or may be entirely apart from that instrument." The conditions set forth that the competition is open to every United States citizen, whether by birth or naturalization. Plans may be submitted not only by individuals, but also by organizations, national, state or local. Every plan submitted must be accompanied by a summary of not over five hundred words. The total length of the paper, exclusive of the sum-

THE WORLD OF TO-DAY

mary, is not to be over five thousand words. Manuscripts must be typewritten. Manuscripts must not bear the author's name or any identifying sign. Each manuscript must have attached to it a plain sealed envelope containing the author's name and address. All plans must be received at the offices of the American Peace Award by midnight on November 15 next. The names of the Jury of Award will be announced as near September 1 as possible. It is possible that in addition to the main award of \$100,000, several smaller awards may be made. The Jury of Award may select a plan which is a composite of the best plan and of ideas or sections taken from each of several other plans. If the jury decides to select a composite plan of this kind there are also offered by Mr. Bok a second, third, fourth and fifth award of \$5,000 each, for any plans or portions of plans used by the jury in a composite plan. If, however, the Jury of Award accepts one plan in full, making no additions to it from other plans, no subsidiary awards will be made. The main award of \$100,000 is to be made in two payments—\$50,000 will be paid to the author of the winning plan as soon as the Jury of Award has selected it. The second \$50,000 will be paid to the author if and when the plan, in substance and intent, is approved by the United States Senate; or if and when the Jury of Award decides that an adequate degree of popular support has been demonstrated for the winning plan. The above is merely a summary of some of the principal conditions. All contestants should have the conditions in full, which after July 25 may be obtained on request at the office of the American Peace Award, 342 Madison Avenue, New York City.

AN ADDRESS TO THE RULERS OF THE WORLD

The following statement was unanimously adopted by the International Christian Citizenship Conference, recently held at Winona, Indiana, and cabled to twelve rulers of nations in Europe. Copies are being mailed to the eighty-three rulers of the world: Humanity is staggered by the possibilities of another world war. Homes in every land, over which the shadow of sacrificial death still hovers, are saddened by the prospect of still further heart-break and suffering. The people in these lands have already given millions of their sons in the belief that their supreme sacrifice would make the world safe for democracy, create a high idealism and end war for all time. None of these hopes has been realized. Men hate each other as intensely as ever. Chaos reigns in every human relationship. Economic and political conditions have sunk to low levels. Nations have been guilty of promoting selfish and ignoble loyalties. Efforts have been made to avert the disaster which is inevitable if present tendencies continue. Every such method for adjusting these difficulties has failed. The time has come to try Christianity. It has never failed in any field when given a fair chance. And civilization is entitled to every opportunity to free itself from its present predicament. There is an inescapable obligation on the part of every nation to make its contribution to consummate this desired end, even at great sacrifice to itself. The nations of the world must depart from selfish individualism and inhuman isolation. They should unite in creating new standards which are based upon the teachings of Jesus. He must be acknowledged as the Supreme Arbiter in every national and international difficulty.

Loyalty to Him should be the chief desire of the nations. It should be recognized that nations are accountable to the same Christian principles as those which pertain to all Christian men and women as individuals. There is no double standard of morality and ethics—one for men and another for nations. There is only one morality, one honor, one righteousness. We believe that the State belongs to God, and that He is the ultimate source of all civil and political authority. We believe that the divine right of sovereignty and civil authority is vested in the nation, and that the nation is an intelligent moral entity which God holds responsible for the use of the sovereignty and authority which he has vested in it. We believe that God's judgments can be averted only by national repentance for sin and by national obedience to the laws of love and brotherhood and fair play, as taught by Jesus, and that such obedience will bring peace to the world, and a restoration of prosperity and happiness to all the peoples. We further believe that civil rulers are his ministers as certainly as are the rulers of the Church, and that these rulers are directly and immediately responsible to Him for their official conduct. It is because nations and rulers have held themselves above all moral law, becoming a law unto themselves, as far as their civil lives are concerned, that present day world conditions have become so chaotic.

SPEAKERS AVAILABLE

The Commission on the Church and Social Service of the Federal Council of Churches has arranged a list of men and women prominent in fields of social work who will be available this autumn and winter to speak in churches on themes connected with the relations of the church to community life. This list includes employers and leaders of organized labor, prominent churchmen and well-known leaders of thought in the country. Some of the subjects announced are: The Church and Industry; Sketch of the Development of Organized Labor; The New Race Relations in America; The Aims of the Labor Movement; The Coming Seven-Day Church; Christian Co-operation that Counts for the Community; Shall Employers and Labor Fight or Co-operate? Child Labor and Welfare; Is the Idea of White Supremacy Christian? It is hoped that these problems, especially those relating to industry, may be widely presented and discussed over the country by the churches in connection with church forums, Sunday evening services, organized men's classes and brotherhoods. The commission will be glad to send this list to directors of forums. The names of some fifty forums have already been received at the office, 105 East Twenty-second Street, New York. The commission desires to add to this list and will be glad to receive information concerning any forums now in successful operation. A pamphlet on the organization of church forums will be sent upon request.

Russia has turned into a federal government, the United States of Russia, and has just adopted a constitution which gives any of the constituent states the fundamental right of secession. The Ukraine, which has been more or less independent, will give up its diplomatic mission in Czechoslovakia and hereafter none of the individual republics will have representatives abroad. Citizens of the federation will travel in foreign countries with federal passports. Such, at least, is the statement sent out by the Associated Press from Moscow.

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Does Senator Johnson's New York Address Mean a Third Party

THIS is the question everybody is asking since the big banquet in New York on Wednesday evening, July 25th. Many things pointed that way. Among the thousand men present were many Republicans who have been greatly displeased with the present administration. They cannot go with the Democrats, for they stand for the League of Nations. They cannot stand President Harding, for he advocates entrance into the World Court. Nothing seems left for them but some new party which will stand for American isolation and devote itself entirely to home affairs. Then there is Senator Johnson himself. He has put himself outside the present Republican group by his attack upon the President and Secretaries Hughes and Hoover. He also announced his intention of fighting their policies to the bitter end. It is impossible to conceive of Senator Johnson going over to the Democrats; he cannot support the present Republican policies. Does it mean a third party with him as candidate? Or does the dinner mean the splitting of the nation into two sharply defined groups, those who, on the one side, believe in America's participation in world affairs, and those who, on the other hand, believe in absolute isolation? Will Mr. Johnson and the other irreconcilables be able to so influence the Republican party that President Harding will abandon

his plea for our entrance into the World Court and thus the party stand for absolute isolation while the Democratic party stands for association? This is what may happen if the Republican party goes with Senator Johnson, for his position, now fixed and unalterable, is absolute isolation, not even participation in the World Court, which he insists is a part of the League of Nations. The one thousand men at the banquet were of both parties, Republicans and Democrats, but they were of one mind evidently on the question of foreign policy.

Whatever may happen, Senator Johnson has rendered a great service to the country—to the world, for that matter—in clarifying the issue. He has come out unequivocally for the United States having nothing to do with the rest of the world. We should have no part in the World Court, and of course not in the League of Nations. We should sit in no European councils. They do not want our wisdom or advice; they do want our money and our power to help them in their fights and quarrels. It is doubtful if we have any advice or wisdom to give them; they do not think so. How eagerly they took our soldiers; how arrogantly they spurned our advice in the peace-making. The European nations have not changed; there is no sign they ever will; they do not want to. Let us keep out of it. Let us not even send soldiers to help them in a war that is not ours.

This is straight talk and everybody knows just where Senator Johnson and his followers stand. We are glad he has taken this stand. Frankly, we admire him much more than we do Mr. Hughes and Mr. Hoover, and even President Harding in this regard. No one knows just where either one of these three Republicans stand on foreign policy. Mr. Hughes and Mr. Hoover signed a letter urging people to vote for Mr. Harding so we could get into the League. (Senator Johnson reserved his finest scorn in his address for this act and its renunciation.) They have been quiet on the League ever since. Now they are urging the World Court, but insisting that it is independent of the League. President Harding once talked about an association of nations, but we have heard nothing of that lately. Then he advocates our entrance into the World Court, but soon he gets frightened over that and begins to weaken and suggest reservations that make it impossible for us to enter. The support for it is more and more indifferent. This is in keeping with the whole foreign policy of the Administration. There is none of this in Senator Johnson. He has a policy, and personally he has backbone and conviction. He has a stand, and he stands there. His speech the other night had more real stuff in it than all President Harding has made on his tour put together. No one knows where the Administration really stands on the relation of the United States to Europe; everybody now knows where Senator Johnson stands, and evidently a good many Republicans stand there with him if the enthusiasm of Wednesday night means anything. Will the whole party move that way as 1924 approaches? We are rather inclined to think so. There are also indications that the Democratic party will move as decidedly the opposite way and come out squarely for recognition of our place in the family of nations. If this happens there will be a realignment of voters. Many Republicans will vote the Democratic ticket and many Democrats following the isolationist leaders in that party—such as Mr. Hearst, Mayor Hylan and Mayor Curley will vote the Republican ticket. (It will be hard for them, but it will be a

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blow against England, and they would even vote the Republican ticket to get that in.) We expect to see the Republican party take the strict isolationist stand as the power of Senators Johnson, Borah, Lodge and La Follette grows. We hope to see the Democrats take as definite stand for participation in world affairs, as Justice Clark, Professor Fisher and Dr. Hamilton Holt are now urging them to do.

With the facts in Senator Johnson's address we agree; with the deductions we are utterly at variance. From the facts he draws what is to us an utterly heathen conclusion; we draw the Christian conclusion. He says rightly that Europe is full of strife, feuds, traditional hatreds, jealousies, selfish nationalistic policies, therefore let them alone. We say that because of this it is our duty to teach them a new and better way. Europe has taught us a hundred things; we have this new way of co-operation of races as we have practiced it here, to teach Europe. We take the missionary point of view to be a national principle as much as it is an individual ideal. Mr. Johnson says Europe is sick, therefore stay out. We say for that reason go in, and we have good authority behind us. It is they who are sick who need the physician. Senator Johnson is wrong, too, in saying that Europe does not want our instruction, advice and wisdom—only our money and soldiers. He is expressing the heart of governments, not of the peoples. We found the peoples of Europe looking with longing to Mr. Wilson's Fourteen Points; it was governments that spurned them. The people of Europe would welcome us to-day, and were we there we could make all their councils much more democratic, and we could, were we immediately related to the League and to the reparations councils and all other groups with voting power, lift all the discussions out of the realm of petty European squabbles up onto a world plane. Who can doubt but the reparations problem between Germany and France would have been settled long ago had we been there? We never found anybody in Europe who doubted it.

But even from the point of view of our own welfare we believe Senator Johnson is all wrong. There cannot be a prosperous America with an impoverished and crippled Europe. With a Europe in the grip of the bloody war which Senator Johnson saw coming, who is going to buy our goods? Who is going to buy them even now with France upsetting the whole of Europe by her futile occupation of the Ruhr. Can the United States afford to have Europe sick forever? What have we been hearing from the farmers of Minnesota who cannot find a market for their grain? Their grain rots in bins while Europe starves. We would ask our readers to read the speech Senator Underwood made in Birmingham at the same hour Senator Johnson was speaking in New York. Listen to these words: "You must bear in mind that fifty per cent. of our cotton must be consumed in Europe, and that one-third of our meat and wheat must be consumed in European markets. In the future, if American business is to survive and our products are to be consumed, there must be a European market. The trouble is not that they are not ready and willing to purchase, *but that they have not the ability to pay.* Before her World War, Europe had gold with which to pay and it also held five billions of American securities. To-day it has none of these. The energy of man is the only way by which to produce. Half of Europe is not working. Stability of government no longer exists in Europe." The whole point of Senator Underwood's address

was that the United States should take a hand in straightening out affairs in Europe for its own sake. F. L.

Our Journey

HOBAB belonged to a wandering tribe that roamed in the desert. Moses, we are told, invited him to join him and his people in a definite journey towards a promised and a desired destination. The Christian Church uses the old word as an indication to those outside it to join its ranks. It is impossible to do so, however, without putting new meaning into the old words, "Come with us and we will do thee good." The word "good" ought to mean something very different to the Christians from what it meant to the Israelites in the old times. To inherit a land of milk and honey, at the expense of driving out those who dwelt in it, was to them a "good." We ought now to look upon that as an evil. White people who call themselves Christians have often done that kind of thing, thought it very good, indeed, to go and take the land of other people because it was rich; but no one would dispute now that, however much it may be done, the exploitation of native races is a wicked thing. We could not in sober moments believe that the Lord had given to us to enjoy the property of people whom we had exterminated or driven out. Again, the ancient Israelite always considered it a "good" which God gave him if his enemies were defeated or scattered. Christians, too, alas, have too often regarded that as "good."

But the real Christian good is not the scattering or defeating of enemies, but the rooting out of the enmity and making friends of the men. So, if we use the old words of Moses, it must be understood that we put the Christian meaning to them. The good we want to do is the good realized in character by the Christian standard, the good we want to reach is the good of the Christian ideal. We do not think first of all of journeying to a place, but to a spiritual condition of life. There must always be some place, of course, but the place is a secondary consideration. Our heaven will consist in what we are, our paradise in the happiness and the joy of our relationship.

How may the Church offer good to the world? In the first place, one of its main aims should be to put into human life a definite sense of direction towards a high goal of character. We do not claim to have attained it, but to be journeying in its direction. It is no part of our desire to prove ourselves better than other people; the very recognition of the Christian ideal makes us feel that we are very imperfect and very full of faults; but we are not complacent in view of them; we aim at something better. We want to make clear the difference between roaming in the wilderness and journeying through the wilderness. The old story of the Israelites may be taken as a sort of spiritual parable. The tribes of the wilderness were at home there; they were content, moving here and there and rounding back on their starting point, without any idea of getting out. But the Israelite, while he sojourned here and marched there, moving to-day and resting to-morrow, taking here a straight way and there a circuit, all the time felt that he did not belong to the wilderness, but was going through to another and a higher destination. There is a tremendous difference

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between the two kinds of character, that of the man who takes life piecemeal and from hand to mouth without submitting details to the control of any great principle, without considering fragments in the light of any great whole, and without estimating movements in relation to any high direction, and that of the man who has in his mind a goal towards which he is ever journeying, a supreme achievement he is always attempting. He may tarry here and there, stop in this scene and in that, he may do this and the other, but in his soul there is an ever onward-going, a great sense of belonging to the unattained, a definite sense of direction in all action, and an endeavor to make all things subserve the higher purpose. The first man is a native of the wilderness, but the second is a native of heaven; the first roams, but the second journeys. One thing the Church should want to do is to put this sense of journeying in the souls of men; to help them feel that they belong not to this or that or the other, but to a great whole which includes all these; that they therefore can never reach satisfaction so long as life to them consists of a number of unrelated fragments unharmonized, and with no helpful relation to the great ends of character.

Once men get the sense of direction it will enable them to deal with practical matters in a very different way from that in which they would deal with them without it.

How will the nations deal with the question of armaments? It all depends upon the direction, the ideal of the nations. If they are really set in the direction of world peace, there is no doubt as to how they will deal with armaments. If they are bent upon a balance of power and watching their own advantage, they will deal with them in a very different way.

Now, it is so in our individual lives, in our own small circles. All little matters are treated quite differently when a man is serving an ideal. All circumstances assume different aspects to the man who has a high goal of character to make for, than what they do to the man who has not. It is an essential part of the ministry of the Church to keep our hearts and minds alive to the ideal ahead of us.

And then the Church as a whole must try to do this for the world. Whatever men may say about the impossibility of the world working its way out of the chaos created by men's passions, and working itself clear of those passions themselves, and creating a world of peace and truth and beauty, whatever scepticism may be prevalent on this subject, there should be none of it in the Church. The very meaning of the Church is that these things are possible. We have joined together in the belief that we are journeying towards a life very different from the life the world has known. We have slums, but we are not content with them; we have had wars all along the course, but we mean to put an end to them; how much will be accomplished in our day we know not, but our utmost must be done. We must not subscribe to the finality of the wilderness—we are journeying through.

Moses rested his confidence on this: "God hath spoken good concerning Israel." Is it not our confidence, too, that the Lord hath spoken good concerning man? Is not the higher destiny of mankind the Divine destiny? Does it not so announce itself? If we are asked *where* God hath spoken good concerning man, where is the promise that mankind shall achieve anything like the glorious destiny that some people dream of we can readily answer. God hath spoken this good concerning man in man's own heart. It is when man

behaves in such a way as to help create that better world he gets the highest and best for himself, and he knows it; it is the word of God within him. When men act upon what we call their better nature, when their life goes out in pity and mercy and self-denial and love, it wears for them the stamp of the highest, and they get the approval of the world in a way that no one who acts selfishly ever gets it. When a tramp jumps into a river to save a child he does not know everybody feels that he has done the human thing. In the common heart God has written good concerning man, hath plainly indicated the wonderful possibilities that lie in the life of human kind.

Then God has spoken good concerning man very specially in the lives of all good men, the best-known, the less-known, and the not-known-at-all. The choir invisible is a very large one "whose music is the gladness of the world." We cannot read the story of the great servants of God in all ages who have devoted their lives to the good of mankind, who knew that their own souls were fed from the springs of eternal life in God, without feeling that their word is a true word of God, speaking good concerning man. We cannot believe that all such men have been deluded, and that they have lived and died in vain. Such lives are a promise and a prophecy. We who inherit the great Christian tradition ought to find ourselves able to believe that the better world is here for the having, if we could but turn the minds of men to it. The Kingdom of God is at hand if only men change their minds. It should be one of our endeavors to make the Church a bulwark of faith in a true international ideal, resting on a faith in the divine nature of man and in the eternal redemptive purposes of God. We cannot regard man in the totality of his nature without believing that God hath spoken good concerning him. This good is to be realized in the individual and in society. Whatever the wilderness may be to-day, whatever the obstacles in our way, we can journey through and overcome all, humanity may realize a life in which God's word is power and man's word is peace.

T. R. W.

[EDITORIAL CORRESPONDENCE]

Observations at Lausanne

THERE are many observers here. They tarry for a time to meet some of the leaders, to learn what they may of the work being done and to sense the spirit of the Conference.

"The observer," of course, is the Hon. Joseph G. Grew, Ambassador of the United States to Switzerland. He comes from Boston and impresses an observer as a rather hard-working, zealous and efficient representative who takes his responsibilities seriously.

There will be peace for a time at least. Nobody wants war. Turkey knew this from the beginning and has taken full advantage of that fact. Perhaps no one except Turkey will be satisfied with any other issue of the Conference. The Turk has proved himself a master diplomat by playing the selfishness and jealousies of the great nations one against the other. He has gained a great victory. From the beginning it was "peace at any price." The price has been a

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high one. Can we pay too much for peace? Theodore Roosevelt thought so when he taught us that righteousness is first. He learned that from a noble source.

Greece is to be credited with making a great sacrifice for the sake of world peace. Yet left alone, what else could she do? She has armies, but is so impoverished by her long wars that she is now anxious to demobilize and to go to work. She has no money for war munitions and little for food. The condition is deplorable in the extreme, as I can testify, often observing it from her far eastern boundary—Mitylene in the Aegean, near to Turkey, to her western reach, Corfu in the Adriatic. Most of her land is thin and much of it is rock-bound. There is a population of five million upon whom another million has been cast over night. This last is made up almost exclusively of old women and little children, all of whom are in the direst poverty and many are ill. In a single big camp there were only fifteen men. The Greek government has done its very best for all who have been thrust upon its shores, treating Armenian and Greek impartially. Every city and village in the whole nation has its quota to care for. All possible help and encouragement are given to the Near East Relief, for whom there is universal gratitude expressed in every possible way. It was in this spirit that one of the old historic palaces of Athens and one of the great, beautiful exposition halls was turned over to the relief workers. America could more easily care for and absorb twenty-five million of non-producers, all coming in a day. Would it shock us?

Politically, Greece is in a precarious condition, the government being in the hands of a military group that came into power after killing off the Royalist leaders—six being sentenced at seven o'clock and shot and buried before eleven o'clock of that day. The people accept it as a necessity following the disastrous defeat in Asia Minor, when their hopes of a Greece as glorious as that of its long since past perished forever. They lay their defeat to the alleged betrayal of Greece into the hands of the Turks by the Royalists. We saw a great spontaneous demonstration of the people in Patras in behalf of the present government.

King George II is in place, for a time at least, but certainly with no power. He is there merely to placate the Royalist sentiment. Elections will be held very soon to choose government leaders. After this it will be due time for our government to recognize the government of Greece, certainly not before. To do so would be to give too large a measure of endorsement to the many governments out here set up over night by revolutionary means. Let us be very slow to do this. Bulgaria will probably be the next seeking recognition. Let all these wait until they prove themselves worthy of association with orderly civilized society. Bolshevism still threatens many nations of the continent. They certainly need all the real help we are able to extend.

The great outstanding figure of the Conference is Eleutherios Venizelos, the Greek statesman and diplomat, honored and trusted by all. He longs for peace that his nation may disarm and repair as rapidly as possible the ravages of war. He said to me that his people must forget the past and surrender some of their most cherished hopes. He declared a nation cannot live in the past. He has no bitterness toward his nation for its base ingratitude for all he has done for his people. Twice it set him aside and has persecuted and murdered his followers and once threatened his own life.

When I referred to this as indicating the instability of the Greek character, he replied that all the nations had set aside their rulers who conducted the great war, mentioning Lloyd George, Woodrow Wilson and others. He says he will have no place in the new government or any future one, but will serve his people abroad in any way he may be able. M. Venizelos with his growing years has lost none of his zeal. He has a rarely charming personality and is big enough to be a plain man with a heart for all human welfare.

As to the Turk, who can understand him? What is his future? I believe no one can answer. His nature must be given first consideration in dealing with him. He is an Oriental and not a Westerner. Democracy is a great ideal, but many peoples are not fitted for it. A long and gradual process of education is necessary. Sinning and sinned against, the Turk elicits execration and pity. He is naturally cruel and revengeful and wholly devoid of all the finer instincts. He is deeply religious, and the more religious, often, his kind is the worse he is. Of course, there are notable individual exceptions. In common with all nations he has certain rights, but he has yet to learn that he must not use his privileges to the detriment of other peoples—to plunder, burn, murder vast populations at his own liberty. Here is where he is a victor and the Lausanne Conference fails and disappoints the world.

Before this is in print the Conference will have adjourned and not a word of protest of the murder of millions will be found in its conclusions and not a line will give the semblance of guarantee for the safety of the Armenian in the future. When the worst is said about the Armenian, still he has the primary right to life, to say nothing of liberty and the pursuit of happiness.

At the first Conference the great powers pleaded with Turkey to provide somewhere in its wide domain a home for the Armenian. This was refused, with the assertion that the Armenian was a citizen of Turkey and could live anywhere he chose. Now driven out of his old home, he is refused the right to return on the penalty of death and no recompense is made for his loss of everything.

When in Smyrna a few days since I was told by one who heard it from the Turkish governor of Smyrna himself that no Armenian who had escaped with his life should ever repossess his home. Why? Building requires effort, work—a thing the Turk is not over fond of. Armenians had thousands of quiet, beautiful, well furnished homes. The Turks occupy them now. It's an easy way to get a home. Conscience does not stand in the way. His religion has taught the Turk that his heaven will be surer and sweeter from having slain a few "Infidels"—Christians.

It should be kept in mind that Asia Minor is not the original home of the Turk. He is a foreigner there. The Greek was there more than a thousand years before he came and had built a mighty civilization which the Turk has destroyed. The Armenian never had another home. He is the old original inhabitant.

Of course, Greece should not have attempted to occupy western Asia Minor following the war. But it is never to be forgotten that she was asked to do so by England, France and the United States. Two of these in her crisis hour of destiny deserted her—the other betrayed and crucified her. It is an awful truth, but it is undeniable. That is a story the world ought to know well.

The Conference leaves the Armenian, who was an ally

in the Great War, hopeless. The countries into which he escaped are overcrowded. Our country will not receive him except in very small numbers. He is a homeless wanderer on the earth. Has he had justice at Lausanne? Is he "thrice armed whose cause is just," or does any man get justice under the old order who is unable to fight for it?

Certainly nobody wants war. It should not have been necessary. The great powers only needed to put away their jealousies and greed and to let Turkey understand that there must be reparations for past atrocities, justice to the remaining Armenians and satisfactory guarantees for the future or they would back Greece to the limit. The Conference would have been over long ago and with far different results. It has dragged on through weary weeks because certain rich holders of Turkish bonds, eighty-five per cent. of them French, demand payment in gold, while Turkey dis-

claims her ability to pay in gold. What is the murder of a million Armenians compared with payment in gold? Then there are concessions to be secured. The greatest hoax of all are the so-called "Chester concessions." What if America had been at the table instead of "an observer"? America has had full opportunity to be heard. She was heard in behalf of the open, free Dardanelles. There has been much more zeal for "Chester concessions" on the part of some charged with big responsibilities than in giving voice to the feelings of America touching eternal justice and right.

I wish my observations here might prove incorrect. I fear they may not. It is the same old pre-war way. Have we learned nothing? Is Christian America satisfied?

REV. GEORGE W. SHELTON.

THE OBSERVER

Senator Johnson Back from Europe in Belligerent Mood

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view.]

SURELY no such motley crowd was ever brought together at a banquet in America as that which gathered in the Waldorf-Astoria Hotel on Wednesday night, July 25th. One thousand strong. There were the Republican irreconcilables sitting side by side with the followers of William Randolph Hearst; there were the adherents of the Progressive movement under President Roosevelt hobnobbing with Mayor Hylan, who claimed them as long-lost brothers; there were the radicals sitting at the same table with the strictest sect of the Republicans, brought together by their common hatred of the League of Nations. In fact, the whole assembly were united on just one thing, namely, the insistence that the United States should live purely to herself alone and have nothing to do with the rest of the world. Only such a lofty motive as this could bring the Irish agitators and the old Republican group together. One group wants to keep out of the League because England is in it, and the other because they wish the United States to live in splendid isolation.

The post prandial exercises were devoted entirely to Senator Johnson's long and most engrossing address. To be sure, Mayor Hylan said a few words in welcoming Senator Johnson home. There seemed to be almost as strong a bond of sympathy between Mayor Hylan and Senator Johnson as though they belonged to the same political party. It is to be remembered that Mayor Hylan has recently been hinting at a third party, and there are many who feel that the address which Senator Johnson made at this dinner also means a third party. Also, there was a short address by Mr. James T. Williams, Jr., of the "Boston Evening Transcript," who devoted his few minutes to an attack upon the League of Nations. After these introductory addresses, Commissioner Payne, the chairman, introduced Senator Johnson with the sneering remark that "descendants of the old colonists were preaching a loose internationalism and were trying to drag us into the political lazare of Europe." He said that "our

sentimentalist internationalist friends were trying to accomplish their ends by making patriotism unfashionable." He contrasted with these Senator Johnson, who stood for patriotism and for the ideals of the forefathers.

Senator Johnson's speech has been reported almost as widely as the speeches of President Harding, so I need say nothing more here than simply point to one or two fundamental issues on which he touched. It was a very graphic and pessimistic description of the conditions in Europe to-day. He said that for four and one-half months he had been wandering about Europe and while he did not pretend to have comprehended all its vast problems, as so many Americans seem to be able to do in a few days' visit, yet he was able to see the chaotic and almost hopeless condition in which Europe has fallen. He felt sure that Europe was plunging into another great war. Everywhere about him were the signs of it and everywhere the nations were pursuing the one policy and course that would lead them to it; everywhere preparations were being made for it. He could not see that the European nations had learned any lesson whatever out of the great conflict, or that there had been any change whatever in their national policies. He said that England to-day was pursuing the same course she had marked for a century and a half. The commercial supremacy of England was always at the bottom of her political policy, and her course was kept by that and by that only. She was the enemy of France because France stood in her way. France had only one thought, and that was her continental position and her world power. Germany, disarmed and helpless, sees her fairest industrial province seized and dreams of a future day of reckoning. Italy thinks of nothing but herself. The Balkan states still retained their capacity for involving their greater neighbors in war, and everywhere was ferment and strife. He saw no signs anywhere that the Europeans were changing their habits or their ways of thinking. "Europeans will continue living and thinking in the

European way." "On every hand, in every land, are distrust, suspicion, hostility and hatred; hostility and hate of one another, distrust and suspicion of us." There was no sign of change in Europe, or that anyone wanted change. The general impression throughout the whole of Senator Johnson's speech was that we were far better off to keep out of the whole matter, and that we could not do good even if we went into it.

The second point which Senator Johnson emphasized was that Europe did not want us for any advice that we could give or for any help we might render the contending nations—they are not the least bit anxious to have us come and render impartial justice or help in any process of reconciliation. The only thing that the nations of Europe have no desire for is reconciliation. One could even get the impression from Senator Johnson that they would not be happy if they were not hating each other and engaged in war and preparations for war. He found nowhere any desire whatever for American advice and no appreciation of it, should it come; but he did find everybody in Europe terribly anxious for America to enter the League of Nations and the World Court simply that they might use our money and our armies and our power for their own selfish designs. Several times Senator Johnson referred to this fact that they did not seek our advice—they sought simply our money and power as they did in 1918. It is to be remembered how gladly they welcomed our soldiers at that time, but when we offered them advice in Mr. Wilson's Fourteen Points (and, by the way, Senator Johnson seemed to think that that was pretty good advice), they turned contemptuously away from that and insisted on organizing the world on the same old basis that had preceded 1914. This is just exactly what would happen again, according to Senator Johnson. We are much better out of the whole thing, he said. Senator Johnson insisted again and again that it was not American wisdom that France and Great Britain wanted; in fact, they know that we have no special wisdom to offer. They know that they could get better special wisdom about the Ruhr, for example, from Denmark than they could from the United States. But they do not say that Denmark is essential to the League. They do say that the United States is essential to it. The difference is, that while Denmark is wiser about European affairs, the United States is the world's largest reservoir of money and one of the world's largest reservoirs of potential military man-power. "I will not take our country into this clash of selfish ambitions and the yet existing racial feuds which have written the bloody pages of centuries of European history. If we become a part of what is happening abroad, we would be but the dupe or the prey of one faction or the other. So earnestly and so firmly do I believe that the future of the Republic depends upon keeping out of the turmoil, the strife and the controversies, the schemes and machinations of Europe, that we can have no higher resolve than to dedicate ourselves to the patriotic duty in the days to come of maintaining the distinctive American policy and keeping our country free from every entanglement which would destroy that policy. In my humble fashion, without limitations of politics or candidacies I dedicate myself to maintaining America just as America has ever been."

The third point that Senator Johnson made was that of the World Court. He said that he had come home prepared to fight it to the last ditch. He criticized the President severely, although using the most respectful terms. He did not say that the President was a hypocrite. He said that the World Court was simply an appendix to the League of Nations, and that entrance into it meant entrance into the

League; but he did intimate that the President was being misled, and that it was a great crime to say such things to the people of the United States. The Court was nothing but a branch of the League—entrance into it meant the League. Everybody in Europe was laughing at the President's remarks that it did not mean entrance into the League. Everybody in Europe thought that such a course was an attempt to hoodwink the people of the United States; that there was no one in Europe who was interested in the matter but he considered the World Court was a part of the League and the idea of divorcement of the two as merely a matter of jest. In our own country the same thing is true. The people who have been working for the League of Nations are now endeavoring to get us into the World Court because they know, and openly say, that it is a step into the League. It is to their mind but a preliminary move for entrance into the League. Every phrase which is being used to-day by advocates of the World Court is a paraphrase of the words which were used for entrance into the League of Nations. Furthermore, the World Court was absolutely useless as an instrument for preventing war. Senator Johnson seemed to feel that there was some power in the League itself for those nations which were in it, but that the World Court as at present constituted, was an innocuous and perfectly powerless institution. Even the nations which had set it up at the last moment practically refused to give it any power whatever. The four greatest member nations—Great Britain, France, Italy and Japan—specifically declined to submit to its compulsory jurisdiction. To have a court set up by the nations to which they were not bound to take their disputes Senator Johnson implied was a laughing stock and a joke. He paid his compliments to Secretary Hughes and Mr. Hoover in the most sarcastic part of his address. He called attention to the fact how in 1920 they signed, with several other very distinguished gentlemen, a paper in which they pledged their faith to the American people that if the Republican candidate was elected we would enter the League of Nations. Of course, when they became a part of the administration they changed their mind about the League. "It is obvious if they had not changed their views that their pledge to the American people so emphatically repudiated they could not remain members of the present administration. I congratulate them, and I congratulate the people of the United States that they have seen the error of their ways, and that to-day they would not take our country into the League, and I congratulate them upon their confession to the American people." Then Senator Johnson went on to say that they were believed in Europe even if they were not in America. They are considered in Europe the present sponsors for the United States entry into the World Court. Senator Johnson then asked his hearers whether it was not wise to accept with a bit of question their views upon this present matter when one remembers the vehemence of their views three years ago upon the League of Nations, which was infinitely more important.

Senator Johnson closed his address with a tremendously vigorous plea for America to live its own life, keep absolutely clear from European feuds which had existed for centuries and would exist for centuries more, where "another bloody war is in the making. I would prevent it if I could, but if that bloody war is no concern of ours, and comes from causes of which we are no part, I would not send a single American soldier again across the seas." God has given us the dividing oceans, he said—there people must live in the days to come as in the centuries past. Europe must put her political house in order before she invites guests to cross its thresholds. We do not view the Europeans with

indifference, but we can render no help by becoming part of them. We should have a foreign policy; it is a great pity that we have none. We have had Presidents who were big enough to have one. (This was evidently a reference to Presidents Cleveland, Roosevelt and Wilson.) We ought to have a foreign policy again, but it should be our own. It is to be regretted that Senator Johnson did not intimate what this foreign policy might be, for here many would be in thorough agreement with him, that even those of us who would like to see the United States in the World Court and the League of Nations would like to see us have a splendid foreign policy. I wish Senator Johnson could have gone on and given us some idea of what this foreign policy might be. One thing would be, that the United States would insist that France submit the question of reparations to an impartial jury, and that the United States would have nothing to do with her until she did. Not only on the question of right, but on the basis that France, nor any other nation, has the right to

plunge the world into another war or to upset the whole economic condition of the world as France was now doing. There are times when even nations have got to forget their own rights for the sake of humanity.

I close this letter with no other comment on Senator Johnson's views. I have written simply of what happened. It was a very significant address and I wonder if it does not mean that the country will not now line up so far as the next Presidential election is concerned, not along the old party lines or policies, but in two great camps—those who believe the United States should live by herself and for herself alone and those who believe the United States belongs to the family of nations, being an integral part of the great world movement, and both for her own sake and the sake of the world should associate herself with all nations and peoples for the establishment of an order of which the conditions of which Senator Johnson speaks truly will be no part.

FREDERICK LYNCH.

THE WEEKLY SERMON

Baccalaureate Sermon

By President W. H. Faunce of Brown University

"They shall be afraid of that which is high."—Eccle. 12:5.

THAT is part of the biblical description of old age. The writer in memorable metaphors notes first the physical changes wrought by the passing of the irrevocable years. He mentions the whitened hair—"the almond tree shall flourish"; the failing eyesight—"those that look out of the windows be darkener"; the quavering voice—"the daughters of music shall be brought low." But he pierces most directly to the heart of the matter when he writes, "They shall be afraid of that which is high." To be afraid is to be old. Age has nothing to do with the calendar. It is not measured by the ticking of the clock or the running of sands in an hour glass or the spinning of the earth round the sun. It is a matter of inward change, of social and spiritual attitude toward life.

We have heard much about the mental age of Americans, but the moral age is a vastly more important factor in achievement. We are told that the mental age of the average American is about thirteen years, but such a statement may be entirely misleading. We need to test more than intelligence if we would evaluate human beings. We should ask primarily as to a man's courage, tenacity, capacity for labor, willingness to do or die. The man or woman who, when facing the difficulties and dangers of life—and only those who live dangerously live happily—the man who facing life says: "That thing is true, but I cannot follow it; that is right, but I dare not do it"—that man, whether he be seventeen or seventy, is already in dotage and decrepitude. But the man who says, "That is true, therefore I accept and follow it; that thing is right, therefore I do it"—that man, whatever the calendar may say, has discovered the fountains of eternal youth and has qualified as a leader of men.

As you young people go out into a world far more perplexed and chaotic than that which your fathers faced before you, I bid you not to be afraid of hard work. Will you find your joy for the next forty years in doing as little as you can for the greatest possible reward, or in doing as much as you can and letting rewards come as a by-product? Will you find your gladness in clever escape, in holidays and vacations and exemptions, and the prospect that some day the work will be over? Or will you find your joy in penetrating to the core of every task, extracting its secret, and triumphing over difficulty? Shall life for you mean "getting by" or "going over the top?"

Laziness is an acquired vice, unnatural to human beings. Every unspoiled child loves work. He is inwardly driven to construct and create. He builds a snow fort in the winter and puts together a cart or a kite in the summer. When he grows older he delights in inventing difficulties in order to surmount them. On the golf links he constructs bunkers and hazards, setting traps of sand and water, in order to keep out of them, matching his skill against artificial difficulty. In business and professional life there is no need of creating hazards—they are there already. The secret of perpetual joy lies in turning our difficulties into adventures. We must go at our financial worries, our family problems, our business barriers in the same spirit with which the golfer leaps into a sand pit and holes out the ball. He is a poor player who gives up the game and seeks other links where the hazards are few and the course is everywhere smooth. For him the joy of playing or living has departed.

Thousands of men are rolling about the world constantly seeking a new position because they fail to explore the possibilities of the position they have. "Few places," said R. L. Stevenson, "are good enough to attract us for a whole day,

but almost any place is good enough to spend a life in." The humblest village, if we settle down in it, get acquainted with its history, its inhabitants, its opportunities, may prove an El Dorado. The greatest city is a closed volume to the man who merely views it from a sight-seeing automobile. Be not afraid of your task! Settle down into it as the horseman settles into the saddle when a long ride is before him. We need not a new task, but a new mind; not a change of location, but a change of heart. Kipling was right when he said, "If you can keep your head, when all around you are losing theirs and blaming it on you, you'll be a man, my son."

Of course, this attitude of adventurous devotion is impossible if we are really convinced that the work we are doing is not worth while. It is impossible if we are simply working for wages or salary. If the pay envelope is the only connection between the man and the job, the man will soon come to hate his work. No increase in pay will bring contentment to the man who can see no outcome to his labor. The motivation of toil is the great need of the modern world. But when once we see a worthy outcome, when once we are convinced that what we are doing is of value to the social order of which we are a part, then we can face all obstacles as "gentlemen unafraid."

The great leaders of men in the Old Testament were all men who felt their own littleness, but believed in their mission. They were constantly scared, but never afraid. When Moses was summoned to face Pharaoh he cried, "O Lord, I am not eloquent." The boy Samuel when he heard the call ran trembling to Eli. Gideon cried, "I am poor and the least in my father's house." David, called to a crown, said, "I am but a little child." Amos said, "I was no prophet, nor a prophet's son." All those men, summoned to high endeavor, shrank back and pressed forward. The flesh was weak, but the spirit triumphed. They saw a thousand difficulties, but they "marched breast forward, never doubting clouds would break."

I bid you also not to be afraid of truth. None of us, of course, fears dead truths, things settled long ago. We repeat them over and over with satisfaction—the phrases in the Declaration of Independence or in the Prayer Book or in Longfellow's "Psalm of Life." But when the old phrase suddenly comes to life, and the old truth proves to have a modern application—then we feel as did the excavators in the tomb of the Egyptian Pharaoh, Tutankhamen, when amid the dried up furniture and mouldering vestments they thought they had encountered a living germ. The living truth may hurt us, and is quite sure to rebuke us. The Ten Commandments may leave the stone tablets on which they were inscribed and begin to rummage about in our daily lives. The phrase in the Prayer Book, "there is no health in us," which we repeat so complacently, may rise up in new meaning as a description of the theater we visited last evening or the social set in which we move. The sentence in the parable, "First the blade, then the ear, then the full corn in the ear," which we have heard since childhood may suddenly appear a description of the cosmic process of the whole doctrine of evolution with its reinterpretation of state and church and home and school.

Dogmatism is the mental and moral attitude which is afraid of truth, because of the necessary rearrangements that truth imposes. Dogmatism in religion produces and diffuses constant panic. At the present time it is engaged in precipitating an imaginary conflict between science and religion. It says to the student, "There is the creed of your fathers—take it or leave it. Do not allow it to grow, for whatever grows is not a part of the eternal truth." To

which we reply, "Whatever truth fails to grow on the horizon of man's mind, whatever truth fails to unfold new meanings and obligations, whatever conception of the universe fails to enlarge from year to year, is not truth at all, but a mere dead formula."

The ancient conception of human history was that this world started in complete perfection and has been on the down grade ever since, and can only be rescued by physical convulsion. An old divine embodied that conception in a tragic sentence, "Aristotle was but the rubbish of an Adam, and Athens the rudiments of Paradise." The infinitely nobler, richer conception is that of the slow ascent of man from the lowest forms of life, climbing, struggling, hoping, winning, under the tuition of the Infinite Spirit, until at last the image of God comes clear in human reason, conscience, and we become partakers of the divine nature. That conception of the slow ascent is as old as Lucretius with his doctrine of the atoms, as old as Genesis with its doctrine of man arising out of the dust of the ground. What God makes in a thousand centuries is not less divine—rather much more so—than what He makes in a fleeting instant. The oak, struggling up through stormy years, reveals more of the divine than the mushroom created over night.

But dogmatism may also be found in the realms of science. The assumption of infallibility by scientists is quite as bad as its assumption by ecclesiastics. The whole realm of theological literature does not contain any book more absurdly dogmatic than Haeckel's "Riddle of the Universe." Science may construct a closed system and be afraid of any truth that would disrupt the system. When medicine becomes dogmatic, then all sorts of healing cults appear, for nature will have its ironic revenge. When physicians ignore the powers of the will and the imagination, then Coué crosses the ocean. When psychology refuses to investigate certain phenomena, then Conan Doyle finds a world-wide hearing. When economics declines to consider new aspects of society, then come all the social quackeries offering to heal instantly our economic diseases. The economic determination of history means the closing of the eyes to all the spiritual history of mankind, and materialism in all its forms is a condemnation to perpetual imprisonment. Agnosticism, which may be the hesitation of a candid and noble spirit, may also be a species of inertia or cowardice, the futile despair of an irresolute and unmanly soul. "Religion," said Donald Hankey, "is betting your life that there is a God." Certainly, those who are incapable of staking their lives on any conviction can never be sure of God or immortality or duty. They have passed into old age and are fearful of that which is high.

Let us not be forgetful to entertain strangers. The new and strange idea knocking at our door may be that of an Atlantic cable, scoffed at as impracticable until it was actually laid. It may be the airplane, whose failure broke Professor Langley's heart, but could not destroy his faith. It may be the abolition of slavery, which came to Wendell Phillips when, as a young lawyer, he saw from the office window the slave dragged by the mob and chose the slave as his client. It may be the idea of Christian missions unfolded by William Carey in the church assembly until the moderator arose and cried, "Young man, sit down!" If the young man or woman does finally sit down, in science or religion or economics this will be a dead world and a prison for souls.

Now we come to the dominant fear of our own day, the fear of anything like international co-operation. Nations that five years ago were marching shoulder to shoulder, all differences forgotten in a supreme devotion, have now fallen asunder and each one surrounds itself with the barbed wire

of suspicion and animosity. These petty nationalisms are all of modern origin. St. Paul journeyed from nation to nation in Europe and in Asia, and as a Roman citizen found no barriers. The division between Orient and Occident he did not recognize. A poet of the Roman Empire wrote, "Nothing human is foreign to me." But now certain fiery poets seem to say, "Nothing foreign is really human to me." Every tribe in Africa dreams of self-determination, and every nation in Europe suspects its neighbors of some sinister design. The world has fallen apart, like a picture puzzle

which has dropped from the table to the lower level of the floor. What shall lift it again, what shall recombine the shattered pieces into an ordered and significant design?

This is the great task of the new generation just coming upon the stage. Official diplomats cannot learn the new lesson. They remember only the old outworn methods of self-aggrandisement. They honestly believe that the way to promote peace is to prepare for the next war. They believe that statesmanship consists in weakening competitors, and they still trust in "reeking tube and iron shard." But you men and women of the new generation have seen with your own eyes that victory cannot bring peace. You know that in a World War neither side can win—both sides lose immeasurably and forever. You know there is a better way—the way of law, not war; the way of settlement by reason, not by carnage. You have heard the dying declaration of Edith Cavell that "patriotism is not enough," and you who fought and toiled for victory in 1917 must now dedicate yourselves to international understanding and co-operation.

Booker Washington's most telling story was derived from the experience of his youth. He said that when he was a small boy he used to delight in selecting some other boy, overpowering him, and then holding him down in a ditch. One day it occurred to him that the only way he could keep the other boy down in the mire and muck was by staying down there himself, and after that discovery there was no fun in doing it.

No race can hold another in subjection without sharing the degradation. No nation can weaken another without becoming internally weak. By what right do we assume superiority to others? The finest types of physical manhood to-day are to be found in China and in India. Each of the European nations has been a bearer of precious gifts in music and art and literature and science. These gifts are international in scope and meaning. The Nobel prizes go each year impartially to men of all nations. We welcome the Moscow players to our halls, we cure our sick through the discoveries of the French, the Italians, the Japanese. Commerce is international; the postal union overleaps all barriers; music is a universal language. The racial and political animosities in which men indulge are belated survivals from a savage past, and it is for the younger generation, trained in the passionless methods of science and the larger views of history, to come forward now and help the world into a better day. Youth still can believe in the high, can rally around the ideal and attempt and achieve the impossible.

Our Secretary of State, a graduate of this university, is now asking that the great American republic shall be true to all its professions of faith in arbitration and shall bear its part in maintaining the International Court. I cannot see how any man can call himself an American and oppose acceptance of that responsibility. There is no taint of politics about it—there is the plain duty to justify ourselves and aid the broken world. We are not a craven people. We are not accustomed to refuse all responsibility until guaranteed against every possible burden. We are not by nature selfish and coldly calculating. We are the people that once rescued

China from partition and Cuba from tyranny. We are the nation that once sent ships against the pirates of the Mediterranean, that sent Commodore Perry to the gates of Japan, that sent Dewey to the Philippines.

Are we valiant only when fighting? Are we brave in khaki and cowardly in a business suit? Are we willing to place two million men in Europe for the purpose of war and afraid to send one man for the purposes of peace? I do not believe it. The heart of America is as courageous to-day as ever, but its voice has been muffled and drowned in partisan politics. The day of release now approaches.

"America first," we say, and rightly. But its deeper meaning we should cherish. It means a land not only first in wealth and power, in mines and mills, but first in love of liberty, first in succor to the needy, first in championship of the oppressed, first in the bearing of national responsibility, first in the love of man and the love of God.

"But," says some timid soul, "does entrance in the court mean that we are taking a step toward the League?" We can only answer that every treaty with other nations, every international agreement of every kind, is a step toward the permanent organization of mankind. For names and forms we care nothing. But every conference or court is a step toward the Parliament of Man. Every friendly act among the nations is a step toward the enduring friendship already attained among the States of the American Union and some day to be attained by the warring powers of the world. "The world is ruled," said Joubert, "by force and right; by force till right is ready." Shall we help the right to get ready in our lifetime?

As I passed through the stricken regions of France a year ago I came to the most impressive of all the war memorials—the simple grave of Quentin Roosevelt. Surrounded by a white wooden paling, the single shaft of stone looks out from the sloping hillside over wheat fields and emadows and a smiling landscape bounded by quiet mountains on the horizon. That grave marks the place where the radiant young soldier dropped out of the sky after his last combat in the air, buried where he fell. On it is one sentence only, "He has soared beyond the shadows of our night." The shadows are everywhere to-day, but youth can still soar.

Ambassador Jusserand, opening the general course on French Civilization at the summer session of Columbia University the other day, revived a bit of humor from the eighteenth century. Admiral Rochambeau learned English while in America, but sometimes made distressing mistakes, said Ambassador Jusserand. In writing to Washington, telling him of the marriage of Count de Grasse, he said that de Grasse had "married a woman of very bad character." He meant to say "bad temper." Washington replied sympathetically, regretting that his friend had married beneath him.

According to the Home Economics people at Cornell, a good mark in school often depends less on how hard a child studies than on what he is eating. Especially is this true in cold weather when the right food is necessary not only to supply the energies for play and for activities, but for keeping warm.

The Roman Catholics of Rhode Island have been conducting a campaign for three million dollars to build parochial high schools in the State. What a pity that we are losing the opportunity for Roman Catholics and Protestants to become acquainted with each other in the public schools!

Little Children W

THE situation among the orphans and other children of the nobility and intelligentsia of monarchist Russia now in exile in Eastern Europe is so distressing that I am led to make the following suggestion:

If the readers of "The Christian Work" will supply a special fund for work among children—quite separate and distinct from the Russian Refugee Fund now in successful operation—I will go to the borders of Bolshevist Russia immediately to organize the work and place it in good running order.

I had intended to go again to the Russian frontier later on, to assist Anne Louise Howard to enlarge the scope of the relief industry that she and I put into operation, with our own funds, last Winter. I had made plans for the business of my ships with that end in view, always bearing in mind, however, that if anything came up by which my trip were delayed, the work would be carried forward, just the same, by thoroughly capable hands.

The dispersal of the Russian refugee orphanage, with the taking over of its building for use as a Jewish school, as already described in these pages, has decided me to set aside my business plans and go to the relief of the orphans at once—provided that the readers of "The Christian Work" will supply the necessary funds for the work.

The disaster to the orphanage has brought up for immediate determination a special work of relief that should have been undertaken long ago. I could not take it up last Winter, because I could not see any way by which it could be placed on a self-sustaining basis. It was necessary, at that time, that the few thousand dollars that I was able to put into Anne Louise Howard's relief industry should serve

as the nucleus of a self-perpetuating fund which to give work and wages to destitute Russian gentlewomen; therefore, there was nothing left for work among orphans and



HAD BEEN FED

other destitute children. Work for orphans cannot be made self-sustaining. The orphans cannot give anything back.

Anne Louise Howard is besieged by thousands of destitute Russian gentlewomen, whose eyesight has been so impaired by hunger, ha-

CONTRIBUTIONS TO THIS SPECIAL FUND
FREDERICK LYNCH, D. D., EDITOR
100 N. 4TH AVENUE, NEW YORK CITY, MARK

no Need Our Help

ship and grief that they cannot do the exquisitely fine hand-embroidery required in making blouses. I want to employ these women in a knitting industry, and to distribute the



OWL OF SOUP A DAY

products of that industry to Russian refugee orphans and other destitute children.

Freezing weather and snow come to that far outpost of civilization in October. Homeless orphans and starving children must be provided with shelter and food and warm cloth-

ing before that time if they are to enter the winter season with a fighting chance for life through the long, dark months of swirling snow and bitter cold.

It took me twenty-one days of constant travel to return to New York from that far-away place last March. I cannot expect to make the east-bound voyage in shorter time. If I sailed from New York next week I could not hope to reach those orphans before the first of September. That would give me only four or five weeks in which to organize the work before the coming of cold weather.

You will understand, please, that this projected work for children will not be self-sustaining, because the products of the work will be given away in direct charity to starving, half-naked children; but, that it will give work and wages to destitute gentlewomen who cannot see well enough to make hand-embroidered blouses. At the least it will be a work of two-fold beneficence: It will give knitting work to destitute women and warm articles of wearing apparel to destitute and helpless children. It may be that I shall be able to give work to still other women by buying raw wool and employing them to wash it and card it and spin it into yarn for the knitters. I cannot tell until I try; but, you may be certain that I shall do all that may be done under the circumstances.

The children of Bolshevist Russia have been fed at a cost to America of scores of millions of dollars. Bolshevist orphans have been gathered into orphanages and provided for. The sick and suffering have had medical attention. The children of the nobility and intelligentsia of monarchist Russia have been left to starve and freeze and die of hunger and disease. Is it America's way?

The readers of "The Christian Work" can make at least a beginning of the desperately-needed work of relief. They can set up "The Christian Work" Orphanage immediately.

FUND MAY BE SENT TO THE REV.
"THE CHRISTIAN WORK," 70 FIFTH
STREET, NEW YORK, N. Y.
FOR RUSSIAN ORPHANS."

WILLIAM WILLARD HOWARD.

The Christian Church and the League of Nations

By Lord Robert Cecil

[The following address was delivered by this distinguished visitor to America at a luncheon tendered to him by the Commission on International Justice and Good-Will of the Federal Council of the Churches.]

I AM most gratified to be received by representatives of the churches and to have an opportunity of saying a few words upon a subject which is of interest to us all.

In my country there is no body of men who have been of greater service to the League of Nations than the representatives of the Protestant churches. In the work that I have been trying to do in my own country, I owe a deep debt of gratitude to the churches, and I doubt not that you will also play your part in the great cause of international peace, which surely is the cause of our religion. Surely a religion which rests the whole of its moral precepts on love, which declares that the chief of all virtues, must find itself hostile to the practice of war as the encourager of hate.

The ministers of all Christian churches preach love and brotherhood amongst men. Love and brotherhood—those are the foundations of any scheme for establishing peace amongst the nations of the world.

The League of Nations has as its very first words of the Covenant—"by promoting international co-operation," Those are the first words it sets out. The rest is the whole scheme of bringing the nations closer together, teaching them to co-operate with one another, teaching them that they are parts one of another.

It is a definite, conscious and deliberate application of the precepts of the Sermon on the Mount to the relations of the nations of the world.

There are only two grounds on which it might be said that the Christian Church ought not to take an active part in promoting, I don't say this particular scheme of the League of Nations (that, of course, is a matter of debate), but a scheme which is going consciously and directly to work for a closer union of the nations of the world and the elimination of war as a means of determining international disputes.

The first of those grounds is a doctrine which found great support in Germany before the war. I don't know whether it finds any support in this country. It finds a little, though very little, in my own. That is, that the moral law which applies to individuals doesn't apply to nations. The argument is put in several ways, but it is something like this: The nations—Germany, France, England, America—are mere abstractions. What you mean is the executive power of the nations—the people who determine the action of the nations, the minister, president, king or whoever he may be. And the argument goes on in this kind of way: The duty of the executive power is only to its own people; it can't be generous, or even just, at the expense of its own people. It has a trust from them to carry on their affairs to the best of its power, and it is a poor form of morality which, in the

guise of generosity toward other people's interests, sacrifices those interests which have been confided to its care.

That is the more subtle way of putting the contention. The Germans put it much more brutally and clearly. They merely said that the only rule or law that governed nations was the law of strength and might; that the state was essentially a non-moral entity.

Whichever way you put it, I do not deny that you may confuse yourself with a number of subtle arguments in favor of such a doctrine; but I believe that in point of practice no decent human being would ever wish the government of his country to be carried on in defiance of moral law. I believe, as a matter of actual fact, that it would not be even advantageous for the government of a country to attempt such a policy. I believe it would lead them straight to disaster.

But for my part I am content to rest my complete repudiation of any such doctrine on what appears to me to be the whole teaching of the Bible. It seems to me that the whole of the history which we read has been written in vain unless we are taught this great national truth that a nation that despises and rejects the law of God will inevitably be punished for it by destruction from the face of the earth. That appears to me to be the absolute truth, and if that is so, no Christian teacher can consistently contend that a state is not amenable to the moral law.

The only argument that is left to him is this: He may say, "Well, I grant that peace is a great Christian object, I grant that the moral law does apply to international relations, I grant that it is part of my duty to preach and work for the application of that moral law to the doings of the government in my own country; but this particular scheme that you suggest will not be of practical advantage to peace, and therefore I am not bound to support it; indeed, if I take any action at all I am bound to oppose it as a fraudulent proposal."

I am not going to weary you with a long dissertation as to the constitution and working of the League of Nations, but I do think that any impartial person who examines the record of what it has done since it came into existence three years ago must concede that it has in fact promoted peace in a most essential manner on more than one occasion and in more than one country: that it has promoted international co-operation and international good understanding; that it has increased the happiness (as far as material prosperity can increase happiness) of many millions of human beings; that it has promoted the destruction of great social evils, and that, as a matter of actual historic evidential fact, you do find flourishing at Geneva, and in what has been well called the atmosphere of Geneva, a new spirit of international brotherhood and friendliness, a new spirit limiting the fierceness of national fear, and setting up the duty of every national, not only to his own nation but to humanity at large. And I say that if you find that spirit existing, if you see

these achievements actually made, then you have no right to say that the League of Nations is ineffective. You are bound to say, if you are an honest and clear-sighted man or woman, "Here is a good thing: it may be improved, cultivated and made to grow into a solid tree. But the plant is a sound one, it is well planted, and it is our duty to tend it and cultivate it and improve it, but by no means either to neglect or to destroy it."

I want to add one other thing: The Covenant of the League of Nations is a piece of international machinery, and it is nothing more; it can be nothing more. It is a framework into which may be fitted the new spirit of which I have spoken, and in which that spirit may grow. It may prove of great value to the world: it may, after a feeble or brief existence, perish. Whether it is to be of permanent value or not, depends, as it seems to me, entirely on the spirit which is to guide it.

The last Assembly at Geneva began with a great service in the Cathedral there, lent for the purpose, in which the Archbishop of Canterbury preached a very remarkable sermon advocating the principles of the League and dwelling on the importance, the vast and overwhelming importance, of the leaders of religious thought in relation to the League.

He said it was their part to give a soul to the League. That is true. If the League is left merely as an ingenious piece of international mechanism, designed to prevent nations from cutting one another's throats and perhaps to encourage nations to work together, it may be of some value—indeed, I hope it will, even so—but it will never do that which is essential if you are to establish peace in the world, namely, change the spirit of those who have in their hands the direction of the government of the nations.

For that we must look to the religious forces of the world. They, and they alone, can accomplish that. And it is, therefore, to my mind, not only of enormous importance in each nation that the religious leaders should for the benefit of the national conscience be forward in supporting this great movement, but it is essential for the success of the movement itself. It is essential, if it is to have the strength and the courage and the spirit to discharge the great duties and functions which are laid upon it, it is essential that we should sanctify its action by linking it closer with the faith which we profess, and for that purpose we must appeal to the Churches of Christ throughout the world, for it is only they who can give that gift to suffering humanity.

An Appeal to the United States Government for Justice in the Near East

By Bishop James Cannon, Jr.

LAST September, October and November while the Turks were exterminating Greeks and Armenians in Asia Minor by fire and sword, and later by ruthless deportations, the State Department of the United States Government was literally deluged by letters of appeal from individuals, church bodies and philanthropic societies from all sections of our country urging the Government to take action to protect innocent helpless non-combatants.

Many believed then, and believe now, that a prompt appeal by our Government to the Allied Powers to unite with it in a positive clear-cut demand would have put an end then and there to Turkish atrocity and arrogance. But those appeals and protests of our people resulted in no effective action on the part of our Government, and the Turks perpetrated outrages and massacres upon Armenian and Greek men, women and children in the very presence of American and Allied troops and in full sight of the Allied warships in the harbor of Smyrna.

The Turkish general, Nourod-din Pasha, in command at Smyrna, on the testimony of French eye-witnesses, which testimony has been printed and vouched for by the said eye-witnesses, ordered the Metropolitan Bishop of Smyrna to come to his headquarters and, after denouncing him, ordered his assassination without any form of trial. This order was carried out in the most brutal and horrible manner conceivable. The bishop's beard and hair were torn out by the roots, his eyes were gouged from their sockets, his ears and nose cut off, and then, after being stabbed to death, his body

was dragged through the streets until it was simply a mass of pulp.

Smyrna convinced the Turks that neither the Allies nor the United States would, under any circumstances, fight to protect the Greeks or the Armenians from outrage, torture and death. And from that date the Turks have not hesitated to work their savage will upon the Christian populations left in Asia Minor, by wholesale deportations carried out largely in the very dead of winter, and necessarily resulting in the death of thousands from cold and starvation.

The Turks literally kicked out upon the doorstep of the Christian world those bona fide residents, whose ancestors had lived in Asia Minor centuries before the Turks conquered the country, saying especially to America, "There they are, feed, clothe, care for them or let them die. We want their houses and land; we do not care what becomes of them." And neither the Allies nor the United States took any effective action to prevent the perpetration of this cruelty. The deportations took place and we did, as the Turks bade us, and saved the lives of as many of them as we could.

Moreover, the Turks at the Lausanne Conference angrily, insolently refused even to consider the claims of the Armenians for a place to live and for compensation for confiscated property, because of that same conviction that neither the Allies nor the United States would fight the Turks in order to redeem the definite solemn pledges which the said

Allies had made to the Armenians—guaranteeing to them a separate national home.

It has been indeed a cowardly, shameless betrayal of a brave and worthy people. It will be reckoned in the future as a black page in our national history. Certainly it will not match well with the statements made during the war that one of the greatest results hoped to be attained by the war was to drive Turkey out of Europe and to free Armenia absolutely from Turkish rule.

We rescued Cuba from Spanish cruelty and oppression. We have refused to recognize either Mexico or Russia because of disorder, violence, unsettled conditions in those countries, because of confiscatory property laws contrary to the international code of the world. We vigorously protested against the assassination of Francisco Madero, president of Mexico, and also against the trial and execution by the Soviet government of the Roman Catholic priest accused of treason (compare the horrible assassination of the Metropolitan of Smyrna by the Turks noted above). We sent two million men across the sea to fight against German imperialism, and spent billions of dollars to equip them and make them efficient. These things we have done. But now, although we know that Turkey—the ally of Germany—has committed far greater atrocities than Germany ever committed, for which Germany has been ordered to pay heavy reparations; although we know that Turkey confiscated the property, the houses and lands of the Armenians and deported them by hundreds of thousands to certain death in the Mesopotamian desert (the Bryce report puts the number of those who were exterminated in the 1915 deportations at nearly a million, men, women and children, which report cannot be discredited in the slightest by the horribly cynical and materialistic misrepresentations of Rear Admiral Chester, retired); and although we know that since the close of the war, notwithstanding the fact that France, Great Britain and the United States had not only solemnly pledged protection to the Armenians, but also an independent Armenian national home, the Turks have continued to massacre the Armenians, although all these things are known to the whole world, what do we see?

To-day Turkey is sitting at Lausanne, facing the great powers of the world, not as a defeated ally of Germany, Austria and Bulgaria, not that she may be adequately punished and required to make full reparation as her allies have been, but she sits there like a victor fixing the terms of the treaty, not in accordance with the views of the representatives of the great powers, but in accordance with instructions sent from time to time by the Grand National Assembly at Angora, representing seven millions of people, mostly untrained and half civilized. And Turkey has assumed this attitude because she is absolutely certain that, notwithstanding all the pledges made by the Allied and Associated Powers to the Armenian people, neither the Allies nor the United States will compel Turkey by force to satisfy the just claims of the Armenians, nor indeed to do anything which Turkey decides that she is unwilling to do. And the Turk respects nothing but force.

For many months a multitude of humane, liberty-loving, pledge-keeping Americans have watched the development of Near East conditions and settlements and they finally decided that silence was no longer possible. On May 10th a meeting was held at Madison Square Hotel, New York, attended by representatives of twenty organizations, at which meeting there was a full discussion of justice for the Near East. The sentiment of the meeting was strongly and unanimously in favor of action. A committee was appointed consisting of James Cannon, Jr. (chairman), S. M. Cavert (sec-

retary), Stanley White, George R. Montgomery and W. C. Emhardt, which committee was instructed to prepare resolutions to be presented to the various denominational assemblies and also a statement for presentation to President Harding. The committee prepared the resolution and later the statement for the President. On Monday, June 11th, a delegation consisting of Bishop W. F. McDowell, Bishop-elect James E. Freeman, ex-Governor Henry Allen and Drs. E. O. Watson, W. C. Emhardt, Barclay Acheson and George R. Montgomery presented to President Harding a copy of the statement and thus placed before the Executive of the United States Government an appeal for justice for the Near East from the representatives of a great multitude of generous-hearted, justice-loving people of our country. It is hoped that those who read the letter to the President, which is given in full below, will write to the State Department and urge:

1. That our government invite Great Britain, France and Italy to unite in the appointment of an international commission to consider promptly and thoroughly the entire refugee problem; that if France or Italy, or both, temporize or refuse, our government and Great Britain proceed without the other countries; and that our government state positively that, if no other country will participate, then our government will take prompt action alone.

2. That our government resume immediately diplomatic relations with Greece, our faithful ally in the war against Turkey, and that our government pay to Greece the balance of the loan granted to her, of which we have paid less than one-third, to enable Greece to care for the penniless and homeless Greeks whom the cruelty of the Turks has driven to her shores.

3. That our government refuse to make any treaty with Turkey or to resume diplomatic relations until Turkey agrees to make ample reparations to the Armenians for property confiscated by Turkey, and agrees to assign to the Armenians territory for a separate home, apart from Turkish misrule and tyranny, or at least until Turkey binds herself to submit the question of justice to the Armenians to an international commission for prompt and final settlement.

It is held by some that such action on the part of our government will do no good, that the Turks do not care whether our government signs a treaty or not, and that such action on our part will result in still more suffering to the Armenians still left under Turkish rule. With this position the writer cannot agree. The Turks have continued to rob, outrage, deport and massacre the Armenians as they have willed, until now, including those in the Russian Caucasus, there are less than two million left, and any agreement by Christian nations to make treaties which ignore the wrongs already perpetrated by the Turks will simply encourage them to continue their brutality and cruelty. On the other hand, the refusal to recognize unrepentant and unpunished Turkey will brand Turkey as the outlaw nation, which she has shown herself to be.

A statement recently made by the former French Premier, Monsieur Viviani, concerning the Great War is emphatically in point as applicable to Turkey: "Since the life of the world is based on justice, no greater incentive to collective murder among nations could be provided for future generations than the scandalous spectacle of a war which remained an unpunished crime." Of all those engaged in the Great War the Turks were guilty of the greatest, most deliberate "collective murder" in the deportations and massacres of the Armenians. What greater incentive could be given to other barbarous nations, or to Turkey herself, to repeat such "collective murder" than for a great, liberty-loving nation like the United States to sign a treaty with Turkey in the face of Turkey's refusal, not only to make adequate reparations

for the atrocities which she has perpetrated, but of her refusal even to discuss them.

Germany has been punished. Austria, Hungary and Bulgaria have all been punished. Russia and Mexico are still under the ban of non-recognition. Our government declared last September that to protect innocent helpless non-combatants from Turkish atrocities would require force, which the government declared it had no mandate from the American people to employ. But it will not require force to-day to refuse positively to enter into any diplomatic or treaty relations with Turkey until she has made reparations for wrongs committed. It will simply require a determination on the part of our State Department to stand for justice and righteousness in our dealings with Turkey, as we have done with all other nations in our past history.

Why should there be such tenderness in our treatment of Turkey? Of course, it is well known that there are financial and commercial interests which are pressing for the speedy ratification of a treaty. Righteousness and justice do not concern them. The sufferings and death of the Armenians are dismissed with shocking heartlessness by men like Rear Admiral Chester, retired. But this writer believes that the great mass of the American people who have given out of generous hearts over eighty million dollars to save the lives of these persecuted people prefer that our government stand unwaveringly for justice as the prerequisite to recognition. Certainly it is as much the duty of our government to represent those of our people who have invested their money for the preservation of human life without hope of monetary return as it is its duty to represent those people who are planning to invest money in Turkey in purely commercial enterprises for no purpose but monetary gain, some of whom to curry favor with the Turks and to change the attitude of the American people have printed and circulated shameless misrepresentations of the horrible conditions under Turkish rule.

The letter to the President follows:

THE HONORABLE WARREN G. HARDING,

President of the United States, Washington, D.C.:

SIR: On May 10 a meeting of representatives of fifteen denominational and philanthropic organizations interested in obtaining a just settlement of Near Eastern questions was held, and the undersigned committee was appointed to forward to you the point of view of that gathering. A list of the representatives and of the organizations is appended herewith.

We were requested to make clear to the Administration at Washington that there is a large and increasing element of our citizenship who are in favor of our resuming diplomatic relations with Greece, and who feel that our government should take a more definite stand for the securing of justice in behalf of the oppressed peoples of the Near East.

We represent those who look with grave apprehension on the apparent acquiescence by the Allied Powers in the abandonment of the Armenians to their fate without any just reparation for the wrongs that have been done them.

While we realize that the United States Government cannot be expected to assume the championship of oppressed peoples in all parts of the world, we feel that our duty in the Near East is peculiarly clear. Secretary Hughes' note to the Allied Powers on the subject of mandates in Mesopotamia is reported in the press to have taken the position that the United States, because of its part in the common victory, has "certain rights, interests and equities, none of which can be surrendered without the assent of the United States." We believe that with these rights, interests and equities come responsibilities which cannot be evaded.

An increasing number of American citizens feel that the refugee situation in the Near East is a part of the wreckage incident to the Great War, and that our government shares

with other western powers a responsibility to take care of that wreckage. Those who feel in this way are ready to voice and vote to aid our government in any efforts that it may make in behalf of these suffering people. We venture, therefore, to emphasize the following point and to urge our government to include them in its program:

First, we recall that on March 30 last the Secretary of State sent a note suggesting to Great Britain, France and Italy the formation of an international commission to take care of the refugee situation in the Near East. We urge that this point be vigorously pressed until a definite reply is received from the Allies, and that our government champion the idea until some sort of favorable action results. Delay at this critical moment means actual death to thousands. We further believe that our government should bear its share in any financial provision that may be necessary to establish these refugee peoples in some place of safety and opportunity.

Second, we urge that our government should interest itself in the nine hundred thousand refugees who had been driven from their ancestral homes in Asia Minor and who are now crowded into refugee camps in Greece without money, without property, without clothing, food or shelter, except as provided by the charity of the world. The Greek government is unable financially to meet the problem thrust upon it by this extraordinary catastrophe. It is an aftermath of the war. We understand that our government pledged itself to loan Greece \$48,000,000 under agreement with Great Britain and France, only a part of which has been paid, and that against this pledge the Greek government issued currency for the full amount. We recognize that there may be conditions unknown to us why this loan has not, or may not, be fully paid, but we request the President to consider favorably the possibility of doing so, either by obtaining authorization for the rest of this loan to be paid, or by offering a new loan to furnish additional funds on condition that Greece will use it in caring for those refugee peoples.

Third, we view with grave apprehension the action of the first Lausanne Conference which seemed to abandon the project of the Armenian National Home, and we urge upon our government that in negotiating a new treaty with Turkey it revive the project as presented to the first Lausanne Conference by our delegation, and that it be so insistent in pressing the matter as to make its ratification of a new treaty dependent upon the recognition of the justice due to the dispossessed Armenians.

We ask this in the name of moral right and justice, and we feel that our government could in no way more surely win for itself the approval of the people of America than by a clearly defined and constructive plan (and plea) in this matter. Yours respectfully,

SAMUEL MCCREA CAVERT, *Secretary*.
JAMES CANNON, JR., *Chairman*.
STANLEY WHITE.
WILLIAM C. EMHARDT.
GEORGE R. MONTGOMERY.

Colonel Bell, of Syracuse, after nearly two years in the work of the American Relief Administration in the Bushkir region between European Russia and Siberia, makes this comment on Russians: "The Rusians are all right if you treat 'em decent and give 'em a sense of responsibility, and don't let yourself say 'all right' to arguments, but decide, one way or the other, quick, and stick to it." Colonel Bell should be a good councilor to the chancelleries of the world.

The church at Forest Hills, Long Island, is said to have been the first Community Church in the United States. Now it has entered the Presbyterian fold. Is this a straw suggesting that the idea of the Community Church is not permanently satisfying?

A Reply by Chauncy B. Brewster, Bishop of Connecticut, to an Open Letter of the Rev. Dr. Newman Smyth

MY DEAR DR. SMYTH: I beg to acknowledge the receipt of An Open Letter. Your purpose in addressing it to me you state to be in order that I and my clergy might have opportunity to correct any misunderstandings before the meeting of your General Conference. An Open Letter was received June 9th. The General Conference, I understand, was held on the 12th. Those three days were filled with engagements of imperative duty. After a series of appointments at a distance I take my earliest opportunity to reply.

At the outset, let me express my conviction that you have been in important respects a true seer, and my recognition that you have hitherto manifested a spirit of large-hearted generosity and magnanimous understanding of positions other than your own.

In a letter of May 14th you wrote that you would be compelled to lay the whole matter before the public. I replied, "I have no objection to the public knowing the facts." The facts, however, have not been made public. This has been, I dare say, unintentional and through misunderstanding, although the facts were plainly stated in my letters to you.

As a consequence of your Open Letter and subsequent action in your Conference, much has been said in the press about my refusal to ordain Dr. Bainton. Your Open Letter refers to his "application." As a matter of fact, he never made written or oral application to me. Your Open Letter on its first page quotes from your letter to me "under date of April 3rd." The date of that letter was April 23rd, with a postscript dated April 24th. In this letter you wrote of "a possible application of the new canon."

This letter was received at my busiest time in the year, amidst my preparation for the Diocesan Convention. Far from turning the cold shoulder upon the proposition, I took my earliest opportunity myself to seek and secure an interview with Dr. Bainton, having first arranged that our Standing Committee remain after the Convention to consider this case, their "advice and consent" being required by the Canon. The Rev. Dr. Beardsley I called in to the interview, he being a member of the Standing Committee.

At the outset of our conference Dr. Bainton said that he had not read the Concordat or Canon, nor understood its details, until then, and that upon further knowledge he found he was not ready to accept its requirements. All the objections to procedure came from him. We parted with a mutual understanding of each other's position. Dr. Beardsley's impression and memory will bear me out as regards the interview. To this interview your Open Letter makes no reference except in the following particular.

In my report to you of the interview and of my consequent decision I wrote, in order to make my position clear: "Nothing came up which caused me to have doubt about his doctrinal views." Your quotation of this has produced the impression, stated in the public press, that I conducted an examination. Of course there was no examination into the

doctrinal belief of a gentleman who had stated he was not ready to proceed under the Concordat.

Having upon this interview based my decision, I wrote you on May 11th: "You will, I know, be much disappointed at this result. You may be interested to know that on my return home I find a letter from Bishop Lawrence, to whom I wrote in regard to the proposition. You well know Bishop Lawrence's spirit and his position, which is far removed from anything extreme. He writes me as follows:

"Immediately after the last convention I received two applications from ministers wishing to be considered subject to ordination under Canon 11. After studying the Canon I made up my mind that as the General Convention had not made provision for carrying out the conditions, I did not feel at liberty to take any action in the matter, and I wrote those two men to that effect."

This position of Bishop Lawrence was quite apart from my own decision of the case. You had suggested my consulting other bishops, particularly Bishop Manning, our most conspicuous champion of the Concordat. His statement I sent to you. It appears, with verbal changes, on page five of your Open Letter. Bishop Manning writes: "If no action had been taken by the Convention in regard to this I should hold that we were at liberty to make the changes which the Canon calls for. The fact is, however, that action was taken. As you will remember, the matter was discussed in the House of Bishops and we took action authorizing these changes in the Ordination Service. Greatly to my surprise, the House of Deputies did not concur in this action, but rejected it by a very decisive vote. The Convention having therefore definitely refused to authorize these changes, I should not feel at liberty to make them, and I do not see how we can proceed under the Canon while the matter stands as it does."

At the end of my letter of May 17th I wrote: "After this legal question of canonical authority has been raised, and raised by those who have championed the Concordat, I see I ought not to take action, were action desired by Dr. Bainton, without further light." I intimated that I might bring up for consultation among the bishops at our Provincial Synod, not, as you say, "Professor Bainton's application," for he had made none, but this legal question that had been raised.

It is not to be wondered at that there should be difficulties and delay in carrying into effect an arrangement which was far from receiving the unanimous approval of our clergy and people. I pointed out to you that the House of Bishops did take action and adopted a canon authorizing certain variations from the prescribed ordination services which would be required in such cases, but which apparently had not been foreseen by the committee. This canon was not concurred in by the House of Deputies and, without such concurrence, failed to be enacted.

In the Episcopal Church there is a traditional cherishing of liberty and jealousy on its behalf. It is a liberty secure.

by law. Thus the bishops, far from having unlimited authority, are, as I wrote you, "under the law." You refer to "the Bishops in Council." Their so meeting, let me explain, is exclusively for counsel, and no action could be there authorized which would be inconsistent with their obligations under the constitution and canons of the Episcopal Church. You write that in the Lambeth Appeal "no mention at all is made of the Church of England." It is, however, there distinctly said that action in carrying out its suggestions must be taken by the authorities of national, regional or provincial churches.

A fair review of all the facts affords no warrant for your intimation, on page seven of *An Open Letter*, that there has been an evasion of the issue. I must express surprise at your desire that the bishops should act by themselves without the consent of the people. Such a position I had supposed altogether inconsistent with the Congregational theory, wherein we on our side recognize a true principle to be embodied. In my letter of May 14th I reminded you that half the members of the House of Deputies are laymen, and I added, "This whole process is educational."

In the movement toward Christian unity there is continuous need of patience, the patience of faith. There are conceivable results which might be merely superficial. My own people I have more than once warned to beware of short cuts which might soon bring us to a chasm impossible to cross, but to trust rather in the more patient process of building roads to unity. I myself cherish faith in the outcome of scholarly research, and hope in the possibility of thus at length reaching positions which might enable Christians from different standpoints and by different approaches to come together on what might be found to be common ground.

In my belief the paths to unity are the ways of openness, of utter fairness, of mutual consideration for positions conscientiously held, of fraternal conference, and of prayer. Surely we may cherish faith in the ultimate issue if we rise to the height of that great prayer, "that they all may be one."

I am, sincerely yours,

CHAUNCEY B. BREWSTER.

Hartford, Conn., June 18, 1923.

The Russian Incident—A Plain Statement

By Bishop Edgar Blake

INASMUCH as many inaccurate and misleading reports have appeared in the public and religious press concerning my recent mission to Moscow it may not be improper for me to give the Church a plain statement of the facts in the case.

Let me put at rest at once certain statements that have been given wide prevalence that have no foundation in fact whatever. The story that I had my pockets picked in Moscow is a pure fabrication. It is too false to have been written, too silly to have been believed and unworthy of repetition in any reputable religious journal. My pockets were not picked in Moscow or anywhere else. In no way was I molested or interfered with at any time while I was in Russia. Moscow was as quiet and orderly as an American city. Person and property were probably safer from theft, holdup and murder than in New York or Chicago.

The report that I said of the Patriarch of the Russian Orthodox Church, "Tikhon has lost the game and must pay the penalty," has not the slightest truth in it. I gave no interview, nor did I have any conversation on any subject whatsoever with the reporter who sent out the story. It was the creation of a low and vulgar mind whose purpose was to create something sensational regardless of the truth. The only interviews I had in Russia or elsewhere regarding the Patriarch were with representatives of the Soviet government, with whom I interceded in the Patriarch's behalf, and with certain leaders of the Council, whom I urged to use their influence to prevent any personal harm coming to Tikhon.

I did not endorse the Soviet government, nor did I commit the Methodist Episcopal Church to its support in any way whatsoever. Insofar as the present Russian government

aims to abolish ignorance and poverty among the masses of the Russian people, to deliver them from the exploitation and oppression to which they have been subjected for centuries, to secure for them the full and rightful fruits of their own toil, and to bring them those blessings and comforts which nature and God intended for all men and not for a privileged few, with such aims I am in fullest sympathy, as I believe every Christian man should be. It is my sincere belief that the Christian Church should dedicate itself to the realization of these aims without any hesitation or reservation whatsoever. This is not Bolshevism, but ordinary Christianity, as I understand it. The present form of government in Russia and the means and methods used for its support I do not approve, and have not at any time or in any way endorsed or given them my support. Unless the present social and economic and political policy of the Soviet government is radically modified I do not think it can or should succeed.

When the Board of Bishops accepted the invitation to send representatives to the proposed Moscow Council, Bishops Nuelsen and Bast and myself were assigned to act in that capacity. At that time the Council was announced to meet in February. Later the date was changed to April, and when our delegation met in Berlin on April 15, ready to go into Russia, we were notified that the Council had been postponed again without date. Under the circumstances the delegation could do nothing but postpone its visit to Moscow, which it did. It seemed desirable, however, in view of the conflicting reports coming out of Russia, that some one should go and, if possible, find out the actual situation as to religious conditions in general and the proposed Council in particular. Also, in view of the misgivings which had been created with-

in and without our Church as to Bishop Neulsen's report on Russia, and the invitation conveyed through him to the Board of Bishops and accepted by them, that some one should go into Russia and make another and independent investigation. Therefore, at Bishop Neulsen's own urgent request I went to Russia to restudy the situation. I went, however, with the understanding and intent that should the Council meet during my stay in Russia, and should I find it to be a free Council, representative of the Russian Church, I would attend its sessions and discharge the duties to which I had been assigned by the Board of Bishops.

Dr. Hartman of the "Zion's Herald" was my companion during the entire trip in Russia. No one could have had a more capable and agreeable associate than he on so difficult and delicate a mission. I wish to acknowledge my very great indebtedness to his keen insight into men and affairs, his invaluable counsel and his unfailing patience and determination under most trying conditions. But, as I do not wish to involve him in any way in what was said and done by me, I shall speak only of myself in what follows.

On my arrival in Moscow I learned the Council was to convene on Sunday, April 29. I immediately wired Bishop Nuelsen of this fact. On account of his episcopal engagements he was unable to come to Moscow, and, as Bishop Bast was ill, I was left alone as the only member of our delegation in Russia when the Council met.

My first effort in Moscow was to develop the facts concerning the Council, especially its status with reference to the Russian Orthodox Church and its relations, if any, to the Soviet government. I found the facts to be substantially as follows:

When the Czarist régime was overthrown M. Lvov was appointed Procurator of the Holy Synod, or head of the Church, by the Kerensky government. The new Procurator immediately summoned a Church Council to deal with the situation created by the revolution. This Council was composed of the bishops and archbishops of the Church, *ex-officio*, and certain delegates chosen by the diocesan conventions. The diocesan conventions were made up of delegates chosen by the district conventions within the diocese. The district conventions were composed of delegates chosen by the local parishes within the districts. Among other things, the Council re-established the Patriarchate and elected Archbishop Tikhon to that office. It also provided that the Council should meet every five years thereafter. Since then, however, no Council has been called until the recent Council of Moscow.

When the Patriarch Tikhon was placed under arrest in May, 1922, he was waited upon by a group of the clergy who discussed with him the crisis that had arisen within the Church. According to them, the Patriarch suggested and requested that a Council should be assembled and asked this group to act as a committee to call it. The committee added seventeen other members to its number, making a committee of twenty-one, under whose supervision the Moscow Council was called. The regulations governing the selection of its membership were the same as those governing the membership of the Council of 1917, the validity of which has never been questioned. The local parishes first elected delegates to the district conventions, every member of the church being allowed to vote provided he had partaken of the communion within one year. The district conventions elected delegates to the diocesan conventions, and the diocesan conventions elected the delegates to the Council. The bishops and archbishops of the Church were *ex-officio* members of the Council. It is difficult to see how a Council could have been selected in a more democratic manner or by a method

better calculated to make it truly representative of the Church as a whole. There was no evidence that the elections had been controlled by the government or that coercive influence of any kind had been used. That personal ambitions and party interests may have been factors in the elections no one would doubt who is at all familiar with ecclesiastical politics. Our own General Conference, one of the freest and finest ecclesiastical bodies in the world, has not been able to rid itself entirely of such influences. Within the Council there was no evidence that the Soviet government had packed it or controlled it. On the contrary its deliberations and decisions appeared to be the free and untrammelled expression of its own mind and conscience upon the questions before it.

The sessions of the Council were deliberate, dignified and devout. Its spirit was free and progressive. There was a clear determination to free the Church from those relations, practices and superstitions that had brought the Church into disrepute under the old régime and made it the tool of the state and an agency of oppression, ignorance and superstition.

The Patriarchate was abolished and the direction of the Church placed in the hands of an Executive Council chosen by the representatives of the people and responsible to them. The separation of Church and State was recognized and approved. Celibate restrictions were removed from the higher clergy and the sacredness of the home and married relations recognized. The worship of relics was denounced as a superstition and an evil to be abolished by enlightening the people. Measures were taken to provide for an educated clergy and to restore preaching in the Church, which was forbidden under the Czarist régime, except as sermons were censored by the government. The Council recorded itself as aggressively favorable to the largest program of social justice for the working class. It repudiated the anti-religious platform of the Communist party. It pledged full support to the social aims of the revolution.

In several matters the action of the Council did not appear to me to be either wise or expedient. The unfrocking of Tikhon seemed to be both unwise and unnecessary. Likewise the language of the Council in defining its social program was too much affected by its immediate atmosphere to be a judicial definition of Christian duty for all times. In spite of its defects, however, there was much in the Council to commend it to an unprejudiced observer.

There were five groups or parties in the Council—the Living Church, the Apostolic, the Resurrection, the Old Régime and the Non-Partisan. The first three groups were reformist. They differed in matters of theology, liturgy and internal government, but they were one in their purpose to separate the Church from the State, to democratize its control, to spiritualize its message, to socialize its ministry, to purify its practices and to energize its life. The Non-Partisan group had no platform, but generally acted with the Reformist groups. The Old Régime party was for the restoration of the old order, both in Church and State. Its spirit was reactionary and monarchistic. Its numbers were few and its influence was limited. The Reformist groups constituted the working majority of the Council and controlled its actions. It may fairly be said that the Russian Orthodox Church is now under the control of the liberal and progressive groups and will continue to be unless the Czarist régime is restored, which seems altogether improbable. Whether these groups have the wisdom and balance to guide the Church through its present crisis is yet to be determined. That they may succeed and the Church be saved from disaster every friend of Russia and religion must devoutly wish and pray.

The attitude of the Soviet government toward religion at the present time appears to be one of tolerance toward those churches and priests that confine their activities to the duties of their calling and content themselves with the spiritual and social ministry of the people. It is avowedly hostile toward those churches and priests suspected of counter-revolutionary activities against the government and suppresses them with an oppressive hand.

In order to understand the situation it should be remembered that under the old régime the Church was the creature of the state. Through the Procurator of the Holy Synod, the Czar's personal appointee and representative, the Church was controlled by the state for the state. It was the chief support of the monarchy and the principal bulwark of absolutism. The Procurator of the Holy Synod was the most powerful and sinister influence in the political life of Russia. The Church was feared, hated and cursed by those who were struggling for liberty against the Czarist régime. When the revolution came under Kerensky the leaders of the Church refused to recognize it. When the Soviets came to power they were anathematized. The leaders of the Church stood for the restoration of the monarchy. And certain of the bishops went so far as to inaugurate a movement for the restoration of the old régime under the Grand Duke Nicholas. The Church was the only organization in a position to successfully challenge the Soviets, and certain of its leaders did not hesitate to use it as a counter-revolutionary agency against the new government.

It should also be remembered that the Soviet leaders are frankly atheistic. They regard religion as a product of superstition and look upon the Church as an enemy of intellectual and social progress. It is the institution the Soviets fear most and the one of which they have most reason to be afraid. At the beginning they took an attitude of hostility and oppression toward the Church. Priests who were suspected of counter-revolutionary activities or sympathies were often ruthlessly and brutally dealt with. The oppressive measures of the government went far beyond the necessities of its own safety, and the Church suffered far beyond its deserts. It is one of those sad and brutal chapters that are written in every revolution.

A change of attitude has taken place both within the Church and within the state. To be sure, the Russian clergy outside of Russia is as hostile to the Soviets as ever, and from their position of safety are carrying on their warfare as actively and bitterly as in the past. But within Russia open opposition to the government has practically ceased and the Church is accepting the situation and adjusting itself to it.

A change has also occurred within the government. The Soviets have discovered that religion cannot be killed by oppression. They have learned that persecution intensifies devotion. Hence the change in the policy of the government and the adoption of an attitude of tolerance toward churches and priests that devote themselves to the duties of their sacred calling and refrain from activities against the government. The churches of Russia are not closed. Fifty thousand priests are doing their work as usual. I attended a service in the Cathedral at Moscow where more than ten thousand people were present and there was no interference of any kind whatever. I preached twice in the Methodist Episcopal Church in Petrograd to crowded congregations. Our people have carried on their activities throughout the revolution without any interference from the government whatever, and their work is more prosperous to-day than ever. It is the universal testimony that more people are now attending the services of the Church than before the revolution. It was only ten days ago that Protestant Bibles were

publicly burned in Rome as immoral literature. The ceremony was blessed by a bishop of the Roman Catholic Church and eulogized by a deputy who had previously attacked the Methodists in the Italian Parliament and called for their expulsion from Rome. So far as I know no such an edifying spectacle has yet occurred in Moscow. There is undoubtedly a larger measure of religious tolerance in Russia than in any country of Europe and America that is dominated by the Roman Catholic Church.

This will doubtless be strange reading to those who have accepted as trustworthy the propaganda that has filled the American press since the execution of the Roman Catholic priest. It may be well, therefore, to state with entire frankness certain significant and sinister facts. When the Soviets decreed that the jewels and treasures of the churches should be taken for the benefit of the famine sufferers the Roman Catholic ecclesiastics again refused to recognize the authority of the government, and the archbishop issued a letter to his priests instructing them to disregard the decree and resist its execution, which certain of them did. Immediately the Soviets accepted this challenge and placed the archbishop and certain of his priests under arrest and brought them to trial for resisting the civil authority. Their trial was public and lasted many days. Its proceedings were published in full. Nothing was done in a corner. During the trial documentary evidence was introduced showing that M. Budkiewicz, a Russian citizen of Polish extraction, had had incriminating relations with the Polish government at the time when Russia was at war with Poland. He was found guilty and sentenced to death, not because he was priest or because he had taught the catechism to children, as certain of the public and religious press have said, but because he was convicted of treasonable acts against his own government.

The public press, particularly of England and America, was filled with lurid accounts of this incident. The Soviets were charged with murdering priests because they were priests, in order to destroy religion and the Church. Public opinion was profoundly stirred. Meetings of protest were organized and resolutions were passed without number. Probably a more astute and effective campaign of propaganda was never conducted. Political influences were brought to bear upon the foreign offices of Europe and America. Governments were moved to file protests against the Soviets as persecutors of religion, and one government went so far as to threaten war. Even Washington so far forgot its policy of international timidity as to file a protest against the Russian government. It is an interesting fact that the Vatican did not file a protest; it merely asked for the facts. So long as the Soviets confined their hostilities to the priests of the Russian Orthodox Church not a newspaper raised its voice, not a foreign office filed a protest. But immediately a Roman Catholic prelate was brought to book the matter became an international incident. When I asked the reason for this the Moscow correspondent of the "Chicago Tribune" volunteered the information that the present campaign of propaganda against the Soviets was instigated, inspired and directed by the Roman Catholic authorities. He stated that it was due to the fact that the Soviets had dared to lay their hands on Roman Catholic ecclesiastics as they had done with the priests of the Russian Church. In this connection it is an interesting fact that the Moscow representative of the Associated Press, through whom much of the present material has come out of Russia, is an active Roman Catholic. The representative of the "New York Herald," whose stories have been of an especially lurid character, is likewise a Roman Catholic, as is

also the Russian correspondent of the largest and most influential newspaper of Great Britain. It is not without significance that a large part of the news that comes to the outside world from Russia comes through Roman Catholic sources. One does not need to be an expert in secret service to discover the hand of the Jesuit in the present propaganda. He has only to look at the facts to find abundant evidence to justify the rather frank statement of the "Tribune's" Moscow correspondent.

It is not alone the Soviets who have been misrepresented. Others, and particularly the Methodists, have received their full share of misrepresentation. We have been accused again and again by the Catholic controlled press of being in league with the Soviets and supporting their efforts to destroy religion and the Church in Russia. One newspaper has gone so far as to declare that the Methodists instigated and are responsible for the Bolshevik revolution itself. The unfortunate and inexplicable thing is that certain Methodist officials in America were caught in the Jesuit net and unwittingly allowed themselves to become the tools of the Vatican game.

The greatest danger to the Russian Church at the present time, as I see it, does not arise from the persecution of the Soviets, but from the lack of an adequately trained priesthood. Before the war the Orthodox Church had more than fifty theological seminaries and academies for the training of its clergy. These schools were swept away in the revolution. Not one of them is left. Seldom if ever has a great church been placed in a more pitiful plight than that in which the Russian Church finds itself to-day with reference to theological education. It requires 3,500 new priests annually to recruit its ranks, and it has not graduated a candidate for the priesthood for five years. It has been obliged to fill up its forces with untrained men, and many of its churches are without priests of any kind.

Under the old Czarist régime priests were not allowed to preach to the people except their sermons were first censored by a government official. Under the Soviets this restriction has been removed and the people are now demanding that their priests shall preach to them and interpret and defend their faith. The priests are not prepared for this new duty and a strain is being put upon them for which they are not equal. Unless a way can be found by which the Church can train its priesthood for this new responsibility the outlook is dark for religion in Russia. The Church must have a trained priesthood or lose its leadership of the people. If the program of the Soviets succeeds and Russia becomes a literate nation, as seems likely, and the educational work of the Church collapses, as seems certain unless outside aid is given, Russia is likely to drift into atheism and irreligion. The leaders of the Church are keenly alive to the peril that confronts them and are doing their best to meet it. They have no money to re-establish their theological schools; therefore, as a temporary measure, they are creating courses of study for their candidates somewhat after the plan of our Methodist Conference courses. They are also preparing special courses for priests already in service to help them meet the spiritual and intellectual demands of the new day. These courses are to be given by correspondence under the direction of competent theological faculties composed of the best and strongest teachers of Russia's former theological schools. These faculties will also be used for extension lectures and for district and diocesan institutes in which the priests and candidates for the priesthood will be brought together for intensive training. In this way it is hoped that the Church may be brought through the present crisis until it is in a position to re-establish its schools.

Unfortunately, the Church is not in a position to finance

even this modest program. It has no resources. It must have help or its plans will fail. The situation is a critical one. Aid must be given. Believing that it is vastly better to hold the Russian Church to Protestant contacts than to permit it to turn toward Rome, or to drift into its own decay, Dr. Hartman and myself underwrote its educational program for \$50,000 and agreed to raise this amount in America during the next three years. With what the Church can do for itself this will enable it to establish and maintain its study courses until a better day dawns. There is no "mystery" about this pledge, as one of our official advocates has represented. The character of the pledge is perfectly clear, likewise the motives and the necessity that prompted it. None of our denominational boards are involved. Not even the Methodist Church is responsible for this gift. Only Dr. Hartman and myself, who made the pledge, and Bishop Nuelsen, who approved it, are responsible for it. The obligation and the burden are ours alone and having gone forward we shall not turn back.

Methodism faces a great opportunity and a great responsibility in Russia. It is within our power if we will to shape in a large measure the evangelistic and social ideals of the Russian Church and to determine in a large degree the lines of its future development. Sympathetic contacts are already established. If we now have enough of the spirit of denominational sacrifice to forget ourselves, and bigness enough to build for the Kingdom of God and not for Methodism; if we have the statesmanship to grasp and guide a great opportunity, we can save the Russian Church and in so doing save Russia. Personally, I have a profound faith in the unselfish idealism of American Methodism. Leaders may hesitate and officials become afraid, but I have never known the great rank and file of our people to hesitate or hold back in a great emergency when the call of God was sounding for advance. I do not believe they will fail now.—*The Christian Advocate.*

It is not only to-day that men have been deceived by foreign propaganda. The French Ambassador told his hearers at Columbia at the opening of their summer session this month that the English taught Americans in the days before the Revolution that Frenchmen frizzed their hair and painted their cheeks. "So," he commented, "Americans were much surprised when they found that the French who helped at Yorktown were real soldiers."

Bulgaria is a peasant country. Nevertheless, there, as in much of the world, the towns are of increasing importance. The overthrow of the Stamboulisky Cabinet in Bulgaria and the subsequent shooting of the Premier are incidents in a revolt of the towns against domination by the peasants, and is a temporary victory for the militarists. King Boris is said to have aided the revolutionists, who were supported by the regular army, and civil war is now in progress between them and the Agrarians. The official announcement was that Stamboulisky was "shot while attempting to escape," a formula familiar in Mexican revolutions. Bulgarian Nationalists had hoped at Lausanne to reacquire some of the territory which they had lost in Macedonia. Their disappointment largely explains the uprising. The new provisional Cabinet of Bulgaria is dominated by the commercial and middle class interests of the country.

The Church of the High Threshold

By Rev. F. C. Hoggarth

IN his autobiography, Father Tyrrell speaks of the shock he experienced over his easy admittance into the Jesuit order. In his reading he had conceived the order and its members soaring above earth on wings of sanctity, yet they were willing to admit him after "a perfunctory confession," though he had never shed a tear over his sins except from occasional disappointment or vexation. They appeared ready to accept any material, undertaking by the efficiency of the system to make a silk purse out of a sow's ear. He thought every member would be governed by the zest of Ignatius, the founder of the order. He was disillusioned. The methods of prayer he found wooden and unreal. The "exercises" were petrified by a prevailing lack of mysticism and those who were most loyal to the system he found the most disagreeable and the least charitable. Nor is the case of the Jesuits exceptional. Their failure is part of a widespread imperfection of all orders and churches. As soon as they are organized the disciples begin to lose the spirit of the Master—the vision fades, the early simplicity and sincerity is lost. They trust in organization, where he trusted in the Spirit. And though as one writes, "they may join the Order of St. Francis, they will not call the birds their sisters, nor the sun their brother."

Tyrrell's experience is not uncommon. Youth is the age of idealism. It expects in the Church a deep intensity of devotion, a large inspiration, and is all too often disappointed. Anxious to secure "converts," to link up the young in fellowship, the Church often unwittingly shocks their idealism. There has been and is a certain facility of entrance that dismays them. There are some at least of our young people, potentially among the finest we have, who regret that they ever joined the Church. Some, like Tyrrell, have been astonished at the lowness of the threshold. They expected that a big demand would be made of them, but there was nothing of the kind. All that was asked was a rather unheroic conventionalism. They have been disillusioned. The apparent indifference and dissatisfaction of not a few is born of that inner failure of the Church. One young fellow at least I know who joined a church and would have responded to a big challenge, especially to the clarion note of social service, but it was never sounded. The church was lax and members apparently loved to have it so. That youth, still nominally a member, has lost interest. Virtually, the church has lost him through its failure to challenge his idealism.

In such cases it has been customary to blame the young—for their worldliness, their indifference, their selfishness. But there is more than that in it. What if after all the real worldliness and indifference is in the middle-aged? Are we not convention bound? Is there not a curse of middle-class respectability on us? Is not Christianity, as we profess it, a compromise between Galilee and the world, not at all like the original in its fervor and purity and power? We sing about "Onward, Christian Soldiers," yet in the light of France and of Flanders on the meaning of "enduring hardness" and of the discipline of obedience, do we really and intimately know the meaning of Christian soldiership? And

if we do fail to speak the big challenge to youth's idealism, is not the reason to be found in our failure to live the challenge? The laxity of the threshold is thus simply a symptom of a laxity within the Christian order. The only church with a future, says Dr. Hutton, is the church with a high threshold. And that presupposes that those already inside, those who have succumbed to the conventions and formalisms and indifference of middle age, must come out and step over the same high threshold.

In other words, the Church needs more spiritual discipline—not of church courts, but of the life and the spirit—the burning discipline of a great contagion and a worthy ideal. We must regain the soldier's discipline of the single aim, for we have tried to serve God *and* mammon. The soldier entangleth not himself. He casts aside every weight. Early in the war there were cases of men who took small cameras with them to the front. Photographic firms at home persuaded them of their great advantage. But once in the fighting zones cameras were thrown away. Face to face with the real things, with life or death as the stakes, a camera seemed an impertinence. In any case, the soldier on service has no room for luxuries in his kit. There was a great unburdening as men came near to the conflict. A great array of otherwise desirable things had to be fired out, because men too heavily burdened cannot fight effectively.

In describing their Christmas Day banquet near the trenches and how it ended at nine o'clock a soldier friend of ours added an explanation, "We soldiers must get our sleep." At the base things were different often unworthily different. In the line men had to keep fit, ready for stern and unexpected demands. To go to bed at nine o'clock, like children, was part of the discipline of fitness. A little thing, of course, yet eloquent of how different an attitude from that of the piping days of peace.

To be at our best, as fit and unburdened as may be, for the great campaign of righteousness in the land and on the earth, should be the ideal of every Christian. For as a Christian he is pledged to a campaign. To win such fitness will be no easy task for the Church. It will call both for courage and sacrifice. Six years ago Mr. A. E. Burroughs said that "the question which faced us was whether we should have the courage and the faith to be consistent and to make the volte-face in a thousand details of life which such consistency will demand." The words are still true. The volte-face has not been made. Whatever weakens our effectiveness must go, not only the entanglements and distractions of worldliness, but of routine and of ecclesiastical organization. So much energy is spent on trivial things and on obedience to the letter that the great order and object is forgotten. The Church too often has lived its life without ever coming up against the "real thing."

Of such new discipline will be born new strength, a fine consciousness of purpose and of power, and with it the ability to speak, as it should be spoken, the great Christian challenge to youth. For their sakes we ought thus to sanctify ourselves.

Foreign Correspondence

What the League of Nations Has Done for Austria

I BELIEVE that the most important achievement of the League is its operations in behalf of Austria. As the League thought its duties were to take counsel to evolve a scheme which would rescue nations from economic ruin, it brought forth such a scheme in favor of the Austrian Republic which appeared just at the right moment.

It may be permitted here to state quite briefly wherein the general distress of Austria consists. Among the number of small states new-born by the peace treaties, the weakest of all is the Republic of Austria. Even the old Austro-Hungarian monarchy was not capable of feeding its population of fifty-two millions by the products of its own soil. Before the war the imports of corn, after deducting the export, amounted to sixty-one million kronen, and there was a shortage of corn amounting to 0.13 quintals per head a year. The new Austrian Republic numbers six and one-half million inhabitants, thirteen per cent. of the former number. As the largest part of the new Austria is a hilly and mountainous country, the harvest is comparatively smaller than in former days. Thus the republic is in a substantially worse position. She needs a much larger import and has, on the other hand, a currency entirely ruined.

If there had been carried through the third of the points stated by Woodrow Wilson in his address to the Congress, January 8th, 1918, which reads, "The removal so far as possible of all economic barriers and the establishment of an equality of trade conditions among all nations consenting to the peace and associating themselves for its maintenance," Austria's situation would be a good deal better, indeed. More than any other state Austria is obliged to carry on the most extensive foreign trade, and she is obviously not able to unfold her productive powers as long as these limitations of trade are maintained. Nevertheless the people, whose aspiration only is to live in peace with their neighbors and peaceably within their boundaries, repairing as far as possible the wounds of the war from which they are suffering, made gigantic steps toward self-help, trusting that the League would assist their own endeavors.

Curtailed of all the big textile, glass and porcelain industries as well as the sugar refineries with which the monarchy was abundant, the population trod the thorny path of building up all these branches of industry anew without foreign support. Furthermore, Austrian industry doubled the electric water plants and is going to quadruple them. Already by this the amount of imported coal will remarkably decrease, if not now, certainly within a year or two.

Of course, we must not conceal from ourselves that all these performances have been started only on account of the certainty of the League's help. The existence of the League restored the hope to get what had been promised in the treaties and strengthened our energy. And the League, on the other hand, gained the conviction that Austrian people are

able usefully to employ every help offered to them. Government and industry working together gave the best example of improvement by self-help out of a quite despairing wretchedness. Then under the League's auspices the new national bank was established on a sound basis, and in consequence of this the currency has been stabilized.

Whoever did not have the experience of the most desolate conditions of living in Austria for seven years will scarcely perceive what this act of the League of Nations meant for the whole of a population which saw their currency being depreciated from week to week. Senator Marsal, former French Minister of Finance, was absolutely right at the meeting in the Paris High School for Political Science on the 4th of May in saying that at the table of the Peace Conference, where all the new-born states brought forward their demands with extreme passionateness while Austria alone was excluded, Austria's interests have been immolated entirely, and therefore "this fact is the cause of Austria's financial condition." It is a mere miracle that in the dissolution of the succession states not even a bit of Bolshevism came into appearance in the Austrian Republic, whereas the Bolshevistic movement earned triumphs all around. There would have been cause for extreme unrest, however, because all these years the Austrian people had no opportunity of saving money. Whatever they would save would soon be worth only a very small percentage of its original value. From this most miserable condition the new note bank, authorized by the League, freed the population.

In addition to all this, the League made the further resolution that an international loan be granted to Austria.

Since the date of signing the treaty Austria hoped to get this promised credit. Already in 1920, before the republic's admission into the League of Nations, the Austrian boards of trade and boards of handicrafts joined in making an appeal to the League asking for credit that might enable industry to become really productive again. And there is no doubt that Austria's industry should accept a credit. However, not for industrial purposes is this international credit to be given. The government, which is very anxious to use the credit for covering the state's deficit, will receive the money.

And at the same time the League did one important service by appointing the Mayor of Rotterdam as financial controller. It did not take a new step by sending this financial "counselor" to Austria. When Haiti received the sixteen million dollar loan from the United States last year, this state had to take a financial controller, and the same happened to San Domingo. The League itself has applied the same measure in answering the report of the Albanian Commission. For Austria, Dr. Zimmermann's mission means an important assistance in an enterprise of very great difficulty, namely, the extensive and swift dismissal of state's employees. It is self-evident that this aim is a very unpopular one, and in many single cases a cruel one, too, for the men affected by it. But it is a necessity that cannot be delayed, and it is convenient for government to have this assistance from the League.

DR. KARL BETH.

Vienna.

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

Biographies of Missionary Heroes*

WHAT memories the name of Andrew Murray conjures up! That mystic and saint of South Africa is known throughout the Christian world. Multitudes in other lands have heard his voice in the pulpit and in conferences on the Christian life; while multitudes more have read his numerous books and pamphlets. Few other men within the last century have had a wider ministry. The Dutch Reformed Church of South Africa is by far the largest and strongest denomination in the country, and in it he was virtually an unmitred archbishop. He was six times elected to the highest honor in its gift, the Moderatorship of the Synod. His activity in founding and supervising schools, his interest in young men, his promotion of missions, and his prominence as a patriotic citizen combined with his eloquence in the pulpit to give him a unique position of leadership. The intensity of his piety sometimes carried him to positions that his brethren deemed extreme. He was called "ultra conservative," and in his later years he became a strenuous advocate of "Perfection" and "Faith Healing." In his pastoral visits, his catechising was so often so searching and his rebuke of laxity so stern that some of his parishioners anticipated his calls with trembling. But his ability was so commanding, his sincerity so manifest, and his own life so blameless that he was everywhere revered and honored. A minister who knew of Andrew Murray's church methods in Worcester (1860-1864), wrote: "His pastoral visitation carried terror to the hearts of his parishioners. If his preaching was like thunderbolts from the summit of Sinai, what would personal rebuke be like? People felt under the earnestness of his individual dealing that they were being ground to powder. On one occasion, at the close of a prayer-meeting, he proceeded to deal with each individual present. One lady, observing how her pastor drew nearer and nearer to where she sat, became gradually more and more uneasy, until, as Mr. Murray turned to her, she fell upon her knees, ejaculating, 'O Lord, into thy hands I commend my spirit.' This, however, I must add, that there is a wide cleft between the stern Mr. Murray of those days and the loving and gentle Mr. Murray whom we knew in later years."

While in his local ministry he was thus actively interested in various movements for the betterment of his fellowmen, his ministry to the Church at large was individualistic rather than social. Although he often appealed to the unconverted, his type of preaching and writing was not calculated primarily for the "man in the street." He was the apostle of the inner life of men and women who have already confessed Christ and whose spiritual lives were deepened by his persuasive teachings. The Keswick and Northfield Conferences gave him the audiences that he loved, and in them he was a prime favorite as he also was in similar conferences in his native land.

His literary output was amusing. Two hundred and forty titles are listed, of which sixty-eight are books ranging from 106 to 552 pages. One wonders how he found time for so much writing amid all his pulpit, pastor, educational and public labors. It was not poor literary work either, as witness the fact that his works have been translated into fifteen languages. They belong to the class of devotional books that are seldom read by many Christians and by those outside of the churches, but that are highly prized by followers of Christ who seek a fuller spiritual life.

There is a place and a large place for such men as Andrew Murray. There is danger that in the hurly-burly of our modern life, with all its strain and pressure and tumult, men may not think enough and pray enough. We need the Andrew Murrays to remind us that the springs of the outer life are in the quiet places, and that he who would exemplify the Spirit of Christ must not only be with Christ down in the dusty ways of life amid the toiling, suffering and sorrowing multitudes, but that he must often go apart into "a desert place" to commune with God.

Professor Du Plessis has rendered a service of large value to the Christian people of every land in this notable biography. He has ample knowledge of the man whose life he describes, for he was long and intimately associated with him, and he himself is an eminent minister of the Dutch Reformed Church in South Africa, where he is professor in the Theological Seminary at Stellenbosch. He, therefore, had rare opportunities for gathering the materials for his book, and he has used them with admirable skill and discrimination. He has written with clear insight and rich human sympathy. It is good to know that such a volume as this is available. Dr. Murray died January 18, 1917, at the ripe age of eighty-nine. "Of him who, during his life, was pre-eminently a man of prayer it may be truly said that he died praying. In his last moments, so we are informed, he fell to praying, magnifying the Lord's goodness and glory and grace, and rejoicing aloud in the God of his salvation. The current of spiritual life, which had flowed out in prayer during all his earthly days, set in the same direction still when his faculties were overclouded at the approach of death. At the very last, when the members of the family were grouped around the bedside in silent expectation of the end, they observed his forehead contracting—as was customary with him when he closed his eyes to pray—and waited for the words of praise or intercession which should issue from his trembling lips. But the voice was silent forever. The contraction of the forehead was his last perceptible movement. He was gone—praying!"

The place of Alexander Duff is secure not only in the history of missions but in the history of India. He was one of the great constructive leaders of his time. Many men who have achieved fame have builded on foundations that other and less known men have laid and have simply carried a

(Continued on page 159)

*The Life of Andrew Murray of South Africa. By Professor J. Du Plessis. C 8vo. Illustrated, pages 533. Marshall Brothers, London and New York. \$3.75. For sale by Westminster Press, Chicago, and Presbyterian Board of Publication, Philadelphia and New York.

Alexander Duff. By William Paton. 12mo., pages 240. George H. Doran Company, New York. \$1.50.

International Sunday-School Lesson

August 19, 1923

Barnabas, the Great-Hearted

ACTS 4:36, 37; 9:26-30; 11:19-30; 12:25; 13:1; 15:12; 35:41; GAL. 2:13.

"He was a good man, and full of the Holy Spirit and of faith."—Acts 11:24.

WE become acquainted with Thomas through a few words spoken by him. Three deeds sufficiently characterize Andrew. Philip is revealed by a few requests he made. Barnabas is described through his deeds.

We know him by his surname. His real name was Joseph, a name honored by the Jewish people. He was a Levite, and therefore if he used his privilege he may have joined in the temple services. Tertullian, the North African scholar, ascribes to him the authorship of the epistle to the Hebrews, the writer of which shows such a sympathetic appreciation of the ritual and significant ceremonies of the Jews. It is a suggestion worthy of consideration. Barnabas was from the Island of Cyprus, and hence was familiar with the cosmopolitan life of many parts of the Roman Empire. This prepared him for the part he was to play in extending the Kingdom among the Gentiles.

We first learn of him through his generosity. In the days when disciples needed financial help, we are told that many that possessed lands and houses sold them and gave the proceeds that such might be distributed at the discretion of the apostles. Joseph Barnabas is the only giver designated by name. His gift must have been especially noteworthy, not necessarily because of the amount, but certainly because of the spirit it evidenced. From this time on we find him interested in wise forms of charity. When later the church at Antioch wished to send to the poor in Jerusalem, Barnabas was chosen as one of the administrators of the relief fund. Organized benevolence finds in Barnabas an example of the wise blending of practical ability and religious devotion.

He generously gave of his property. He gave freely of his confidence. He trusted where others suspected. In the second scene, where the Book of Acts presents Barnabas, he is the sponsor for Saul, the convert of the faith so recently and so rigorously persecuted. The Christians at Jerusalem naturally were afraid when the young Pharisee endeavored to join them. They remembered what he had done to many of their friends. Barnabas thought rather of what had been told of the experience of Saul on the Damascus road, and how he had preached Christ in that city. He was willing to give Saul a chance to prove himself. He preferred to judge men not so much by their past as by their present. And this same confidence he once gave to Paul he later wanted Paul to extend to John Mark, his own cousin, the companion of himself and Paul on part of the first missionary journey. Mark had left the party. Paul found it hard to forgive him. When the second journey had been suggested and Barnabas wanted to take Mark again, Paul refused. But Barnabas had confidence in his relative. Paul's later kindly references to Mark (Col. 4:10; 2 Tim. 4:11) indicate that he had revised his own opinion and justified the trust of Barnabas. And as he had formerly trusted Saul, as he later believed in Mark, so at this critical time he believed in the Hellenistic Jewish Christians who were preaching to the Gentiles, and he trusted the sincerity of the converts themselves.

In this, his early life in Cyprus had its influence. He had been among the non-Jewish peoples. He knew their good

qualities as well as their evil. Because of his sympathetic understanding of Gentile life he became with Paul the first missionary to be sent out by any church. Other men had preached as they had journeyed upon business or through enforced exile. Barnabas and Paul were the first to be definitely assigned by a church for this specific purpose.

The former stood with the latter at the council at Jerusalem when the status of the Gentile Christians was discussed. The two missionaries knew whereof they spoke. Theirs was no academic opinion. They spoke of that which they had seen as they pleaded for the acknowledgment of the freedom of the Gentiles from the details of Jewish ceremonialism. Barnabas' consistency in these forward movements had only one flaw. Later, at Antioch, he hesitated to take the final step and stand with Paul for the elimination of all social barriers between Jew and Gentile. With Peter, he was ready to eat with those who were not Jews, when there was no one present to criticize. But when the fault-finders came from Jerusalem he did not hold his ground. This failure makes us conscious of his limitations. He, too, was human. He had, however, played his part in leading up to this final stand. Complete religious and social equality was to be the battleground for Paul.

The great-hearted Christian had performed one other service. It was he who brought Saul from Tarsus to join the work at Antioch. Without Barnabas, Saul might have been lost to the mighty forces that were leading Christianity out from its provincialism of possible confinement to Palestine as a local Jewish sect. The ardent, converted Pharisee was remembered. And it was no accidental meeting that recalled his worth. "Barnabas went forth to Tarsus to seek for Saul; and when he had found him he brought him unto Antioch." Once again, as Dean Farrar has said, "Barnabas saved Saul for Christianity."

We can but imagine the feelings that later might have entered the heart of Barnabas as he saw the leadership in Christian work gradually pass from his own hands into that of the man whom he had introduced. It was the supreme test of his greatness. He fades into the background of the Book of Acts, as the greater human light of Paul shines the brighter. He had been a forerunner of one who was to be greater than he. He must decrease while Paul increased. But surely in this, as in other tests, he would not fail. He had been generous in giving his property; he was ever generous in giving his confidence; he would be generous in sacrificing himself.

He was no weakling. At Lystra, in their zeal to worship those who had come into their midst with such marvelous power of healing, the Lycaonians termed Barnabas "Jupiter." Contrasting this with the name applied to Paul, we may imagine that the former had the more imposing physique of the two. He spoke less than Paul; he was more quiet in action; he had the mental qualities of courage, and the moral stamina to carry out his visions of service in new ventures. The initiation and completion of that first missionary journey demanded spiritual hardihood. Men must have had faith in their cause and faith in themselves to do as those pioneers did.

REV. CLARENCE WELLS DUNHAM.

BIOGRAPHIES OF MISSIONARY
HEROES

(Continued from page 157.)

little higher a structure that was already started. Other famous men were so fortunate as to live at some crisis in the development of mankind which gave them their opportunity. But what shall be said of pioneers like Alexander Duff, who found no foundations laid, no plans for superstructure drawn, who did not appear at any crisis when notable change was imminent, but who laid their own foundations, drew the plans for their own superstructure, created their own opportunity, and did great things for humanity and God. Surely Duff was one of these men. Born in Scotland in 1806, he sailed for India in 1820. The record of his achievements there has been written in several biographies and in scores of other volumes. But this little book by Mr. Paton, acting secretary of the India Missionary Council, is worthy of a place of its own. It is indeed perhaps the best for the general reader. It tells the story of a wonderful life with remarkable clearness, with all the comprehensiveness that could reasonably be expected within the limits of 234 pages, and in a style delightfully readable. The Student Christian Movement of Great Britain and Ireland and the United Council for Missionary Education are rendering a service of great value by publishing "The Modern Series of Missionary Biographies," and it is well that this second volume in the series should be devoted to the great missionary whom Gladstone characterized as a "remarkable man," "one of the most eminent of the noble army of confessors of Christ."

ARTHUR J. BROWN.

WHAT THE RADIO MIGHT BRING

By Frances L. Garside

In almost every home in the land there are shelves dedicated to dust-catchers. No other word describes the bric-a-brac that represents an accumulation of years, and the expenditure of much money. Some one painted a china plaque it is placed beside a Dresden china figure of a girl with a lamb at her feet, a vase or two, more china figures, ornaments of silk and satin, all furnishing resting places for the dust. Yet, for some sentimental reason, we never throw them out. They are wiser in China (A secretary for the Young Women's Christian Association writing from Mukden, tells of the organization of a Married People's club. After a speech on home decoration, the members adopted a resolution that once fortnightly the members would throw away all useless things about the house.) Now if you would throw out that painting in the dining room looking like an over-ripe watermelon, but intended by Cousin Susan, who painted it to be "Venice at Moonlight," how much prettier your dining room would look. With all our

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boasting, we don't seem to have the courage of the Chinese.

Again, we Americans think that every public enterprise, and many private ones should begin with music and close with fire-works. In Foochow, China, Miss Steinbeck, secretary for the Young Women's Christian Association, conducted a campaign for raising money that netted more than three times her fondest hopes. She didn't make an effort to attract public attention she called, with a translator, on those who might give, and they gave. But, of course, they might not have given so generously did they not realize the importance of the work the Association is doing in China.

The Student Union in Peking is an organization of six churches, and the two Christian Associations whose aim is that the Christian students and faculty members, the churches and the Young Women's Christian Association and the Young Men's Christian Association may jointly share the responsibility of carrying on Christian work in the middle schools, colleges and universities of Peking. It was organized two years ago and is doing most effective work.

In one of the private schools in Hangchow, if the students do not like a teacher, they wait on her in a body, and tell her to "pack up and go." In many of the schools the students strike so frequently as to cause alarm to their parents. At the bottom of the strikes lies a passion for justice and freedom. There was a time when the Chinese student was taught by a teacher who came to the house and kept tired little youngsters over their books from early morning till late at night seven days in a week. Now the student has learned the modern word 'freedom,' but, as Miss Ethel Hartley, of the Hangchow

Y. W. C. A., says, "He has not learned the laws of freedom."

In China the Young Women's Christian Association at eighty-nine student centers is developing Christian leadership in non-Christian schools; in twelve great cities it is providing practical education, recreation and wholesome social life; it conducts a Normal School of Physical Education at Shanghai, the only school of its kind in China, it supplies health education secretaries in government and mission schools. A number of associations conduct their own training school, and many of the secretaries and leaders are Chinese.

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INDUSTRIAL JAPAN.

Sherwood Eddy writes of working and living conditions in Japan in the INTERNATIONAL TRADE-UNION MOVEMENT (Review of the International Federation of Trade-Unions). A summary of his observations follows:

Japan's industries have developed tremendously since 1914, when they had an opportunity to secure markets. Japan is handicapped by her limited area, the poor quality of her farm land and the tremendous competition between the still cheaper labor of India and China and the great industrial organizations of the United States and Europe.

In 1914 the Japanese Government was in danger of bankruptcy, but with the increase in exports over imports from 1915-1918 the national debt was reduced until it is now the smallest among the allied nations. Within twenty-five years there has been a ten-fold increase in her foreign trade and a 400 per cent. increase in the volume of business done by the banks. The per capita wealth which was \$250 in 1904 was estimated at \$765 in 1919 and the national wealth at \$43,000,000,000. Yet with this tremendous increase in wealth, in 1918 92 per cent. of the population had an income of less than \$250 per year. In the slums of Tokyo, Kobe and Osaka thousands of people are crowded into little alleys with one-room hovels for entire families. Osaka and Kobe have the highest death rate in the world.

Working conditions in Japanese factories and mines are very bad. The ten to twelve-hour day is prevalent though a few progressive employers have granted the eight-hour day. Many of the cotton mills still keep the fourteen to seventeen-hour day. Child labor is general. Wages are very low (though we have not at hand the means of comparing "real wages" in Japan with those of the United States). Women workers receive an average of twenty cents a day. According to a study made by one of the leading economists of Japan the average wage in Tokyo is less than fifty cents a day with a minimum of twenty cents and a maximum of one or two dollars a day for skilled labor.

The labor movement is growing slowly with much opposition. The first unions were started about forty years ago under Christian leaders. Most of them are now under radical leadership. Labor unions have no legal status, so that the number of unions and their membership fluctuate with conditions in the country. The latest returns give 300 organizations with 365,700 members. The employers have several organizations with large sums of money for propaganda.

The labor leaders are chiefly state socialists, guild socialists or communists. One of them is reported as saying: "To be frank with you we are all radicals and out to abolish the present system, because the government, the capitalistic courts, and the big business men are all united against us.

We have arrived late upon the scene in the labor world and we have started with advanced ideas and principles. We are persecuted, hounded, and betrayed, but we will win."

The following letter received by the American Reindeer Corporation, whose work was described in The Christian Work for April 21, shows the widespread interest in this plan to build worthwhile industries in localities where missions are stationed:

The American Reindeer Corporation,
342 Madison Avenue, New York, U. S. A.
Dear Sirs:

In THE CHRISTIAN WORK for April 21, 1923, I read of the work you propose to do in Labrador, and am considerably interested.

May I say that we too in Central America are very eagerly longing for the advent of able Christian business men, who will—as in your plan—establish staple industries on a firm basis, and help our Indians towards economic independence, instead of making them the victims of unscrupulous corporations, or pawns in the game of company-promoting.

Wishing you good success under God's blessing,

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Yours very truly,

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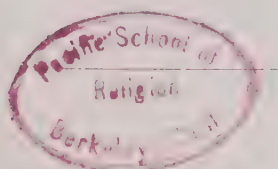
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THE CHRISTIAN WORK

A Religious Weekly Review

AUGUST 11, 1923



President Harding

Frederick Lynch, D.D.

The Religious Basis of Social Work

John M. Moore, D.D.

The Newest Nash Story

Harold Marshall

The Reconstruction of Europe

Sherwood Eddy, LL.D.

The Unity of Science and Religion

Professor Arthur A. Blanchard

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YOUNG PEOPLE MOBILIZING FOR HOME MISSIONS

The Student Fellowship for Christian Life-Service, organized a year ago for the promotion of enlistment in home missions and in Christian service for the world, has members in fifty institutions of higher education. A Southern Regional Conference was held in Atlanta, Georgia, April 6 to 8, an Eastern Conference in the University of Pennsylvania, April 14 to 15, and a group of leaders meeting in conference at New Haven, April 20 to 22. A New York Student Fellowship Union has been organized which plans a conference to be held in Yonkers, October 12 and 13. A unique feature of the Atlanta Conference was the presence of delegates from the colored educational institutions of the city. During the summer the Fellowship will be represented at the conferences and summer campaigns under the auspices of the Young Men's Christian Association, the Young Women's Christian Association, and the Religious Education Movement. The Executive Committee, which is composed of representatives of nine colleges, will meet at Lake Geneva, August 28 to September 2. An advisory council, with representatives from the Home Missions Council, the Council of Women for Home Missions, and the Council of Church Boards of Education, aids the movement.

HOME MISSIONS INSTITUTE AT CHAUTAUQUA

The Home Missions Institute annually held at Chatauqua, N. Y., by the Council of Women for Home Missions will be on August 11 to 17, inclusive. This year Chatauqua will hold its fiftieth annual Assembly, and this will be the thirteenth last year and the year before, the registration at the Institute was over 1,250. An equally good program has been arranged for this season.

The Home Mission theme for 1923-24, "Saving America through Her Girls and Boys," will be presented in study courses; one led by Mrs. D. E. Waid using "The Debt Eternal" by Dr. John H. Finley, and "The Child and America's Future" by Rev. Jay S. Stowell, the other led by Mrs. W. A. Wheaton, using the textbook for leaders of Junior groups, "Better Americans" by Miss Joyce C. Manuel. Mrs. Wheaton will demonstrate story-telling. There will be a class in Methods led by Mrs. Dan B. Brummitt. Missionary Radiograms will be given in the Hall of Philosophy, and Mrs. Arthur B. Strickland, author and dramatist, will give Character Sketches.

Dr. John H. Finley will deliver a lecture in the Amphitheater on August 14 in the morning on "The Debt Eternal." Mrs. H. Osgood Holland will give a lecture on "The Four Square Child," and Dr. George L. Cady will give an illustrated lecture in the Amphitheater on "California and the Japanese."

A Ritual and Worship for the Youth of America will be presented in the Amphitheater on Friday morning, August 17, under the direction of Prof. H. Augustine Smith.

There will be a Choral Competition with a chorus of over 1,000 voices in the Amphitheater on Saturday evening, August 11, Prof. H. Augustine Smith, Director.

Music Week will be from August 13 to 18, and so those who attend the Home Missions Institute will have the opportunity to avail of the special musical features of that week. The New York Symphony Orchestra, Albert Stoessel conductor, will give a concert every night and Wednesday matinee. George Barrere, the world's great flutist, will be a member of the Orchestra.

During the Home Missions Institute there will be a special camp for young women with Mrs. L. C. Knapp as Director and denominational camp leaders. Bathing, boating, hiking, and golf are among the many sports that will be enjoyed.

The Home Missions Institute is a wonderful opportunity for old and young for conference and fellowship, mission study and inspiration amid beautiful surroundings. The Assembly Grounds are a natural forest of over 300 acres on the shore of a twenty-mile lake, 1,300 feet above sea level, easily accessible, and there are practically no mosquitos. Physical, mental and spiritual uplift will be gained by attendance at the Home Missions Institute.

THE SECRETARY OF THE INTERIOR AND HOME

MISSIONS FOR INDIANS

Hon. Hubert Work, Secretary of the Interior, has recently invited one hundred men and women of national vision, including publicists, educators, governors of states, churchmen, and outstanding citizen Indians to advise him in reference to the methods of changed policy on the part of the government in its treatment of Indians.

The Secretary recognizes the importance of determining on such places for the Indian's welfare as shall insure his own participation in those plans and ultimately lead to an educated, self-sustaining Indian citizenry.

Some of the Indians of today have individual wealth (the value of all Indian property is estimated at \$1,000,000,000) 227,000 out of 340,917 have allotments of land totalling 38,000,000 acres, and two-thirds of the Indians are citizens. There are 400 Protestant and 200 Catholic missionaries at work among the various tribes and groups with respective adherents of approximately 100,000 and 59,000. Secretaries of Home Mission Boards doing work for Indians selected by the Secretary of the Interior.

THE WESTERN THEOLOGICAL SEMINARY Pittsburgh, Pa.

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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THE CHRISTIAN WORK

CONTINUING

THE EVANGELIST AND NEW YORK OBSERVER

Vol. 115.—No. 6.

New York, August 11, 1923.

Whole No. 3035.

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The World of To-day

THE GOVERNMENT AND THE CHESTER CONCESSIONS

Neither the Department of State nor its officers in the field took part in the negotiations for the Chester mining and railway concessions in Turkey; nor have the concessionaires been given moral or political assurances that in the event of a dispute our Government would be bound to defend the validity of the concession; the State Department has not even a complete and authentic copy of the concession; it is

concerned only in maintaining the open door policy of commercial opportunity and fair play. This in essence is the reply of Secretary of State Hughes to the letter of inquiry addressed to President Harding on June 19 by the Committee on Foreign Affairs of the National Popular Government League concerning the concession and referred to him from the White House for answer. The letter is signed by Leland Harrison, Assistant Secretary, "for the Secretary of State," and dated July 3. The letter of inquiry was signed by Jackson Ralston, chairman of the committee, Washington lawyer, William Kent, former California Congressman, Professor E. A. Ross of Wisconsin University, Louis E. Post, former Assistant Secretary of Labor, Dr. John A. Ryan, of Catholic University, Charles Edward Russell, writer, and William H. Johnstone, president of the International Association of Machinists. Judson King, director of the League, says: "So far as I know this is the most sweeping and explicit denial yet made by the Department of State, that the Government is in any way tied up with the Chester concessionaires." But this letter is not so reassuring. We are simply in the beginning of our relationships with Turkey in this matter of the Chester concessions. Wait until some representative of "Chester and Turkey, Inc.," is shot and then there will be a great cry "to protect nationals." It would be better for the peace of the world if our Government, and all governments, would not give such great protection to nationals in the backward countries.

2,500 COMMUNITIES CELEBRATE "LAW—NOT WAR" DAY

Twenty-five hundred cities, towns and villages in forty-four States voiced a demand for law—not war in telegrams and letters to their representatives in Congress and to the President on July 28 and 29, the eve of the ninth anniversary of the outbreak of the Great War, according to reports received at the Washington headquarters of the National Council for Prevention of War. This is the first national demonstration that has definitely converged the peace sentiment of the country upon Congress and the Administration. Statements commending the effort to substitute law for war were received by the National Council from Secretary Hughes, the Governors of Maine and Colorado and the Lieutenant Governor of Wisconsin, former Justice Clarke, Wil-

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William Jennings Bryan, Dr. Francis E. Clark, president of the United Society of Christian Endeavor, Hamilton Holt, Paul Pearson, president of the International Lyceum and Chautauqua, William Dudley Foulke, president of the National Civil Service Reform League, and leaders of farm, labor and women's organizations. The World Court received endorsement at a majority of the meetings, the League of Nations was supported at others, and at some the outlawry of war; but behind them all was the general demand of the American people that this government center attention upon the problem of substituting law for war until that problem is solved. On the same days similar demonstrations against war took place in England and in seventeen other nations. The English demonstrations called upon the government to take "immediate steps towards universal disarmament by land, sea, and air, by mutual agreement." In this country, the demonstrations ranged from wayside meetings at cross-roads, with a single speaker, to an international meeting with speakers from seven nations on Boston Common. Of the thirty-five national organizations composing the National Council for Prevention of War and the groups co-operating in the "Law—Not War" demonstration, the following were among those which arranged state-wide meetings through local branches: National League of Women Voters, National Council of Jewish Women, W. C. T. U., Women's International League for Peace and Freedom, Y. W. C. A., Women's Pro-League Council, National Service Star Legion, National Women's Trade Union League Peace Association of Friends in America. Two-day programs were arranged by committees of citizens in chains of cities from coast to coast, including Portland, Maine; Boston, Philadelphia, Wilmington, Dayton, Chicago, St. Louis, Des Moines, Denver, San Francisco, Los Angeles; West Texas; Shreveport, Louisiana; and Palm Beach, Florida. The Dayton Council of Churches, in co-operation with twenty organizations, staged a demonstration throughout the city and county. The West Texas Methodist Conference observed the day throughout their parishes, while hundreds of other churches devoted their service to the furtherance of "Law—Not War."

AMERICAN ARMY ONLY IS BIGGER THAN IN 1913

According to a note in the "New York Times" of July 25, Lieutenant Colonel Guinness, Under Secretary for War, replying to a question in the House of Commons, gave the following figures of men under arms in various countries for 1913 and 1922, respectively:

Britain	106,514	80,919
France	666,743	450,859
Germany	836,000	100,000
		900,000
Russia	1,300,000	to
		1,300,000
United States	86,500	137,000

Lieutenant Colonel Hall asked: "Are we to understand that the only important power which has actually increased its armed forces is the United States?" Mr. Guinness replied: "That is so." Increase of the peace-time regular army to 15,000 officers and 150,000 enlisted men in order to permit "all-year-round" instruction of "civilian components of the army of the United States" is urged in a resolution adopted unanimously by the National Council of the Reserve Officers' Association, which met in Indianapolis July 14-15. The reso-

lutions were received by Secretary Weeks and sent to the War Department Budget Committee, which is laboring with next year's estimates. This action of the reserve officers was not disclosed at the time, although the resolutions provide that all Members of Congress shall receive copies. The declaration relative to peace time strength of the regular army was made in view of "indications that an effort will be made at the next session of Congress to reduce the present strength of the regular establishment. The council speaks for the Association of Reserve Officers, which includes a great majority of the 70,000 men of the reserve lists. It asserted that about 5,000 regular officers and 60,000 men were wholly or partially employed in summer training camp work and that "this number is deemed inadequate to give necessary instruction" to the limited personnel now authorized to attend the camps. The resolutions also ask for development and maintenance at high efficiency of a plan "which will provide in the event of an emergency," for a selective service system that will insure swift and sure supply of personnel to the armed forces; declare the support of the National Guard to be "essential to the perfection of the national defense" and urge reserve officers to work for "active co-operation and support of the people in support of the National Guard."

DO THESE VIRGINIA EPISCOPAL CLERGY BLESS WAR?

A year ago the Diocese of Virginia ordered the appointment of a committee to consider what should be the attitude of the diocese on war and preparation for war. This summer the committee presented a report which concluded with resolutions, among which were the following:

Resolved, That the Church in Virginia, in council assembled, would solemnly proclaim her convictions—

1. That war of *physical* violence is absolutely repugnant to the letter and spirit of the teaching of Christ.
2. That Christ's Church and people are called to a warfare of *moral* violence against all the forces of evil around us.
3. That the law of Christ is as applicable to national and international as it is to personal and individual relations.
4. That, while the State cannot be condemned by the Church for making reasonable preparation for defensive war of physical violence, since it is guided only by the wisdom of this world, yet the Church, having the mind of Christ, is convinced that armies and navies are futile weapons of defense.

5. That the best defense against wrong that a nation can make is to put on the "whole armor of God," to be righteous, to practice justice, to be unselfish, and to serve others, to show kindness and sympathy and helpfulness to the smaller and weaker peoples.

6. That it is the duty of the Church to organize her forces, national and international, to prevent war of physical violence in the future by all the devices of spiritual diplomacy; to protest against and rebuke all war talk and evil speaking against other nations and people, and all racial hatred.

This report was laid on the table by a large vote and the indications are that these clergymen think more kindly of organized murder than do the framers of this resolution. Of course, it is now five years since two million men were killed each year for a period of four years. Either the memories of these clergymen are poor, or perhaps they know of some wonderful benefits which have accrued to the nations because of this wholesale slaughter.

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DR. GULICK ON THE FAR EAST

Rev. Dr. Sidney L. Gulick, secretary of the Commission on International Justice and Good-Will of the Federal Council of Churches, a noted authority on the Far East, who has just returned from nearly a year in the north and south of China, in Korea, in Japan and in the Philippines, has made this report: "The anti-Christian movement which reached its height a little more than a year ago has died down," he says. "Christian missions are exercising great influence in the national life of both China and Japan. In this lies the hope of the situation. The problems of China will gradually be solved as the young men who have been trained in Western countries and in the mission schools gradually take charge of affairs." In Japan Dr. Gulick received wide welcome. Union meetings of Christians were held in twenty-five cities. He was given thirty-eight luncheons or banquets by churches, chambers of commerce, business men and foreign residents. These dinners were in the larger cities like Yokohama, Kioto, Osaka and Kobe, and upon the night before he left Japan he was given a big dinner in Tokio by the Japan-America Relations Committee, at which Viscount Shibusawa presided. In China many meetings were held to receive his message from the churches of America. He met scores of men of influence in the various cities. He visited South China as well as the North. In Korea he was given a score of banquets and addressed three big meetings of Koreans besides those for Japanese and for missionaries. In the four countries—China, Japan, Korea and the Philippines—Dr. Gulick made 296 addresses, 155 of them in Japan and 109 in China. As a result of his attendance at the first annual meeting of the National Christian Council of China, a committee on international relations was established, through which the churches of China will be able to study international questions, speak on international matters and co-operate with the churches of other nations in the program of the Church Universal for a Warless World. Dr. Gulick, went to the Far East to carry to the various church bodies a message from the Federal Council of Churches and the World Alliance for Friendship Through the Churches. Invitations to the various churches in the Far East to co-operate in the world campaign for a warless world were extended and accepted.

ANOTHER MOVE IN A HERESY CASE

The Right Rev. William Montgomery Brown, retired Bishop of Arkansas, but still an active member of the Protestant Episcopal House of Bishops, has sent a letter recently to the House of Bishops, setting forth conditions under which he would be willing to retire, to be tried for heresy or to receive a committee from the house at his Galion (Ohio) home to discuss the desire of the house that he retire and avoid a trial. This is Bishop Brown's first communication since he declined last fall to receive a committee from the House of Bishops at the Episcopal General Convention in Portland. This is the Bishop's proposal: "If the House will appoint a committee of three charged with the duty of taking part in a conference at the sessions of which my booklet, 'Communism and Christianity,' would be read and its representations concerning religion discussed with the view of convincing me of the possibility of returning from my heretical position of naturalism to your orthodox one of supernaturalism, without disregarding the relevant facts

which have been scientifically established and generally received by men of science, I will and hereby agree to do two things: 1. I agree to receive such committee at Galion providing: (a) That the sessions be held in Brownella Hall, the doors of which will be open to all comers. (b) That a court stenographer is employed to make for publication a full report of what is said at the sessions. 2. I agree to resign my seat in the House of Bishops providing that three judges, the first chosen by the Presiding Bishop, the second by me and the third by the two, shall say in a majority report that the issue of the conference has been to satisfy them that, according to the Anglo-American standards of orthodoxy, there is no conflict between Christianity and scientism concerning: (a) The origin, sustenance and governance of the universe. (b) The creation of Adam and Eve, the planting of the Garden of Eden, the fall of Adam and Eve and its effects, the birth of Jesus, His death and descent into hell, His resurrection and ascension into Heaven and His second coming to raise all deceased men, women and children from the dead and to judge and send them to heaven or hell. If this offer is accepted I desire, but, of course, do not require, that the House's committee should consist of Bishop Manning, who says that there is no conflict between Christianity and scientism; Bishop Gailor, who says that it would be as easy to produce a crushing answer to my heretical representations in the booklet, 'Communism and Christianity,' as to smash a fly with a sledgehammer; Professor Osborn, who, in effect, says that men of science are coming to the acceptance of the Biblical representations concerning our solar system in general and its terrestrial life in particular." Bishop Brown declares that no living bishop accepts fully the supernaturalistic representations of the Bible, the Creed, the Thirty-nine Articles of the Episcopal Church and the Book of Common Prayer according to the literal meaning of the language in which they are made. He says that to try him for heresy will result in "a loss in membership and revenue." He promises to resign without trial if the judges he suggests shall make a majority report that the proposed conference has convinced them that there is no conflict between Christianity and scientism. "If my peers agree," says the letter, "that it will be for the good of the Church, also all the persons and interests concerned, that I should be deposed and ex-communicated, they are in a position to assume the responsibility of a heresy trial with these ends in view. If my brethren do not care to attempt the discrediting of my propagandism by canonical proceedings issuing in deposition and ex-communication, let them do the only thing that can be done, if indeed it is possible—produce a crushing answer to the heretical representations of my booklet. Success in this undertaking would mean much to the cause of orthodoxy, but there would be nothing for it in a trial. I have declined to meet the committee appointed by the house to persuade me voluntarily to renounce my orders. This was necessary because of the stigma which was placed upon me by the house at Portland when the petition of the diocese of Arkansas for my trial and deposition was, according to the daily press, refused on the ground that I am mentally irresponsible for my heresies." The Right Rev. Alexander Charles Garrett, the new presiding bishop of the house, has called a special meeting this fall in Dallas, Texas, at which the Bishop Brown issue may be thrashed out.

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VIOLATIONS OF THE LIQUOR LAWS IN NEW YORK

The annual report of liquor cases just compiled by the Anti-Saloon League of New York contains data concerning the work of the courts within the State of New York in the enforcement of prohibition which, so far as we know, is nowhere else available. The summary shows there were 10,569 liquor indictments found or pending during 1922, about equally divided between the State and Federal courts. Of these 7,323 were 1922 indictments and 3,246 were pending January 1, 1922. Of all these 1,101 were dismissed. The State courts had eighty-six acquittals and the Federal courts fifty. The number of cases pending January 1, 1923, was 4,151, of which 1,576 were in the State courts. There were 3,044 convictions in the State courts with fines amounting to \$329,916 and jail sentences imposed amounting to twenty-three years, three months and eleven days. The convictions in the Federal courts were 2,147, with \$364,143 in fines and fourteen years, five months and eleven days in jail sentences. The State courts in the five boroughs of New York City had before them during 1922 1,821 liquor cases. Of these 297 were dismissed, forty-seven were acquitted and 1,160 were convicted, the rest were pending January 1. The fines in New York City amounted to \$29,233 and the jail sentences to one year, one month and twelve days. The percentage of cases acquitted in New York City is three per cent. The percentage convicted is seventy-seven per cent. The remaining twenty per cent. of cases disposed of were dismissed by the courts. The State over eighteen per cent. of the indictments were dismissed and only two per cent. were acquitted, while eighty per cent. were convicted. In short, the chance for an indicted bootlegger to get off free is but one in five.

THE SCARCITY OF BRICKLAYERS AT \$12 A DAY

In New York City the Mason Builders' Association conceded the demands of the bricklayers who struck for \$1.50 an hour and an agreement extending to May 1, 1925, but this did not bring back the bricklayers at that wage, for the reason that they all had work at higher pay with other employers. The \$12 rate for an eight-hour day is simply a basic rate; to get any men it is necessary to pay a varying bonus above that. The Mayor exercised his influence in bringing the Mason Builders to accede to the \$12 demand, in order to get new school houses completed in time for the fall term of school, but it has been difficult to man these jobs, notwithstanding a pledge by the union officials that men would be supplied. It is not questioned that the officials have endeavored in good faith to provide men, but the latter have preferred other work at higher pay. The number of experienced bricklayers in the country is inadequate for present needs, in view of the deficit in buildings which is to be made up. According to the occupational census there were fewer bricklayers in 1920 than in 1910. The apprentice system does not afford an adequate number of new men, for which employers and unions are inclined to shift the blame to each other. The bricklayers' union of New York City through their officials say that they have agreed to take on 160 apprentices, and when the employers point to the fact that this is a very small number, in view of the fact that three years are required under the rules to learn the trade, reply is made, and vouched for by the Apprentice Committee of the Building Trades Council, that the employers have failed to avail

themselves of even this number. In answer to this the employers say that the apprentice system is hedged about by objectionable conditions which they hope to have modified, and that negotiations to this purpose are pending. Evidently the employers have regarded the apprentice system as not worth bothering with. However that may be, it is certain that in the case of the bricklayers and some of the other building trades the number of recruits is not sufficient to make good the depletion by death and retirement.

PROHIBITION CUTS JAIL POPULATIONS

According to figures published by Judge William N. Gemmill, of Chicago, arrests for drunkenness in fifty American cities, including New York, Philadelphia, Boston, Washington, St. Louis, Buffalo, San Francisco, Cleveland, etc., thirty-seven per cent. between 1917 and 1922. The cities covered have a total population of over 25,000,000 or about one-fourth of the population of the entire United States. Judge Gemmill also found remarkable decreases in the number of arrests for all causes and in the number of deaths from all causes, in spite of the fact that the population of these cities increased heavily in the five-year period. One-third of all the arrests in the United States in 1922, Judge Gemmill finds, were due to traffic law violations. One thousand persons were sent to the Ohio penitentiary in the year ended June 30. This is just 325 fewer than were sent in the year ended June 30, 1922. Nearly one-fifth of the men are foreigners. Ten of the eighty-eight counties do not have a solitary prisoner. The ten are counties which were dry several years before state and national prohibition. Five hundred and ten fewer prisoners were taken to Sing Sing, New York State prison, during the fiscal year ended July 1 than in the previous fiscal year, according to Warden Lawes, who said this is indication that crime is decreasing. In the last fiscal year there were admitted to Sing Sing, compared with 1,613 the previous year. From New York City and environs, which are not the driest territory in the United States to say the least, 881 were sent in the year ended June 30, as compared with 1,450 the year before, a reduction of 569. Removal of the solitary inmate to the Elmira Reformatory leaves the jail in Putnam County, New York, tenantless. Total arrests in Ansonia, Derby and Shelton, Connecticut, in wet 1917 were 1,252; in dry 1922 they were 945. In 1917 the arrests for drunkenness in those cities were 325; in 1922 they were only 122. The three cities have a total population of 38,356, and are industrial cities. The population of these three cities increased more than 220 per cent. in the five years.

Rumor has it that Henry Ford has it in mind to buy the Wayside Inn at Sudbury, Massachusetts. The Wayside Inn, scene of Longfellow's "Tales," was opened by David Howe in 1700 and dispensed its hospitality for 160 years under only four different inn keepers. Since 1860 it has been preserved as a place of historic interest. The extremely enterprising reporter who reported Mr. Ford's purchase of the house when he had scarcely more than visited it, assured the public that Mr. Ford will keep it up as a museum with all the furnishings and settings intact as long as they will hold together.

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at it. He made the "Marion Star" a successful and influential paper. He became interested in politics very early in life and soon became a persuasive speaker. He was even called as a youth, "The Harp of the North." His Republican connections were always strong, although he was quick in sensing public sentiment and was inclined to be guided by it as he was throughout his later career. He was State Senator for four years, then Lieutenant Governor. In 1914 he was elected to the United States Senate by Ohio, where he served, part of the time as chairman of the Foreign Relations Committee, until he was elected President.

When Mr. Harding was nominated to the Presidency everybody in the United States asked, "Who is Mr. Harding?" His name had not been mentioned before the convention met and he was unknown to the masses outside his own State. The people had to get acquainted with him through his pre-election speeches. As the people came face to face with him they liked him. They found him a sincere, affable, and honest man. His speeches betrayed no particular quality of leadership, but they did reveal an honest determination to reflect the mind and will of the nation should he be elected. He was elected by an overwhelming majority. The majority was not due to any admiration for his leadership, for he had evinced none, but was due purely to the fact that people felt he was *safe*. The country had been through a terrible crisis. War was new to it and although the nation rose to it, it was an awful shock and the country had not recovered. It was not in a mind to try any more new experiments and the people wanted to settle down and get back to the old ways. They were afraid the Democrats were in for experiments. President Wilson was urging one, and a big one. There was a whole lot of talk about a "new order" after the war. "Industrial democracy" and many other new and startling phrases were in the air. The people got frightened. They wanted peace, prosperity and to be let alone. Hence they voted the Republican ticket. The prosperity did not altogether come to certain sections of the country and the farmers are still restless. But the people felt that Mr. Harding stood for normalcy and hence his large vote. He construed it in this way, and rightly, and his policy as President has not been leadership, but expressing the mind of the people as he and his advisers have read it. Sometimes they read it rightly, sometimes wrongly. On the question of the League of Nations we believe the President did not read it rightly; on the question of the Conference on the Limitation of Armaments and the World Court he did. But in both of these latter instances the initiative came from the people, not from the President. He deserves all credit, though, for acting promptly and with determination when he believed the people desired these things. His chief claim to remembrance will be because of this.

The most outstanding achievement of the President's career was his calling of the Conference on the Limitation of Armaments. The greatest addresses he has made were made at these meetings. He betrayed there a real consciousness that the destiny of this nation was wrapt up with that of all the others. Had he gone further at this time, with the people feeling as they did at that moment, he could have carried the nation into some permanent association with the other nations; but his friends persuaded him the people did not wish to go further. The Conference was one of the most memorable things in history and one of the greatest forces for peace the world has known. It achieved three or four

President Harding

PRESIDENT HARDING'S death came both as a great surprise and a great shock to the people of the United States. Everybody supposed that the danger point had been passed and that he was on the road to recovery. He was resting peacefully and comfortably while Mrs. Harding was reading to him, when suddenly, with hardly any warning, he fell asleep. This is the second of our Presidents to fall by the way while visiting the people. Mr. Wilson was pleading the League of Nations from State to State when the blow came that incapacitated him. Mr. Harding was pleading the World Court from State to State when the blow came that has resulted in his death. Both of these men were serving their nation as truly and as bravely as the men who fell in Flanders; both deserve the same honors as the heroes who sacrificed themselves in the Great War.

Mr. Harding will always remain an inspiration to the youth of America. He was a self-made man, as many of our greatest men and several of our Presidents have been. In spite of all the changes in our industrial system, it is as easy as ever for the eager boy to find his place in the world. Mr. Harding grew up on a farm. He worked his way through college by farming and painting buildings. He had thought of becoming a teacher, but entered a newspaper office as typesetter. He also played in the village band. He stuck to the newspaper business all his life and prospered

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direct and tangible results of lasting benefit; but its great contribution to human progress was the new atmosphere it created, the new habit of thought it gave to the world. It will always be associated with Mr. Harding's name and will be his enduring monument.

The other great event was his espousal of the World Court. Two years ago the League of Nations voted to create the Court. The League invited a great American jurist, Mr. Root, to help draft its constitution. When the Court was set up another American, Professor John Bassett Moore, was elected, by the League, to the bench of judges. The United States was asked to become a part of the Court. The churches and other organizations, believing that the Court was another step in the substitution of law and good-will for war and strife, and because the United States had been the chief advocate of the Court for a hundred years, immediately expressed their convictions, and the President acted upon them almost immediately. Here he rose to true greatness and it is a cause of great rejoicing to every friend of the President that his last words were in advocacy of a big, non-partisan, progressive, prophetic policy—the policy that, come what may, Senator Johnson and all his ilk to the contrary, is going some day to be the policy of this nation, namely, association with the other nations of the world; recognition that we belong to the family of nations. Whatever President Harding's previous record may have been, it is a real glory that he died practically saying, "No nation liveth to itself alone."

F. L.

The Rural Pastors and the Community

A CITY pastorate has strong attraction for the minister. It is a great university for the study of human nature. It gives one the advantage of contact with leading minds. It is also a stage on which one's words and actions are blazoned forth to the whole country, and his sphere of influence greatly enlarged. Hence its strong appeal to thinkers and moulders of men such as the clergyman.

On the other hand, to be limited to the sphere of the small country town seems to doom the minister to comparative obscurity. It would appear as if here he could find little opportunity for the exercise of talent, and small hope for that large influence toward which a capable personality naturally aspires.

The writer for a number of years has been spending some months in country villages, and feels it worth while to record his impressions. And these are that the work and influence of rural pastors are by no means narrow or restricted. These ministers have been thoroughly educated at college and theological seminary. They burn with a mission to follow Christ and to imbue their fellow-man with the piety, virtue and graces of the Gospel. And while denied many of the opportunities afforded by the city, on the other hand their country field offers them exceptional advantages. In the stress and crowding of the city the pastor seldom meets his people, except at worship on Sunday, and perhaps in a call once a year, which a prominent municipal minister often cannot find time to make. On the other hand, the rural pastor meets his people continually in the round of the small village. He thus comes to be on terms of good personal inti-

macy with them. All, young and old, know him well and are pleased to receive his kindly greeting. His life is an open book before them, and their confidence in and love for him grow with the passing years.

In the city public affairs must naturally be largely eschewed by the minister. He cannot, and should not, introduce them into the pulpit, to the hurt of his spiritual message. And there are plenty leading business men to make a special study of civic interests and morals. But in the country, while the minister on Sunday presents to his hearers the challenge of faith in the unseen, and calls them to better and higher ideals of life, on account of his intelligence and the confidence in the purity of his motives, he is looked to as a leader and guide in the moral and economic welfare of the community. Few important steps are taken without seeking his approval, and following his advice. And so the rural pastor finds himself ever growing in the love and trust of not alone church members, but of the community at large.

The writer has, for a number of years, observed a small country town in Massachusetts where there are four pastors, a Congregationalist, a Methodist, a Roman Catholic, and a Unitarian minister. These pastors, one and all, have the admiration and love of the people to a remarkable degree. They are far away the most enlightening, uplifting and beneficial influence upon the community. They illustrate the spirit of Christ by their lives, which are seen and read of all men.

If, therefore, a minister really seeks to be a follower of the lowly and unselfish Master, satisfied with doing the greatest good to his fellow-men, and with being a true shepherd of the Christian flock, he will find abundant satisfaction and reap life's rare and golden fruit in the sphere of the rural pastor.

J. B. R.

Who is it that eats the candy of the United States? According to Edward C. Clark, president of the National Confectionery Salesmen's Association of America, children eat three-fifths of our candy, all in the shape of penny sticks. Prohibition did not boom the candy business so much as the manufacturers expected, according to Mr. Clark; it only brought into the business many inexperienced manufacturers.

Essex County, New Jersey, in which Newark is situated, has appropriated \$4,000 for a green house at the county penitentiary. The green house is expected to provide more work for the prisoners and to help them morally. That second idea is not unreasonable. A man who works with flowers tends to get something of the quietness of the sweet, green plants into his own life.

In 1919 the New York Chapter of the American Red Cross supplied an instructor to give a course in home hygiene and care of the sick in certain of the girls' high schools. Many of the high school girls became enthusiastic over the work. They found it the best course in their high school years. Now, after four years, the New York school authorities have decided that they will include such a course as part of the curriculum in nine of the girls' high schools. So the seven Red Cross nurses who have been giving the course will serve hereafter as regular high school teachers.

THE OBSERVER

The Baptists at Stockholm

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

I HAVE been greatly interested in following the meetings of the World Alliance of Baptists at Stockholm. They have gathered from all the ends of the earth. Generally, they have met where Baptists were many and where the denomination is strong; but this year they went straight to the citadel of Lutheranism. Perhaps it is a sign of how they are multiplying in all the ends of the earth. There are a good many Baptists in Sweden after all. Although Sweden to the outside world seems impregnable and immaculately Lutheran, yet one finds strong churches in Stockholm and the larger cities, and the Baptists have managed to get along with their Lutheran brethren very well. Perhaps it is a good thing for the Lutherans to have their Baptist brethren come from afar and let them see what other communions are doing. Anyhow, their welcome to the Baptists has been very cordial and hearty. I have never found any objections in the great Lutheran countries, such as Germany, Sweden, Norway and Denmark, to other denominations coming in and doing their work so long as these denominations did not consider the Lutherans as objects of missionary endeavor; did not misrepresent the piety and real religion of the Lutherans, for the purpose of raising funds in lands from whence they came, and did not attempt to proselyte. The Baptists have so far had a good reputation in this regard. With all their conviction that baptism is the true form of faith, they have been broad-minded in their missionary work as they have gradually been recognizing the members of their communions in America as brethren. One always has a suspicion when the members of one denomination begin saying the members of some other denomination are not evangelical or pious, or are not strong in observing certain laws or rules, whether ecclesiastical or of the realm of morals, that the critic really means that they are not Methodist or Baptist or Presbyterian or Congregationalist. It is a very awful and fearful responsibility one denomination takes when it says that a sister denomination is not of the true faith. It assumes not only omniscience, but the sceptre of judgment over all the other children of God. The most encouraging sign of unity in the world to-day is the gradual cessation of this thing. I am glad it is passing. And it is only the lesser men in the denominations that keep it up. Furthermore, it is generally born of ignorance. I am glad there has been none of it in Stockholm, but that at the great conference the Baptists have not been talking of separateness—always a sign of being the only true Church—but of recognition and co-operation in the Kingdom of God. I am glad, too, that the Primate of Denmark, that great and generous Lutheran bishop, has been telling the American Lutherans that when they come up to Eisenach this month they must talk co-operation, unity, fellowship, not separateness and aloofness. The great Archbishop Soderblom has been saying and practising the same thing for years. The time has come that when any denomination stands aloof from any other and claims that it is either more spiritual or more truly the Church of Christ, or is the depository of the faith, it simply

shows its colossal arrogance as well as ignorance and especially emphasizes its provincialism. The meetings at Stockholm have been free from this; let us hope those at Eisenach will be.

The missionary note has been struck at nearly every session at Stockholm and the responsibility for Christianizing the industrial, social and international order has been constantly to the front. There were expectations that the Fundamentalist controversy would come to the front. It has not. This is partly because the British Baptists have progressed so much further in the spirit of liberty than have the American. I wonder why this is. For thirty years now the British Baptists have freely fraternized with their brethren of other denominations, having open communion and receiving Congregationalists, Presbyterians and all other Christians by letter. They have allowed large liberty to the clergy in their interpretation of the Scripture, and have been very reluctant to impose creedal tests upon the ministers. In all these regards they have been far ahead of their American brethren. Dr. Curtis Lee Laws, according to the cable reports, created a good impression when he deplored the whole issue of Fundamentalism in the American Church on the ground that it was diverting energy from common endeavor for the Kingdom as well as interfering with that fine spirit of brotherhood which holds Baptists together. Dr. Laws made a plea for the acceptance of the Bible as the rule of faith and order, the supreme and final authority in belief and morals.

This is all very well if the Fundamentalists will be willing to accept the Bible instead of their interpretation of it as the basis of faith. The whole trouble is right here: that they will not. They insist on rejecting the good age-long Protestant position of a common Bible with liberty of individual interpretation of it and are rapidly taking the Roman Catholic position of insisting that the individual have both his Bible and his theology determined for him by the Church, or even a section of it. The highest high Church in the Protestant Episcopal order, with mass and incense and vestments, is really getting nowhere near to Roman Catholicism compared with the Fundamentalists. Incense and vestments, even the mass, are only accessories of worship. The real heart and core of Roman Catholicism is the interpretation of the Scriptures and the doctrines *by the Church* for the individual, *priest and laymen*. Where one has authority centralized in the Church, either in faith, interpretation of Scripture, or in morals, there you have Catholicism. It is just the one thing Luther fought. It is the one thing the Fundamentalists are trying, unconsciously perhaps, to bring back. We are glad the Stockholm Conference is emphasizing the Bible as the seat of authority in religion; but it must be the open Bible, not the Bible of the Fundamentalists; it must be the Protestant Bible, free to tell its own message to each individual, and not the Roman Catholic Bible, on the margin of whose every page is written by the Church the one and only meaning that can be attached to every passage.

FREDERICK LYNCH.

THE WEEKLY SERMON

Religious Basis of Social Work*

By Rev. John M. Moore, D.D.

Minister of the Marcy Avenue Baptist Church, Brooklyn

"Except a man be born again he cannot see the Kingdom of God."—John 3:3.

AS a churchman and a minister I have come to speak to you this morning as one who believes in personal religion and conversion and prayer and worship, and who, at the same time, rejoices exceedingly and believes in the far-reaching ministry of the great social agencies which are represented in Washington to-day by thousands of utterly devoted men and women who are giving themselves for God and humanity in a spirit of Christlike devotion. My subject is "The Religious Basis of Social Work." My text is a very old-fashioned one, oft quoted by the exponents of "the old Gospel," the text of countless thousands of evangelistic sermons. It has some things in it, as I shall try to show you, that preachers of a one-sided Gospel and makers of historic doctrinal systems have strangely missed. It is Jesus' reply to Nicodemus in John 3:3, "Except a man be born again he cannot see the Kingdom of God."

This great word of Jesus is not so much a declaration of the terms of personal salvation as it is a simple statement of spiritual law, that only those who have the illuminating touch of the divine upon their lives can see, can grasp, can apprehend, can appreciate the implications, the demands, the glories of the Kingdom of God. Only those who have experienced the dynamic touch of the Divine can rise to its requirements and endure the strain of its costly but highly rewarding service.

The Kingdom of God is not a frequently recurring phrase in the Fourth Gospel, which deals rather with great abstractions, such as light and truth and eternal life. But in the older tradition of Jesus' teaching which we have in the synoptic gospels the Kingdom of God is central and supreme. It is not easy to describe the Kingdom on the basis of Jesus' teachings, for He nowhere defines it sharply. It is already here, He says, but His disciples are taught to pray for its coming. It is the gift of the Father to His little flock, and yet it is to be entered only by those who agonize. It is sometimes spoken of as breaking suddenly upon the world like a swift flash of lightning, and again as a process of growth like that of a seed from blade to ear and full fruitage. It is not of this world, and yet it is to come in the earth as it is in heaven. It is like a grain of mustard seed, like leaven, like a man sowing good seed, like treasure hid in a field, like a merchant seeking goodly pearls, like a net cast into the sea gathering good and bad. It is quite closely related to Israel's ancient hope, and yet it is non-political, non-militarist, non-nationalist, a universal brotherhood of man. From this manifold description of the Kingdom the

simplest definition would seem to be that suggested by the third petition of the Lord's Prayer—human life in all its relationships organized around the will of God. This is what Jesus is thinking about when he lays down the great spiritual law of our text, and says that except a man be born from above he cannot see the Kingdom of God.

Now this has not been a common note in the preaching or praying or singing of the Christian Church. In the light of Jesus supreme concern, it is almost past belief that none of the great historic creeds of the Church should have a clear, emphatic article on the Kingdom of Heaven on earth. The hymnology of the Church is a fairly accurate exponent of its dominant faith and hope, and the typical hymn in all except the very latest collections begins with personal experience or aspirations, notes, troubles and trials that are our lot in this "desert drear," and culminates in a verse of triumph at the thought of a time that is coming when the believer shall fly away on wings like a dove and be forever at rest:

I'm but a stranger here,
Heaven is my home,
Earth is a desert drear,
Heaven is my home.
Earth is a desert drear.

and so on. I would not minimize the sorrows of those who sing

This world is a wilderness of woe,
This world is not my home,

and God forbid that I should despise or disparage the heavenly hope. Jesus spoke of Paradise, but it was when He was dying, and His words were addressed to a dying man. His dominant message was rather to living men and it carried the challenge of life and achievement.

We are now moving up to Christ's position. There is a new ring and challenge in much of the preaching of to-day. We are learning to sing some new hymns, songs of the social awakening like that seventy-five-year-old hymn which is being revived in our time:

When wilt Thou save the people?
O God of Mercy, when?
The people, Lord, the people,
Not crowns nor thrones, but men.
God save the people. Thine they are—
Thy children as the angels fair—
From vice, oppression, and despair,
God save the people!

Or that great hymn of Felix Adler:

Hail the glorious golden city,
Pictured by the seers of old;
Everlasting light shines o'er it,

*Sermon preached before the National Council of Social Work, Washington, District of Columbia.

Wondrous things of it are told.
Only righteous men and women
Dwell within its gleaming walls;
Wrong is banished from its borders,
Justice reigns supreme o'er all.

We are builders of that city,
All our joys and all our groans
Help to rear its shining ramparts;
All our lives are building stones,
Whether humble or exalted,
All are called to task divine;
All must aid alike to carry
Forward one sublime design.

And we are thus coming nearer to the old Gospel, the real old Gospel, the oldest Gospel of all, the Gospel of the Kingdom which Jesus of Nazareth came preaching 1900 years ago, and concerning which he said, "Except a man be born again, he cannot see the Kingdom of God."

An intelligent Chinese who heard the Sermon on the Mount for the first time exclaimed at the close of the reading, "Beautiful! Can He do it?" That is the question. Can this wonderful dream come true? Can the Holy City be brought down to earth? Can the world be changed into the Kingdom of God? There are many voices heard in our time, as in every troubled time, saying, "Yes; but it can only be through miraculous supernatural intervention. God will rend the heavens and come down. Jesus will presently come on a white horse in the clouds of heaven with celestial armies and glorified saints, and by the majesty of His personal presence and power subdue all things to Himself." This is what many are calling "the blessed hope." Such a view is commonly associated with a practical pessimism that forecasts an increasing gloom that is to be suddenly banished by the radiant light of the Day of the Lord. With this view the modern social worker can find no sympathy. It cuts the nerve of social effort by declaring its futility. Against this view are likewise ranged all those who have accepted the aid of the scientific spirit in religion and receive the Bible as a progressive revelation of God, historically developed and conditioned. They have not so learned Christ. "The Kingdom of God cometh not with observation." He said to the Pharisees who were asking when it should appear, "Neither shall they say lo here, or lo there, for behold the Kingdom of God is within you." The story of the temptation in the wilderness reveals how sorely even Jesus himself was tempted to yield to the apocalyptic expectations of His time and seek what promised to be the easier and quicker way. His whole ministry revealed how completely He rejected the way of the conqueror for the way of the cross.

Since Jesus did definitely depart from the current expectation of speedy catastrophe, in which the good would be vindicated and the wicked overwhelmed, how did He propose to effect the changing of the world into the Kingdom of God? The answer is to be found throughout His teaching, perhaps nowhere more sharply and incisively than in an easily overlooked, almost casual statement in His elucidation of the parable of the tares. In explaining this parable to the disciples He says: "The good seed—these are the children of the Kingdom." His proposal is to sow the world not with Bibles, nor institutions, nor laws, but with folks of a particular type. The kind of folks He has in mind He describes fully in the Sermon on the Mount. The children of the Kingdom are poor in spirit, penitent, teachable, dead in earnest about goodness, merciful, pure in heart, peacemakers. Their righteousness is not of law, but of love. They care nothing for publicity in religious service, but everything for reality. When they pray, they put first the Father's name and Kingdom and will. They recognize the

irrepressible conflict between the two philosophies of life for which God and gold stand, and they choose God. They are free from wearing anxiety. They seek first the Kingdom of God, knowing that in a righteous social order all of God's children will have enough of the things that are needed for the good life. One can sum it up in three distinctive characteristics—the children of the Kingdom trust God as their Father; they respect every human personality, recognizing in every other man a brother; and they sacrifice personal advantage for the common good. With such men and women sown freely as good seed the coming of the Kingdom is assured. Without them all our social schemes are hopeless.

Do not think, however, that I am falling back on the individualism of the old evangelism. It is not true, at least in the commonly accepted sense of the word, that if we get people converted social conditions will right themselves. They must be converted in Jesus' sense of the word, "Except ye be converted and become as little children, ye shall not enter into the Kingdom." And this is just another way of saying, "Except a man be born again, he cannot see the Kingdom." And it means very much more than an earnest desire to go to heaven after death. It means more than a joyous, mystical experience of God; it means more than the observance of an external moral code. It means a new direction for the whole current of life's motives and action; it means a new estimate of the possibilities that are resident in every human life; it means a willingness to accord to every personality the rights and privileges one demands for himself. Except a man be socialized he cannot participate in the supreme social adventure and achievement of the Kingdom of God. The children of the Kingdom are those whose imagination has been captured by the fair vision of a new earth wherein dwells goodness; their minds are open to all of its implications; their wills are subject to its laws; and they go out from the church through which they come together for worship and inspiration and instruction, not only to introduce a new spirit and atmosphere and mental and moral attitude, but also to create those industrial and political and international agencies and institutions through which the spirit of good will may effectively function.

And still a major question remains unanswered, Whence come these socialized individuals who are sown as the good seed of the Kingdom to produce the fruitage of a new social order? When William Booth was asked where he expected to get the preachers for the great evangelizing agency which he was creating, he is said to have pointed to the saloons and brothels of London and said: "I shall find them there!" And the Salvation Army is an abiding monument to the faith of its founder in the unplumbed depth and unrevealed resources of ordinary human life touched by the spirit of God. This was the faith of Jesus. Publicans and fishermen became His apostles. Babes in culture grasped what the wise and prudent missed. "No man knoweth the Father but the Son," He said, and He added significantly, "and they to whom the Son shall reveal Him." He claimed to have found an acquaintance with God more intimate and profound than the greatest of the prophets had known, and to be able to lead common men and women into this transforming knowledge. And this brings us back to the simple scientific statement of our great spiritual law, "Except a man be born from above, he cannot see the Kingdom of God." It requires the knowledge of God that Jesus had to give meaning and value to the life of man.

That is a revealing judgment which the Epistle to the Hebrews passes on, the secret of Moses' success as a revolutionary leader. "He endured as seeing Him who is in-

visible." Remember that he is talking about a great social reformer, a labor leader, a political revolutionist, the builder of a nation. Philanthropy was not enough; Utopian idealism was not enough. Moses needed God and was able to bear with patience and build for all time because there was added to his social idealism and human sympathy the fear and the fellowship of the invisible God. Dr. Fosdick, in one of his recent sermons, quotes a fable of a spider which swung itself down from the rafters of a high barn on a single thread and, establishing its web on a lower level, went to the business of catching flies, in which it greatly prospered. And then one day it noticed the thread on which it had descended and saw that it extended far up in the un-

seen above it. "I no longer need that," it said, and snapped it off, and the whole web collapsed. Of course, it is a fable. Spiders are quite too wise for that. Only men are foolish enough to think that they can maintain the family and the school and stable government and human civilization if the thread of faith has been cut which links our life below to the invisible God. We must not allow the materialists to break this vital connection. And we church folk and social workers must equally avoid the old individualism that leaves out the Kingdom, and the new social radicalism that leaves out God, remembering that "Except a man be born again, he cannot see the Kingdom of God."

The Christian Endeavor Convention in Des Moines

By Rev. Francis E. Clark, D.D.

Secretary of The United Society of Christian Endeavor

SOME fourteen thousand delegates attended this convention, in the hottest city of the country, in the hottest month of the year, and stuck to their seats in the great Coliseum with undiminished zeal, from beginning to end. Indeed, some of the meetings were twice as large and were held in the Fair Grounds, some few miles from the center of the city.

The reputation of the great hall for acoustics has been among the worst, so far as I heard from the Baptists and Presbyterians who had their general meetings there of recent years. I received many advance condolences from men and women in these denominations, but fortunately we did not need them so far as hearing the speakers was concerned, for the Magnavox, one of the great inventions of modern days, made it possible for even speakers of moderate voices to be heard in the remotest sections of the hall, and for nearly a quarter of a mile beyond the confines of the hall.

The arrangement consists of a machine that looks on the platform like a simple radio, but great trumpets protrude from the building on various sides that carry the sound for a long distance, so that it was quite as possible to hear many rods away from the building as in the hall itself. This made the success of such an enormous convention possible, and I recommend it to all those friends who attempt to have meetings of this sort in the future. To be sure, the expense is very considerable, for it cost some \$2,000 to install it, but it was well worth while.

The dominant note of the convention was *evangelism*. The "Friends of Christ Campaign" was proposed and a definite goal set of trying to bring some millions of young people into the churches of the denominations which have societies of Christian Endeavor during the coming year, the goal being fifty per cent. of the present active membership of the societies. "Our friends for Christ, and in Christ, and of Christ," were the dominant notes, though, of course, there was a great variety of subjects considered, from the World Court to the many details of a Christian Endeavor Society. There were some four hundred speakers in all.

Emphasis, of course, was put upon temperance, upon good citizenship, upon the interests of labor and capital, with a plea for fair dealing, and with a denunciation of the twelve-

hour day. Hearty support of President Harding in his plea for a World Court and other questions of the day which are stirring Americans generally and in which we know young Americans have fully as lively an interest as their elders. Senator Simon Fess of Ohio made a splendid address from historical as well as patriotic grounds for adherence to the World Court. Wayne B. Wheeler stirred the great audience to their depths in speaking of law enforcement and adherence to the prohibition law. Mr. Bryan was also one of the most popular speakers, as he always is, entirely uncontroversial in his thoroughgoing plea for evangelism and service for Christ as the foundation of all reforms.

Many Christian Endeavor favorites like Dr. Poling, the associate president of the United Society; Secretary E. P. Gates, Dr. Ira Landrith and many others whom Endeavorers always expect to hear, were there and were at their best.

Reports from all parts of the country show that during the past two years 10,971 new societies have been formed. The denominations, thirty-seven of which were represented at this meeting and held special denominational rallies of their own, were also friendly and cordial almost without exception, showing that the Society is ever gaining a stronger hold upon the denominational leaders of the country.

Two very eloquent leaders from Great Britain were present, Rev. Lionel B. Fletcher, who is perhaps the foremost evangelist in all Europe and also president of the British Christian Endeavor Union, and Rev. James Kelly, the secretary of the Scottish Sunday-School Union. These friends rendered splendid service in more than one address. Mr. Kelly was a former president of the British Christian Endeavor Union, and both reported that the movement was gaining strength constantly throughout Great Britain, after the serious times, religiously, caused by the war.

Similar interesting and favorable reports came from China, from Germany and from the new countries carved out of the old nations of Europe. Indeed, from almost every part of the world. The Endeavorers feel that they have abundant reason for thanksgiving for the victories of the past two years and for the blessings that seem still to await them in the future.

The Newest Nash Story

By Harold Marshall

FIVE years ago bigger men in the same line of business in the same building were calling the founder of the A. Nash Tailoring Company, "Crazy Nash." He was insane enough to believe that the Golden Rule ought to be applied to business, but not quite crazy enough to believe that it could possibly succeed. Brought up in a church that teaches that daily life is to be governed by the principles of religion, Arthur Nash, when he suddenly found himself the owner of a sweat shop, believed he must apply the Golden Rule to his pay roll. To him that meant a going business—going toward bankruptcy, with the hope that enough might be saved to help pay for a little farm somewhere.

Then he went out to look for the farm.

When he came back he found business coming to meet him. The touch of the Golden Rule had begun to work that golden miracle of which the worst business men dream and the best despair. *Increased wages had decreased production costs.* The story of the next five years is the most thrilling and inspiring chapter in modern industrial history. In the fiercest competition the Golden Rule won against the Rule of Gold. A total output of \$132,000 in 1918 grew to \$3,750,000 in 1922, and it is already evident that it will not be humanly possible for the present great factory to take care of the business offered it for the coming year.

This material achievement is so great that it may easily blind us to that of which it is only sign and symbol—a spiritual development that leaves those closest to it thrilled and awed. For nineteen hundred years men have been looking and longing, have been saying, "Lo, here," and "Lo, there," but the Kingdom of Heaven on earth has not come. Has it come now in a clothing factory? No man knows; but no man or woman who was in the Nash factory on the morning of July 3 will ever forget the great experience and much more the great mood of that hour.

It was the semi-annual mass meeting of the workers, in which by their own vote they fix prices, wages and hours for the ensuing half year. To those who watched the hundreds and hundreds of men and women slowly gather in the big workroom there was an atmosphere of sunny serenity seldom seen anywhere in these fevered days in which we live. In that atmosphere it was the obvious thing to open the business meeting with a prayer for the realized presence of the Father and a deeper sense of brotherhood. Though salesmen from all parts of the country had gathered with the workers for the first time, as the vice president called for the reports of the heads of departments, there was neither formality nor restraint. The various executives and superintendents gave intimate family talks, punctured here and there with clever friendly comment from the workers themselves.

Finally the report of the president was called for, and as he climbed up on the work table that served for a platform there was a tender, reverent hush. Carefully and patiently he explained to them the operations and results of the previous half year. He went into intimate financial details, told them just what the profits had been and how derived. He

reminded them that there had been a tacit understanding that a profit of one dollar per suit should be allowed the company out of which to pay dividends and make necessary increases. He told them it had not been earned under existing conditions of prices and wages and hours. If there were any listeners familiar with ordinary stockholders' meetings they were probably thinking this prefaced a proposed raising of prices or lowering of wages or increase of hours. As a matter of fact, it was followed by this statement and recommendations:

FELLOW WORKERS: As your co-worker and the president of this company I have three recommendations which I wish to offer for adoption or rejection at this our semi-annual meeting.

First, I recommend that the price of our garments remain the same as it has been for the last two seasons, namely, \$23.50 per suit or overcoat at retail.

Second, I recommend a change in the hours for our women workers as follows:

Whereas, we have been working five days per week, eight hours per day, making a working week of forty hours, I recommend that this be changed for the women factory workers to five days of seven hours each, making a week of thirty-five hours, the weekly wage to remain the same as it is now for forty hours, except in cases where the next recommendation would increase the wages.

Third, I recommend that 50 cents per hour be made the minimum wage for regular women workers.

In submitting these recommendations I beg the privilege of making the following statement:

I have several reasons for making this first recommendation not to change the price of our suits. I read to you the other day in a called meeting a portion of a letter from a competitor urging us to raise the price of our suits. This letter showed clearly that other manufacturers are only waiting to see what we do before they decide what price they will put on their garments. This places upon us a double responsibility. In this meeting we are to consider the interest of three parties: first, the consumer; second, you workers in the factory; and third, the investors in the company.

The consumer, the first to be considered, is not here to speak for himself, but if we are going to live the Golden Rule we must live it toward him, and do by him as we would be done by if our positions were reversed. While it is true that the woollens and everything used in suits have advanced in price, I believe that we are in duty bound to protect the public which has so loyally supported us to the limit of our ability. I, therefore, recommend that we do not raise our price.

Regarding the second recommendation, I simply want to say that it seems to me to be absurd and an insult to the worker for himself to talk about building the Kingdom of Heaven on earth in church and religious meetings and then when we come to our factories and industries take the women workers, the wives and mothers of the next generation, and set them at intensive, highly specialized work, often on machines run by electricity, for even forty hours per week, which is less than in most industries.

Since we established the forty-hour week I have received a great many communications purporting to condemn it. One was a circular signed the "Housewife's Union," telling how many hours the housewife has to work, and asking why something was not done to shorten their hours. In reply I would say that perhaps something can be done, but the non-

sensical fallacy of offering this as a criticism for shortening the working hours for women in a factory is readily seen when it is remembered that a very large percentage of these factory workers must go home after they have put in a day in the factory and do the tasks of the housewife.

Careful inquiry has led me to the definite conclusion that practically all the women workers in industries are really performing the duties of a wife or preparing to do so. The percentage of girls and women who enter industry as a life work and do not expect to ever have homes I believe is less than two per cent. of the women workers. Arguments against what we are doing are based on these two per cent. instead of the ninety-eight per cent. It is preposterous to expect a woman in any industry to do these highly specialized jobs, working eight hours per day, and prepare herself for love, husband and family.

Regarding the third recommendation, I think no remarks are necessary. I believe that this minimum wage is required in order for a girl or woman to be decently self-supporting, and when I recommend that 50 cents per hour should be our minimum wage I want it understood that that simply means that no wage is to be less than that, and I hope they will all be much more.

During the reading there was earnest and thoughtful attention. Then came a few moments in which inquiring looks were met by answering nods. Presently it was moved and seconded that the recommendations be adopted by a rising vote. Instantly every worker, including many who were stockholders in the company and knew that this meant still

smaller profits, was on his or her feet, and the chairman declared the three recommendations adopted by a unanimous vote.

To many of us it seemed as though nothing else so thrilling as this could possibly happen, but no one can anticipate what these amazing people will do. The chairman told them that before the meeting adjourned a representative of the New England Nash force would tell them what happened at a meeting in Boston where Mr. Nash spoke. Then followed a brief recital of how the ninety-six members of the sales force in Boston had listened to a plea for the substitution of brotherly co-operation for selfish competition in all our industrial relations, and spontaneously formed the Fellowship of the Golden Rule. He told of similar meetings held by the salesmen in Chicago and Detroit and Philadelphia. It needed no formal vote to express their approval. Workers and salemen and stockholders and company officials and guests rose and together repeated the fellowship pledge:

In the spirit of Jesus we unite ourselves in the Fellowship of the Golden Rule, pledging our utmost endeavor to make God's law of brotherhood the law of our lives.

Slowly, silently the great gathering melted away, but some there were who found it easier to understand what happened on the Day of Pentecost, when brethren were together in one place with one spirit.

The Reconstruction of Europe

By Sherwood Eddy, LL.D.

A PART from the menace to world peace of France's military occupation of the Ruhr, which hangs like a dark, threatening war cloud over Germany, the rest of the Continent is slowly recovering from the devastation and poverty of the war. Czechoslovakia has three times balanced her budget and successfully floated a foreign loan. Italy has been saved from revolution and her currency is being stabilized under the reactionary dictatorship of Mussolini. Even Russia is now gradually recovering economically, both in the cities and in the country districts. No country, however, has shown a more marked improvement of late than Austria, which a year ago was in the most desperate plight of any European nation save Russia. In a word, while Germany is sinking under the invasion of the Ruhr, in my opinion, Austria has been saved by the League of Nations. The League or an impartial neutral body of financiers could settle the question of the Ruhr and the reparations as well if France were willing to submit to the decision of an impartial tribunal and were not bent upon vengeance and military imperialism which may again ultimately drag the world back into war.

The League of Nations during the three short years of its existence has already prevented three wars, saved Albania, settled the boundary line of Upper Silesia, composed the difference between Sweden and Finland over the Åland Islands, averted hostilities in the Polish-Lithuania dispute, settled the conflict over the frontiers between Austria, Hungary and Czechoslovakia, the relations between Bulgaria and its neighbors and the dispute between Finland and Soviet Rus-

sia. It has advanced the suppression of opium and narcotic drugs by a whole generation in the conference just closed at Geneva, where Bishop Brent so powerfully represented the American cause.

Through its International Labor Office the influence of the League has helped backward nations to pass legislation which in time will assist in lifting these countries from the abyss of sweated labor. It has provided the first practical world association of fifty-two nations in a new spirit of co-operation. And it has done all of this without moving a single soldier, without impairing the sovereignty of any nation or assuming any of the prerogatives of a super-state.

Its most notable recent achievement has been the saving of Austria when all other agencies had completely failed. According to the official report of the Financial Committee, Austria was "collapsing into a chaos of destitution and starvation to which there is no modern analogy outside Russia." The Austrian Minister had stated frankly to the allied powers that "to the general public the continued existence of Austria has become doubtful." The crown had sunk to one-fifteen-thousandth part of its pre-war value, or one-seventy-hundredth of a cent. The expenses of the government were more than twice its income. A hundred and seventy thousand men were unemployed and in desperate straits. The railways were losing more than twenty-five million dollars a year and the state enterprises as a whole more than thirty million dollars. A hundred thousand supernumeraries were employed by the government whom they dared not dismiss to add to the menacing ranks of the unemployed. Austria

was facing bankruptcy, starvation, revolution and chaos. She was about to fall a prey to her more powerful neighbors. Yugoslavia was ready to invade and seize the south. Czechoslovakia in self-defense would have had to occupy the north. Italy would have claimed her share and war would have been the inevitable result.

For three years Austria had been living upon charity and had squandered the large foreign loans advanced by individual nations. Her last appeal to the Premiers in London had been rejected. The Allied Supreme Council had utterly failed to find a solution for her difficulties. She was descending the spiral stairway of depreciated currency into the dark abyss of economic ruin. Finally, Mr. Lloyd George and the Premiers of Europe referred her to the League of Nations as a last resort.

Within a month the expert committees of the League had surveyed the situation. A plan was devised to save Austria by internal reform and by outside help. Three protocols were proposed by the League and signed by the nations concerned. The first declares that the signatories will "respect the political independence, the territorial integrity and the sovereignty of Austria; that they will seek no special or exclusive economic or financial advantage which would compromise that independence." The second agrees to economic provisions to save Austria, by a domestic loan of ten million dollars and a foreign loan of a hundred and thirty-five millions had a larger staff of civil servants than when she was be carried out under the new Commissioner General, Dr. Zimmerman, the former able burgomaster of Rotterdam. Austria has agreed gradually to dismiss a hundred thousand officials who are no longer needed, since the population has been reduced from fifty-two million to six million. She has already succeeded in cutting down the list by forty thousand. She could not dismiss them all at once without starvation or revolution. This little state with a population of six millions had a larger staff of civil servants than when she was a monarchy with over fifty million people. Provision has been made to balance her budget within two years. The plan was launched in August, 1922, and immediately her paper money was stabilized and has even gained in value during the last year.

During the same period Germany was left to struggle alone without the assistance of the League and the mark depreciated from three hundred to more than ninety thousand to the dollar. She continues to go down the same dark spiral stairway of depreciated currency which leads to unknown depths.

Unemployment has already been reduced in Austria from 170,000 to 120,000. Her bank deposits have increased more than five-fold after a year under the protection of the League. We found a new hope stimulating the Austrian people while a deeper despair is creeping over Germany. In all past history nations weakened like Austria have fallen an easy prey to their conquerors or powerful neighbors. Here is the first instance in history where a nation has been saved by the co-operation of friends and foes alike through a League of Nations.

In Austria we found some fifty co-operative building societies constructing homes for the poor around Vienna, where the municipality lends two-thirds of the cost of the home at five per cent. interest. Each householder provides a little money and much labor. One of the Kaiser's palaces is occupied by the officers of the Friends' Mission and other useful organizations. His privileged hunting park is now cultivated by a co-operative society for wounded and disabled soldiers.

The future of Austria is as bright as that of Switzerland.

About a tenth of Austria in the north consists of fertile flat land, but nine-tenths of her territory in the south is mountainous like that of Switzerland. She has not yet raised her agriculture, however, to the level of Switzerland. Her industries are as yet only fifty per cent. efficient, but will greatly improve under the new program. Vienna, with its population of two millions, will regain its former position of the great banking, shopping and commercial center of central and southeastern Europe and the Balkans. Austria can develop her manufacture of iron, steel and luxuries. Though lacking coal, she has vast potential electrical power in her water supply.

Thus, under the leadership of the League the nations are now co-operating to save Austria. Norway has poured in her codliver oil, many tubercular children have been saved and we found the sad sights of a year ago giving place to brighter faces and better nourished bodies. The best breeds of Dutch cattle and of English poultry have been provided to restore the little farms. American soda water fountains have been furnished by the Friends as a substitute for alcoholic drinks. The American Relief Administration, the American Red Cross and the Friends' Mission from America and England have done much to save starving Austria for three years. Such co-operation is "unlabeled Christianity." But far better than charity and relief is the practical reconstruction under the League of Nations, which is putting Austria upon a sound basis financially, industrially and politically.

We found sixty per cent. of the students engaged in working their way under a system of self-help. More than sixty thousand students in Germany also are now working their way through school, college or university. The students of Prague have built their own dormitories. The refugee students of Russia are working under the organization of student relief, to which American students have given so generously. The students of Europe are being assisted not only to avert starvation but to learn a new sympathy with labor, a new doctrine of self-help and a new spirit of democracy and co-operation. But best of all the Republic of Austria, which a year ago stood in despair and threatened chaos today spells hope and promise.

Three countries in the world to-day are unwilling to admit that any good can come out of the League of Nations. These are Soviet Russia, which distrusts all nations under "capitalism"; despairing Germany, which distrusts the League as a possible instrument of French revenge, and isolated America. We talk about outlawing war when we are unwilling to co-operate with other nations in providing the only practical, concrete alternative to war in some actual working instrumentality of peace.

The writer was encouraged by the new liberal movement which he found in Japan, the Renaissance movement in China, and the movement for self-determination in India. But the brightest spot he has found in the dark continent of Europe to-day is the League of Nations centering in Geneva. It could have been a far greater success with America's aid, but with or without her it will demonstrate the possibility of world co-operation. Once the menace of French militarism is averted Europe as well as Austria may be saved by the League.

According to a report of the Navy Department, Capt. E. T. Pollock recently discovered a turtle left in the Tonga Islands by Capt. Thomas Cook, the English mariner, in 1773. The turtle, Captain Pollock said, showed signs of extreme age and "when walking creaks like an ox-cart."

Impressions of the Far East

By William C. Allen

EIGHT years have elapsed since my last visit to the Far East. Many changes have taken place in that time. The material development has been great. The traveler entering the harbor of Yokohama is immediately impressed with the modern conditions in front of the Japanese background. He proceeds to Tokyo on one of the little trains that connect Yokohama with Tokyo and discovers in many respects the same situation. Tokyo, Yokohama and Kobe have become cities of tremendous vitality and influence. Whilst many streets in Tokyo are as full as ever of the charm and picturesqueness of Japanese life, and old-times scenes delight the man from the West as he wanders through the midst of one or two-storied houses and shops, the newer parts of the city, for instance near the Imperial Palace, the new, big railway station and the Ginze—the principal shopping street—are being made over. Large office buildings, big shops, handsome bank buildings and fine club houses appear in every direction as far as the eye can reach. An immense hotel will succeed the small hostleries of the past when it shall have been completed. In Yokohama and Kobe have sprung into being great docks capable of accommodating the largest vessels, whilst warehouses spread along the water fronts for miles. The great factories of Kobe and Osaka pour forth volumes of smoke which can be observed miles away. The harbors of Yokohama and Kobe are not only thronged with innumerable sailing craft of every size and description, including the humble sampan and gallant ships from foreign ports, but also with continually arriving and departing steamships from all round the globe. San Francisco harbor, with her masts and smokestacks, looks like an annex only to the infinitely greater activities of these seaports of Japan. The traffic among Oriental countries surpasses the belief of the Western man until he has seen it for himself. As to Japan, he sees that a mighty nation has come into being over night.

Whilst the business men of the largest cities of Japan have adopted Western clothing—and certainly not improved their personal appearance thereby—the women of Japan still wear the fascinating garments used by them for countless generations. Whilst business is in the very air, whilst the streets resound with strange cries, and whilst all is bustle and activity, our Japanese friends of the higher classes have not forgotten the old-time courtesy and dignity which characterized them years ago. I think that some of these attributes may have been lost to some extent among the masses, probably as a result of imitation of Western ways, but not all. The rickshaw men are as courteous as ever. I have never been overcharged by them. I recall how one morning in Tokyo, during my recent visit to that city, I dropped work and took a rickshaw ride accompanied by my faithful camera. My kourouma stopped whenever I bid him, whilst I would dismount and snap some suggestive scene. He became highly interested and took particular pains to lead me to some beautiful spots of which I had been quite ignorant. In Hibiya Park he led me to a quiet spot where were glori-

ous masses of azalias in full bloom—red, red everywhere in the glowing sunlight. The perfect riot of reds, scarlets and magentas was beyond description—acres of blinding color surrounded by trimmed greenery and flowers! I have seen manifold dazzling effects in gardening in many lands, but never such a magnificent display as this massive solidity of reds. Japan, in the rush of commercial expansion, is not forgetting the beauty and the art that adorned her past.

There are immense business operations in Japan. Her captains of industry, her wizards of finance, do not always deal with small figures. Thus the Mutsui Bussan Kaisha, Limited, has a paid-up capital of one hundred million yen. The Oriental Steel Company, Limited (I waive its Japanese name) has a capital of forty million yen; Suzuki and Company a full-paid capital of fifty million yen; the Mitsui Kosan Kaisha (mining) has a capital of one hundred million yen, and so forth. The great department store of Tokyo, Mitsukoshi, in some respects excels the leading shops of the great cities of China, with its display of goods, its grand marble staircase, its escalator, its rest rooms for women and children. Some Japanese banks have paid-up capital as follows: The Bank of Chosen, fifty million yen; the Bank of Taiwan, forty-five million yen; the Yokohama Specie Bank, Limited, one hundred million yen; the Mitsui Bank, Limited, sixty million yen. A yen equals half a dollar of American money. Some good-sized banking concerns of America or Europe look small in comparison with a few of the banks of the Far East. China also has some great banking companies.

When we go to China we there discover wonderful progress within the past few years despite the military and political upheavals that have distracted that country of recent time. Glance, for instance, at Southern China. It is true that the British colony of Hong Kong, with its tide of business and scenic beauty, its four hundred thousand population and vast shipping and commercial interests, is only about one hundred miles from Canton, China. It is true that these great cities do not seem to have been able to construct even a motor road between them. At the same time, Canton, under purely Chinese management and disturbed by occasional revolutions, is making rapid strides towards modern conditions. The Bund, the broad street by the river front, has become one of the great city thoroughfares of the world. Within a few years it has been lengthened and the land side of it has been improved with substantial shops and commercial houses. The river teems with countless vessels of every description and is alive with hundreds of thousands of sweltering, toiling coolies. The old city wall is being taken down and a wide street is taking its place. Broad boulevards are being relentlessly cut through the old-fashioned, dirty, hideously narrow streets in different directions.

While in Canton I stopped at the Christian College, which is the most important educational center for all South China. The student body numbers over eight hundred and there are over one hundred instructors, native and foreign. In the higher courses a large portion of the students are Christians,

most of them having become publicly affiliated with the Christian faith since living there. They constitute a fine group of young people. Not only does the Christian influence run deeply and broadly from the faculty to the students, but much attention is paid to instruction calculated to develop the material interest of that part of the country. Thus a department for the extension of the silk industry on scientific lines is winning much approval and support from leading Chinese and recently from the farmers, who at first were opposed to innovations on such lines. Professor Howard, in charge of this work, conducted me over the buildings devoted to his fascinating employment and revealed its practical operation—a wonderful story alone.

I addressed the student body on several occasions, once upon the subject of "Internationalism," and received a warm response and sympathy to my appeals. At the same time it was recognizable that past insults and commercial exploitation, poured upon China for decades by so-called Christian powers, have created the feeling that militarism—as much as they dislike it—may yet force them to resent the treatment they have received and become their hope of securing redress in future years. One horribly humid and blistering hot evening I addressed some two hundred earnest men in the Y. M. C. A. in Canton.

Illicit opium traffic continues and is increasing. It is stated that those who are appointed to uphold the law are often engaged in the business. Piracy still exists on the rivers and about the shores of China. The steamship on which we traveled between Canton and Hong Kong had armed guards aboard who paced the deck with guns across their shoulders. It is said that the attitude of the people towards political questions is generally unsatisfactory. Idol worship has been increasing during the past few years. A writer on this subject says: "One reason for this may be found, perhaps, in the activities of the military party and in some of the large temples in the interior one may see votive offerings inscribed with the name of one or another military unit." This is very similar to what one sees in Christian places of worship where memorials are erected to the memory of military men and, I presume, where none are ever seen, to those who have suffered because of their adherence to the pacific teachings of the Sermon on the Mount. Christians and non-Christians are in some fundamental aspects very much alike.

The position of women in China steadily improves despite the conservatism of the people. Women constitute but thirty-eight per cent. of the Christian Church membership, while girls number but seventeen per cent. of the enrollment in the mission high schools. Some of the most delightful women I have ever met with have been those connected with educational institutions in China. In attractive personality, dignity, mental equipment and intellectual power these ladies compare with any in the world.

Of course, during my somewhat limited experiences on this last trip to the Far East I met with foreigners who are opposed to the missionary movement in the Far East. These people do not know what they are judging. I met also with men and women who consider it absolutely necessary that the peoples of the Far East be held by the strong arm of a military policy. These advocates of force fail to recognize the change that is coming—they do not understand that reason and justice are to be the substitutes if future peace is to be maintained. During this visit to the Orient I met a well-known general with whom I had numerous conversations regarding these matters. He is a fine man. He claimed to be a pacifist and without doubt sincerely so. We could not tally ideas on all points, although we did full agree as to the gen-

eral policies that should be pursued to avert war. Probably our respective positions were found in his remark as we parted: "Speak softly, but carry the big stick—it is the only thing they respect"; whilst I replied, "But the trouble is that one big stick always creates opposing big sticks, and the whole system is contrary to Jesus Christ." I hope to enjoy future friendship with him.

China continues to suffer economically from the Great War. There are two types of business men and statesmen. Business men and rulers in Christian lands who inaugurate foreign commercial policies are often—not always—indirectly responsible for the unnumbered afflictions of countless millions of non-Christians who learn to hate us because of our wars. These so-called "heathens" recognize that the situation is largely rooted in greed and in competitive efforts to exploit them and remote portions of the earth. I have within the past twelve months met with stories everywhere which have revealed the deep-seated resentment of the dark and yellow races toward the white and dominant races because the latter, while in some respects developing their resources and contributing to their comfort, have attained these ends at the expense of national pride and racial aspirations with machine guns and gunboats. Of latter time "Christian" dominance has in some instances among native races in Asia and Africa been attained by bombing from the air innocent women and children. I have heard it declared by foreigners resident in the Far East that the inhabitants of those countries have lost respect for, and confidence in, the Western nations since the failure of the latter to observe the terms of the Treaty of Versailles and their squabbles for the spoils of war. Unquestionably, missionary enterprise is tremendously handicapped by the present non-Christian situation. What are our churches going to do about it?

With exceptions, some of the old religious faiths of the Far East are dying—they do not yield the solace or the Saviour that the Gospel of Jesus would afford them. Why do they not turn to Jesus? The preaching of the Gospel is handicapped by the inconsistencies of Christendom—its failure, often, individually and internationally to practice the Gospel teachings.

While the Chinese are torn with political strife, while their dialects are various and their monetary system a reproach, while other countries have too frequently taken advantage of them and fomented no end of trouble, the old country is far from dead. Her resources are boundless, she learns good and evil from the West. We have instructed her in militarism. Her strong men openly avow that their future safety will consist in arming her so as to put thirty million of her men, available for the army, in battle array against the "Christian peoples" who have taught them the use of explosives and machine guns. Do we wonder at the position they are commencing to assume?

Everywhere the Chinese are reaching out and absorbing the wealth of the countries adjacent to their own. They have a thirst for toil, they are not afraid of undertaking any commercial expansion beyond their own borders. Their banking and business houses extend throughout the Dutch East Indies; they are generally honest; their business men are the merchant princes of that part of the world. They overcome unjust opposition and laws; their numbers multiply throughout the Orient in countries far distant than their own. Who will be able to contend with this peace-loving people whom Westerners criticize and ridicule because they have not engaged in foreign wars for thousands of years? They have not for many generations taken the sword internationally and have not perished by the sword. Are they going to endure insults, abuse and exploitation forever? Is it

not time for Christendom to commence to treat them decently? Is it not time that we commenced to treat ourselves decently? Are they not keenly watching the Christian peoples kill and starve each other by the many millions, and abiding the time when we, decimated and enfeebled in virility and resources, shall be dictated to by them? I uphold no bogey. It is not too late for us to mend our ways—they do not want trouble—and if we practice the Golden Rule they will gladly respond to its faintest touch. Our armaments intensify their fears and every new battleship weakens us because it makes us enemies.

If we continue to fail in the practical application of the teachings of Jesus we must expect, according to the revelations of history and science, to be supplanted by others; and God may yet make trial of the yellow races and through them seek the consummation of His ultimate purposes as He would apply His beneficent intent to the children of men. It is unquestionably up to the churches and Christians of America and Europe to bring pressure on their government and insist on better ethics in international relations if the white man's boasted civilization is to endure.

The Unity of Science and Religion

By Arthur A. Blanchard

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CYNICALS have often remarked to the effect that God hates a well-meaning fool more than he hates a rascal.

Cynical as this remark is we nevertheless appreciate its force. The idealist who is not practical must be classified as a well-meaning fool, but the practical man who does not have idealism does not need to be hated by God; he hates himself. It is of the idealism of science that I am to talk to you. The scientist who fails to see behind the marvels of the universe some infinite power which is the source of natural laws must be lacking in idealism, and the religious man who disregards the teachings of science builds without a foundation. Science then is nothing without religion and religion without science is nothing.

This paper is presented by a scientific man who feels that he is deeply religious, but since his version of the subject will be regarded as the scientific version it may be well to explain what a scientist is. All people who have senses of perception and acquire useful knowledge through these senses are scientists. Even a baby who has just learned to crawl and seeing an attractive shiny object across the room goes to it and reaches up its hand is a scientist. The object is a stove with a fire inside and the baby feels a sensation of pain. It withdraws its hand in terror and bewilderment. It has had a new experience which it does not understand; it has a vague suspicion that the stove has something to do with it, but it is not certain, and, anyway, it knows the stove looks attractive. So again it lifts its hand and touches the stove. The sensation is repeated and now the baby knows that the stove causes pain, and should not be touched. All men who connect up their experiences with events that preceded them in the relation of cause and effect and retain the knowledge so gained to guide their future conduct are scientists. The trained scientist differs from other men simply in the degree to which he has trained himself to observe accurately, to trace back to the cause from the effect, and to so classify the knowledge he gains as to make it most available for the benefit of the world.

Of all the mysteries of religion and science man has always been to himself the greatest mystery. When came we, when go we, and what are we while we are here? We are beings that are capable of experiencing sensations and feel-

ing emotions. We recognize five senses—sight, hearing, taste, touch, and smell. Through these we receive certain sensations which we interpret as indicating a world of material things about us. It is the function of science to interpret sensations, and science has given us a very definite picture of the material world.

Definite as is this picture of the material world, we must still admit that it is only an interpretation of the sensations. We admit that often our sensations are very deceptive, and we find our consciousness sometimes inclined to doubt the material world. Our emotions exist just as certainly as do our sensations. Emotions are less easy to comprehend than sensations. They are often stimulated by the sensations, it is true, but they are something quite apart from mere sensation, something that is fundamentally a manifestation of our real selves. It is the function of religion to interpret the emotions. Our emotions are far less subject to exact definition than the sensations, and the interpretation that religion furnishes of the emotions is a far less definite and precise a picture. Nevertheless, the only things that we human beings are absolutely certain of is our consciousness, and its ability to feel sensations and emotions, and, if anything, the emotions are more real than the sensations. Religion, then, is even more real than science, even if it is less susceptible to exact formulation.

Bigotry is not confined to religion. The man who thinks himself a scientist and imagines that the whole world is embraced in his interpretation of his physical sensations is a far worse bigot than the religious bigot.

Certain persons have claimed that religion and science are antagonists. Some have tried to suppress the study of evolution because the conclusions from that study are in contradiction to what they think certain words of the Bible mean. What an egregious conceit—that one's personal understanding of the Bible words is of weight against logical scientific conclusions—that our Bible, even if it did contradict the evidence of evolution, should necessarily be true for everyone. Our Bible is the written record of only one of the world's great religions, and its beautiful teachings are very imperfectly lived in the daily lives of even that minority of the population which professes to accept it as a guide. This

is one kind of bigotry—to insist that one's individual interpretation of the statements of the particular holy book which the accident of parentage and environment led him to accept must be received as truth by others than himself—that others shall give up their own conviction of truth derived from scientific observation, or from other religious teachings.

Another kind of bigotry is that of the so-called scientist who measures quantities of energy and matter and finds that certain results are always reproducible under certain conditions; who finds that all the output of heat and mechanical energy of the human body can be exactly accounted for from the combustion of the food consumed; who finds that no matter or energy is ever lost from the universe, simply that they change form according to definite laws, and who concludes from all this that the whole universe can be explained on a physical and chemical basis and denies the existence of spiritual forces and of religion.

Such a man is more narrow-minded than the religious bigot. The religious bigot simply has never been trained to think logically. He finds something to believe and knows no better than to hold fast to that belief. The tenacity of his belief is commendable. But the scientist is supposed to be a trained thinker. For him to deny everything not revealed by the five senses is unpardonable. Why should he think that truth should be revealed alone by the five senses that he happens to possess. If God had not given him the sense of sight his feeble intelligence would probably never have guessed of the possibility of such a sense of perception. Why then should he imagine that there may not be possible senses which may perceive truths of which he has never dreamed? Why should he ignore his emotions which ought to tell him that he is a part of a great plan of creation which it is the function of religion to interpret.

Religion and science have the common object of trying to understand ourselves and the world in which we live and the relation of one to the other. If we try to define the fields of each we would say that religion lies in the spiritual field and science in the material field. But are these two distinct fields? They appear so, of course, but are they so in reality? We must admit that they interpenetrate to a considerable extent and that a sharp line of demarcation cannot be drawn.

The progress of science in the past twenty years has been very remarkable and forces hitherto unsuspected have been discovered, and things formerly regarded as the most substantial have been found to be no more real than a configuration of motions.

Take for example solid substances. The direct evidence of our senses tells us that iron or glass are rigid and impenetrable. Yet light passes through glass; X-rays pass through substances opaque to ordinary light. Nobody really understands what light is, but it is usually supposed to be propagated as a series of waves through an all-pervading medium called the ether, much as sound is propagated as waves through the air, or as ripples are propagated across the surface of a pond. Light is not regarded as a material substance, but let us consider the possibility of solids, glass or iron, or any other solid being penetrated by *material* substances. If we throw a lead bullet against a pane of glass we know that the pane is shattered. If, however, we fire the bullet from a high-powered rifle it drills a clean hole through the glass. Now let us speculate what would happen if the bullet were endowed with an enormous velocity. The velocity of light is 190,000 miles per second. Suppose, however, we content ourselves with one-tenth of this velocity, or 19,000 miles per second, and let us imagine we could construct an engine capable of projecting a lead bullet weigh-

ing one-sixth of an ounce with this velocity. To do this our engine would have to perform an amount of work equal to that necessary to bring five thousand railroad trains weighing one thousand tons each up to an express speed of sixty miles per hour. If the bullet traveling at this velocity should strike the pane of glass the probability is that it would not even make a hole as it passed through. It is hardly likely that we will ever be able to put this experiment to the actual test with lead bullets, but nature provides us with very small missiles which travel with the enormous velocities approaching that of light.

Radium and similar materials are known to emit rays which consist of material particles called alpha particles, and are shot forth with about one-tenth the velocity of light. These particles shoot through glass and sheets of gold, lead and all solid substances without puncturing them.

This argument is cited as the most likely to convince the non-scientific man of the unsubstantial nature of solid matter. The scientist, however, possesses to-day much corroborative evidence which it would be difficult to present in the space at our disposal.

Scientists have believed for over a hundred years that matter consists of atoms. To show the smallness of atoms it may be stated that a lead bullet weighing one-sixth of an ounce contains fifteen thousand million million lead atoms. Until recently scientists postulated that the atoms were solid, impenetrable and indivisible. To-day atoms are believed to be miniature solar systems consisting of a nucleus corresponding to the sun, with electrons corresponding to the planets of our solar system revolving around the nucleus. A comet shooting at our solar system will usually pass through the empty spaces and not hit sun or planets. Likewise the majority of the alpha particles, the projectiles shot out by radium will pass through atoms without striking nucleus or electrons. The atoms, then, consist mostly of empty space; the electrons are at enormous relative distances from the nucleus and are held in certain definite orbits or configurations by electrical force, just as the planets are held in the solar system by gravitational force.

Formerly, when it was thought that atoms were solid and indivisible, it was also thought that there were as many different kinds of atoms as there were kinds of elementary material substances, that is, about eighty. To-day it has been proven that the elements are transmutable, that lead atoms and gold atoms are built of exactly the same materials, although man will probably never succeed in transforming lead into gold on a commercial scale.

It is thus recognized that the atoms of matter are very complex, but that all atoms are built of exactly the same ultimate units, which are in fact the atoms of electricity, of which there appear to be two kinds, atoms of positive electricity which are called protons, and atoms of negative electricity which are called electrons. What are protons and electrons? Science has not gone so far as to make even a serious guess as to this.

Science has taken away from us the reality of our solid material objects and shown that they consist only of a dispersed system of protons and electrons in certain configurations. We might at least hope that the electrons and protons might be conceded a material existence, but the indications are that such even is not the case. They appear to be nothing more than energy manifestations in the universal medium which fills space.

For example, a smoker puffs smoke in a certain way and makes a smoke ring. The smoke merely makes the ring visible, for if he puffs in the same way with no smoke in his mouth he would make a similar ring, but it would not

be seen. This visible smoke ring, or the invisible air ring, has no material existence other than its being a manifestation in the material air, yet the smoke ring is a real thing. If it were not for the friction of the air which slows down the whirling motion this ring, once started, would continue forever. Electrons and protons are undoubtedly manifestations in the ether, as smoke rings are manifestations in the air. The human intelligence is not yet capable of understanding the ether, and so our conception of protons and electrons can be no more definite than that they are manifestations in the ether.

One must marvel at the accomplishment of the scientist in unravelling so many of the mysteries of the material world, especially when his means of observation are limited to his five very inadequate senses. It is a very narrow-minded scientist who thinks that there is nothing in nature that has not been revealed to him. There are probably spiritual forces in the universe of more power and importance than any of the material forces revealed as yet to the scientist. There may be dormant senses which man is capable of developing which will reveal these spiritual forces. Our consciousness itself is a spiritual force about which we understand very little. It is the function of religion to contemplate our consciousness and our various emotions, awe, reverence, love, and through them to help us understand ourselves and our purpose in the world. The scientist invents his hypothesis and theories to help him understand the natural world, and some other scientist may scorn the theories. Religion has its creeds and dogmas, which are the hypotheses put forward to explain man's spiritual existence. We are prone to scoff at the creeds and dogmas of other tribes than our own, but to do so is bigotry. Surely, none of the creeds, not even our own, express all the truth of religion, but just as certainly all of them are efforts to find the truth; and since nothing is more real than effort, we must regard even contradictory dogmas as being manifestations of truth.

Science has perhaps set the example of careful logical thinking from cause to effect, or from effect back to cause. Emotional manifestations are not so easily defined as material manifestations, and in religion we have a far less definite point from which to start our process of careful thinking. Nevertheless, the great religious teachers have been deep thinkers. The material world is inseparable from the spiritual. One cannot understand one and ignore the other. Science and religion have a common cause, to try to understand ourselves, and real progress can be achieved when they work in harmony, supplementing each other. The real scientist ought to be deeply religious, and the religious teacher ought to have a deep appreciation of science. One may even venture the prediction that the human intelligence, in spite of its limited means of perception, may be able some time to demonstrate that spiritual and material forces are not so distinct as we now suppose, but that they are different kinds of manifestations of the same ultimate power of the universe. I have perhaps stressed the importance of understanding ourselves as being the aim of religion and science. But the importance of such an understanding lies in the way that we make use of it in determining our conduct.

Both religion and science teach that self-restraint, fidelity, honesty, industry and love bring good, and that excesses, infidelity, dishonesty, sloth and hate bring evil. Science reaches this conclusion by observation of cause and effect. Christ was a careful observer and a deep thinker, and we may be sure that the precepts which he has given us were a result of His deep insight into human nature.

Is science in harmony with religion? The purpose of both

is to find truth and promote the good in the world. Certainly their aims are harmonious. The method of science is that of careful observation and careful correlation of cause and effect; surely this method is in harmony with any reasonable religion. Scientific knowledge, it is true, has been applied for evil purposes, just as crimes have been committed in the name of religion, but this does not stamp either as being bad or antagonistic with the other.

Apparent contradictions are abundant in this world, and it is not surprising that many people see contradictions between science and religion. But science has gone far enough to show that things are not what they seem, that the material things which happen to make the strongest impression on our sensations are no more material than smoke rings or ripples. A radio receiving set is tuned to receive messages of a certain wave length, while other wave lengths pass unperceived. Our senses of perception of natural things are tuned to receive impressions from only one kind of manifestations, but who can tell what may not exist that our sense organs are not tuned to receive. Science is therefore in no way antagonistic to religious belief in spiritual life after mortal death.

But if one reads, for example, the Bible account of the creation literally one finds it to vary a good deal from the account of creation which the geologist finds written in the earth's crust. Perhaps the laws of nature have changed since that time and geological epochs were actually crowded then into seven successive days. If any one of you finds comfort in believing that the earth was created in seven days you are entitled to that satisfaction; but if you want to force others to adopt the same belief I ask you to contemplate the fact that you are one individual of the millions who believe in the Bible; that many of those millions regard the account of creation as expressed in symbolism rather than in terms of literal fact. I ask you to further contemplate the fact that the great majority of the world's population profess a different religion than yours. Have you cause to consider yourself more enlightened than all the others. Furthermore, I ask you to consider that all the world's religions are essentially good. If one studies their holy writings he finds that they all possess very much the same spirit, differing in the symbolism they use, but coming to pretty much the same sort of conclusions.

There are narrow-minded scientists and there are religious bigots who cannot rise above trivial differences of opinion, but we mention them merely to dismiss them. We are concerned with those who have beliefs which they have acquired through earnest effort, who are steadfast in those beliefs while respecting the convictions of others. In the lives of people of this kind science and religion are both necessary factors, never antagonizing, but always supplementing and supporting each other.

Dr. T. S. Johnson, the colored secretary of the Interracial Commission of Oklahoma, is printing in "The Black Dispatch" a series of brief sermonettes addressed to all his fellow-men. Some of them are worth quoting. In one, "The Casting Out of Fear," he says, for instance, "This feeling makes for individual strife and race conflict. . . . The strife between man and man, the fight between capital and labor, the ever-present conflict between race and race would not exist except for the fear men have of the success of others. The panacea for all these fears lies in the practice of brotherhood. Brotherhood cannot be practiced without interracial co-operation."

Orthodox—As to Character

By Rev. J. Rodger Sillars

Minister of Oakland Presbyterian Church, Springfield, Ohio

A QUERY commonly heard in church circles is, "Is he orthodox?" Or we hear the appraisal of a man, that "he is a liberal," or "he is a conservative." The whole test is based upon the intellectual tenets or beliefs to which he subscribes. It is a peculiar situation, when we pause to examine it. A man may make the assertion that he holds with one wing or the other, but upon such a basis alone we can come to but a scanty estimate of his real Christian character. Our interest is in his intellectual position, if we may believe the current phraseology of the church, and in that alone.

A far more pertinent query might be, "Is his character orthodox?" I recognize at once that I am stretching the root meaning of a word beyond its proper bounds of elasticity. But taking the word as it is popularly understood it may hold. The real test of Christianity lies in the character of the individual who names himself a follower of the Christ. In cases we may even go farther than this. There are individuals who have never made a public profession of whom it would be very difficult to believe that they were not in reality Christian men and women.

Further than this, there are multitudes of people who would be utterly unable to place themselves regarding their theological position, about whose Christian living there could be no question. The church might be better off if these people knew where they stood, but the fact remains that they do not, and they constitute the rank and file of the Christian Church.

If we carry the test of character into the ranks of the opposing fields of theological opinion we will find that there are those who occupy extremely liberal ground, who bear in their characters the stamp of the Master. While in the other camp we will find certain conservative gentlemen who, to put it mildly, evidence a decided lack in Christ-like spirit. And the case may certainly be reversed. There are liberals who evidence an arrogance that at times is brutal and seldom Christ-like, while many a conservative theologian is a living example of true Christian liberality of spirit. The division in these positions is not that of the last judgment as described by Christ, for sheep and goats mingle in both flocks.

It is without question true that we need to guard liberty of thought. But it is also well to remember that periods of controversy are, more frequently than not, a pretty dull and arid waste to go back to, and have not infrequently halted rather than speeded the work of the Church. That there must be such periods we recognize, but it cannot but be a cause of regret to see so much energy being used in controversy within the Church, when there is so much without that calls for its united effort. When all is done and said, the test of the Church, in its impact upon the world, lies not in its creeds, but in the character it produces. You can argue a creed out of court, but you can't a character of absolute integrity.

I well remember the impress made upon my boyish mind of this story of Ian Maclaren's. He was visiting in the highlands of Scotland with an uncle, and communion fell upon the first Sunday of his visit. He was very much impressed with the fine face of one of the elders. You may imagine his surprise when on the day following he found this man breaking stone by the roadside. He spoke to his uncle of it and the latter replied: "Yes, when it comes to things of this world, James is the poorest man in the parish, but when it comes to things of the spirit he has more wealth than all the rest of us combined." In commenting upon it Dr. Watson said: "I sensed then that which I have long since come to realize as fact, that the greatest thing in life is character, and the crown of character is holiness." He spoke true.

We cannot be indifferent to what men believe, but the test of their belief does not lie in mental assent; it lies in character. Not infrequently, difficulty in accepting a stipulated creed arises out of a certain mental and moral sensitiveness, a deference to a high sense of honor. Surely any man worthy of the name would move carefully before he would exclude such a one from the opportunity for usefulness in the organized church because he could not subscribe in full to a creed.

It is very likely that during Christ's career the disciples would have given a very imperfect answer, judged by our standards, to a question asking for a statement of their beliefs. However, with all but Judas, there could be but little doubt that their position was such that it met Christ's requirements. They were devoted to Him. They were not catechized as to their belief. Their test lay in their willingness to leave their vocations and follow Him. The test was the test of affection. Christ was out to capture the heart and will.

Again and again the Church has witnessed the powerful influence exerted by one of imperfect mental equipment, but whose heart and will have been dedicated to the Master's use. The fact that Christ chose His immediate associates from among men with little or no chance for mental training should be a constant admonition to intellectual humility. On the other hand, this is no ground for disparaging intellectual attainment, for Christ stands in our minds as the world's greatest teacher. He trained these men so well that with the help of the Apostle Paul they were able to do the most important work ever delegated to any body of men—to lay the foundation of the Christian Church.

In this day as we face the continuation and extension of that work we perhaps recognize more than ever that the greatest asset in so doing is the evidencing of the spirit of Christ in His Church. Our mission is not to formulate creeds; it is to kindle a loyalty to the person of Christ. It is to reduce our requirements to those which he has left. His summing up of the commandments gives ample scope for our efforts. We are not called upon to throw the mind

out of court. Rather, we are called upon more strenuously to use it, but always that we may reduce our beliefs to the simplest terms, and always with a view to their practical application to the problems of life.

As we turn to the person of Christ ourselves, we realize that our allegiance to Him is not explained in the summing up of any creedal belief. We are Christians not because we have been taught to believe in certain doctrines. We are Christians because of the appeal of His character. The creedal statements come after. The appeal to us is the same as that which was evidenced in the days of His flesh. He made His appeal to us because we felt His love.

We have felt the call to Christian service because we have seen the needs of the world and are convinced that He alone can meet those needs. The need that confronts us is not one that calls for mental assent to any particular belief, so much as it is one that calls for the new spirit which He alone can create.

Humanity needs such a spirit, a change of heart. It calls for a new character. The spirit of self needs to be supplanted by the spirit of Christ. This is not only the need without the Church, it is the need within. The test of the individual does not lie in right opinion; it lies in right expression of opinion in character. The test of the fruit is in the eating. The test of Christian belief is largely a pragmatic one. "By their fruits ye shall know them." It is not so much what we profess to believe as what we actually express in our lives that counts.

Our stress is laid at the wrong point. We are not dis-

regarding the importance of right thinking, nor are we belittling the place of belief in relation to Christian living, but we are asserting that it is not the final test. The test lies—and we make the assertion knowing that it is in danger of being misunderstood—the test lies in character. But a character, let it be understood, that evidences the spirit of Christ.

Men cannot be all brought to the same mould of thought, but we have seen that men differing widely in belief can work together in harmony through a common spirit of devotion to their Lord. Allegiance to Christ and His cause can be more effectively conveyed to others through our belief as expressed in our character than through belief expressed in stereotyped phraseology. What we live speaks a much more effective language than the mere words which come from our lips.

It would seem that we might well place the test of faith to-day where Christ put it. His measure was the expression of devotion to Himself, of self-surrender, of ministry. Such a test can hardly be improved upon, and the test of Christianity still rests here. Does the heart feel that warmth of love for Him that will express itself in service? A faith without works is a dead faith. It is only on the basis of a living, character expressed faith that the Church can be united, and upon this basis it may. It is only as we set our face in this direction that we will come to realize an affirmative answer to Christ's great intercessory prayer, "That they may be one, even as thou, Father, art in me, and I in thee."

An Open Letter to Lord Halifax

By M. D. Petre

[Eight months ago Lord Halifax issued "A Call to Reunion," in which, with characteristic honesty and reverence, he attempted to prepare the way towards a conference between duly authorized representatives of the Churches of England and Rome. Miss M. D. Petre, who will be remembered as the biographer of the late Father Tyrrell, has written the following "Open Letter to Lord Halifax" in reply. It was originally written as an introduction to a set of essays which, we understand, is not yet to appear. By the courtesy of Miss Petre it was printed in the "Guardian" of London June 8, 1923. It is of such importance that Americans will like also to see it and we are taking this opportunity of putting it before our readers. It gives a Roman Catholic point of view with which Protestants are hardly familiar.—THE EDITORS.]

DEAR LORD HALIFAX: I address this letter to you not only as a slight and purely personal reply to your late "Call to Reunion," but also in memory of a poignant past wherein you played a part which was real though remote.

I refer to the Modernist movement of the first years of our century, and I refer to it with no intention of claiming you as an active participant therein, but only that of testi-

fying to the attitude you maintained on that occasion; an attitude of sympathy with deep and genuine religious difficulties, difficulties which you did not, in every respect, share, but which you knew to be the result of a spiritual struggle of the highest order, a struggle to live the complete life of faith in an atmosphere of intellectual truth.

The chief protagonists of that movement were, at that time, members of another Church than yours, but this in no way lessened your sympathy. You were never of those who rejoiced to point the moral in any attempt to enjoy mental liberty in a Church whose character did not—as others said—admit of it. Your Christian and religious sense was too profound for such an attitude. You knew that it was the Christian and not only the Roman Catholic Church that was implicated in that crisis; you knew that some of the men concerned in it were of the stuff of which martyrs are made; you knew, I think, too, that there is an inherent nobility in every genuine struggle of religious faith confronted with new intellectual difficulties, and that such nobility is in proportion to the fundamental honesty of those involved in the struggle, and their deep desire to win the spiritual victory for their own souls and those of others.

I think, too, that you saw in this movement another possibility which has not, perhaps, been fulfilled; that you saw in

it contributory elements to your abiding scheme of reunion. To fight together in the cause of a freely honest faith would be to find a common basis of religious union; and this, you divined, might be one fruit of the Modernist movement.

I will not admit that this hope was entirely frustrated. I am of those who can never believe in the total failure of any spiritual effort, and I still believe that those moments of living contact between some of the best men of your Church and some of the best men of our Church have not been without their abiding fruit of mutual religious understanding. Yet I do not want to maintain an illusory optimism, or to try to make out that those past hopes led to completer fulfilment than was actually the case. I simply mean to record with gratitude your own attitude of helpful sympathy. You were interested in the Catholic Modernist movement because you were interested in all genuine religious movements, in every endeavor to make religion the most real factor of life in its intellectual as well as its spiritual order.

In your "Call to Reunion" you say: "In regard to the truths of revelation and all dogmatic statements it is also necessary to bear in mind, in view of the infinite nature of the matters treated, and the limited capacity of the human mind and of human language, that all theological definitions are necessarily only approximate statements, and cannot claim to be complete and absolute expositions of the truths in question; and that scholastic teaching was perhaps not always sufficiently alive to this consideration when it attempted to give complete and exhaustive definitions of truths which by the very fact that they had to do with divine revelation, were therefore not capable of being expressed in all their fulness when embodied in human language. If that is so, then room can legitimately be made for some divergence of opinion, even upon what might seem to be important matters."

In these words you express something of that principle of relativity which was certainly an element of the more spiritual forms of Modernism.

You divine, most truly, as it seems to me, that such a principle should inspire union rather than opposition, and yet not be productive of any sort of religious indifferentism. To a superficial mind it might, indeed, appear as though a sense of the inadequacy of all attempts at the formulation of religious truth would be productive of a corresponding sense of the unimportance of such formulation, and of such resulting formulas. I would ask those who maintain such a view whether they would apply it to science as well as religion; whether astronomical and mathematical observations are robbed of their theoretical or practical value by our deepened modern sense of the influence exerted in all fields of truth by the personal factor, the position of the observer, and his own relation to the truth he is considering. Relatively, in religion as in science, implies, on the one side, the limitations of every human aspect of universal truth, but it implies, on the other side, that we ourselves are an active element, an essential part of that very truth. More, and not less, than ever is our intellectual and moral and spiritual salvation dependent on the fullest possible personal apprehension of the truth which cannot be fully expressed. Just because we can only see truth, each one of us, from that point at which we are placed, do we see it with a more complete realization.

Truly, as you say, should the incompleteness and limitation of religious formulas make it easier to arrive at a general harmony of outlook, but this in virtue of fuller comprehension and not of indifference. We need a conformity of mutual acceptance, as of the views of persons contemplating a celestial body from different angles; we do not want a conformity of doubt or indifference, as of the views of persons

regarding the same object and sharing their mutual uncertainty as to the validity of their own perceptions, and the existence or non-existence of the very object in question.

Hence, I believe with you, my lord, that our sense of inadequacy should be fruitful of a living tolerance and understanding; of a humility which is productive of patience and sympathy and love.

And now as to the hopes and fears to which your words give rise, may I express in this letter my personal views in the matter, begging you not to regard my remarks as inspired by a spirit of criticism, but by the wish to contribute ever so slightly to the end you have in view?

One point impresses me, as an outsider, in regard to the future destiny of the Church of England. Is she not rapidly dividing into two sections, so distinct and even opposed that we shall soon find that there are not only two parties in the Church, but actually two churches?

On the one side we have the Anglo-Catholics, with their sense of the essentially spiritual character of the Church, her religious rather than her national mission and duties. For them the sacramental system has assumed a new and enhanced importance; confession and communion hold the same place as with us, ritual is no longer negligible, but even more rigid and sacred than in the Roman Catholic Church. They resent increasingly any state interference in matters that they regard as subject to the authority of the Church, as, for instance, the burning question of divorce. The cold and reasonable worship of the old-fashioned English Church is hateful to them, and they glory in those very dramatic and emotional elements of religious worship which are most distasteful to genuine Protestantism.

On the other side, we have the national, we may even say the Erastian, side of the Church, with its deep respect for the Church as not only a religious, but also a political institution; with its sense of the essential opposition between the Church which owes its being to the Reformation and the Church against whose abuses the Reformation was directed; with its profound distrust of all that is essentially Roman in discipline and worship; with its dislike for ritual, and its lesser devotion to the sacramental system. We may observe on this side of the Church, as on the other, another broad line of division between the progressive and the conservative elements; but it is probable that this division will be eventually resolved into the other; that the national party in the Church will prove itself to be in doctrinal and disciplinary and liturgical questions largely progressive rather than conservative.

Each party is severe in its judgment of the other; the High Church party is unreasonable, the National party is intolerant. The High Church party is unreasonable because it wilfully forgets the origin and past, even the fairly recent past, of the English Church, and clamors not only for recognition, but for predominance in matters which are actually an innovation. The English Church came into existence partly as a recoil from the very things which the High Church party now preaches to be essential.

On the other hand, the National Church is intolerant because it refuses to recognize that this new Catholic outbreak is the result of spiritual starvation; of the genuine need of those elements of religious life which the English Church had eliminated, if not at once, then by a gradual process. No past claim can solve a present need.

Can these two parties ever again amalgamate save by the absorption of the one into the other, and is such absorption practically possible.

And then the question arises as to reunion—which party is to be the active agent in the matter? This seems to me a

factor in the problem with which you have not fully dealt. The High Church party would concede much; but what about the other party? What do they say in the matter, or do they want to say anything at all? I cannot but think that this question of reunion remains somewhat ambiguous so long as this obvious question is unanswered; so long as your lordship does not more clearly specify for whom you speak.

There is another difficulty that presents itself to my mind in relation to your appeal, and that is the need of some fuller consideration of the double meaning of the word "church" to which you refer on pages 3 and 4. The first of those meanings refers, you say, "to the Church as a body with a visible government and possessing an external jurisdiction." The second means "the kingdom of souls, that body of which Christ is the head." You go on to say that an Anglican would probably use the word in the former, a Roman Catholic in the latter sense. You think that this distinction might serve to facilitate agreement "not only between the churches of England and Rome, but also between Rome and the members of the Orthodox Church, many of whom insist on the point . . . that, in the belief of the Orthodox Church, the Kingdom of Christ, the kingdom of souls, the Church in fact, is a kingdom not of this world."

This argument seems to me to tell against as well as for all efforts at reunion, because the invisible kingdom of souls of which Christ is the head is essentially one, whatever the outer divisions may be. Therefore, some might reply that they were satisfied with this purely spiritual unity, and that external divergences could well be tolerated as no more essentially injurious to Christianity as a whole than national and racial varieties are, in themselves, injurious to humanity as a whole. Unless that inner kingdom of souls be rent by our outer divisions it is hard to see what those divisions matter.

The answer would surely be that they do matter, because the Visible Church is the means of entrance to the Invisible Church; because the kingdom of souls is held together by the outer, ecclesiastical constitution; and because a spiritual Church without an outer body would not be, humanly speaking, a Church at all.

With all this I am certain that your lordship is in agreement, but if I raise the point it is because, in this great question of reunion, I think it is important not to slip from definite to indefinite conceptions of our subject; from precise and concrete to mystical significations. What we want in reunion, those of us who want it, is visible and corporate reunion with a view to fuller spiritual union and communion. It is not mystical but visible union, through reunion, that is the goal of our efforts.

And to obtain this visible reunion, how much are not you, and those who think with you, prepared to profess or to concede! There is nothing in doctrine or practice to distinguish many of your churches from ours; your religious communities are endeavoring to fulfil the same ideals by the discipline of similar rules; your sacramental system is as vigorous as our own, and you are prepared to admit the primacy, doctrinal and disciplinary of the see of Rome.

You are not speaking for the whole of your Church, as I have already maintained; but you are speaking for a considerable portion; a portion for which Church, and not State, is the supreme symbol; a portion whose position is bound to become increasingly difficult unless this question be somehow decided.

The High Church party of the English Church bears on its brow the stamp of an unfulfilled destiny; it cannot remain as it is. But can the other party remain as it is any better, or even any longer? Does it not also bear on its brow an-

other stamp of unfulfilled destiny? Is it not as much bound to some religious and moral but essentially lay and civil destination as the other party to eventual ecclesiastical fulfilment? Does not the one party tend to absorption in a Church as the other to absorption in a State? I speak with diffidence, and as an outsider, but I venture to put the question before you. And now for my last point or question.

The party you represent is ripe for union with us, but can that reunion be brought about? For I take it that, in spite of all that you are prepared to concede, there is one point on which you are not prepared to give way. You ask for corporate and not for mass reunion; you ask to be received as a Church that desires incorporation in another Church, and not as a crowd of individuals asking to be received from one Church into another. It is not only on the technical question of orders that you ask for recognition; this question is an element of the vital question of your existence as a Church. You admit that you are separated from the larger body; you do not admit that, as a Church, you are non-existent. I have heard of individuals of your community who declare that, for many reasons, they would prefer to enter the Roman Church, but that they could make no profession of faith that implied the denial of all spiritual power and value to the Church they were leaving. You believe that Christ has been present in your Church as well as ours; that you have communicated with Him in the blessed eucharist, obtained His blessing and sanction in the other sacraments; you would wish your Church to submit her separate claims in the interests of reunion, but not to denounce her own spiritual worth and value, to turn her past into a mockery and a mere shadow.

This is how I understand your position: this is the point on which I, individually, deeply sympathize with you. But I say *individually* because, although I am not the only individual of my Church who feels thus, I know that those of us who do thus sympathize with you can only speak for ourselves, and not for the Church of which we are members.

This, my lord, is the basic difficulty with which you have to deal. You want to appeal as a Church to another Church, but, so far, you have only been officially answered as a number of individuals. Try to convert us, on this point, as many Roman Catholics have tried to convert you on others; try to change our hearts, or the hearts of our official rulers, as we have tried to change yours. Do not yield on a single point which you cannot honestly sacrifice; it will be better for our Church, as for yours, that you should make no sacrifice of principle in the cause of reunion. Those whom God has destined for one another cannot forever be kept asunder, but premature solutions are not enduring ones.

Just because of the spiritual immensity in which it is placed is a Church necessary for the apprehension of that immensity. The sense of relativity makes reunion easier and more natural, but not less desirable, for it makes religious unity in the face of spiritual problems as essential as scientific unity in the face of material problems. The Church is our home—our ark on the unmeasured waters. We know that we know but little, but we trust that the spiritual goods set before us are a pledge of those that are to be. Meanwhile, we are together, and it is as essential a note of spiritual possession to desire to share as of material possession to desire to keep. It is the sharing instinct that is paramount in those like you, my lord, who desire to be at unity with all the Christian world.

I am, with sympathy and respect, yours faithfully,

M. D. PETRE,

Conference on International Relations

CHURCH leaders of the country will discuss international relations from the Christian point of view at a conference to be held at Chautauqua, N. Y., August 20-24. The meeting will be under the auspices of the Commission on International Justice and Good-will of the Federal Council of Churches.

The object of the conference is to give an opportunity to study international affairs from the Christian viewpoint somewhat as they are discussed from the economic and political side at the Williamstown meeting of the Institute of Politics. In their discussion, however, the churchmen will not leave out the economic and political effect of international relations.

The meeting is the outcome of the growing interest and activity on the part of churches in international affairs. They were credited by President Harding and Secretary of State Hughes with playing a big part in molding public opinion in support of the action of the Washington

Conference on Limitation of Armament. The Federal Council of Churches led in the fight for the United States to enter the Permanent Court of International Justice through resolutions presented to President Harding and Secretary of State Hughes more than a year ago. This action of the Federal Council has since been endorsed by practically every communion that has had a general meeting.

Practically all of the churches affiliated with the Federal Council have also endorsed the warless world creed which holds to the Christian ideal of an eventually warless world, with law taking the place of war. They believe that permanent peace will not come overnight, but step by step. Indications are that the conference will be attended by thousands of Christians from all over the country.

The men who will make up the faculty include clergy and laymen who are informed on international affairs. George W. Wickersham, former Attorney General of the United States, will discuss what the League of Nations is doing. President Henry Noble McCracken, of Vassar, who has just returned from a trip abroad to European countries,

will speak on education for international good-will. Dr. Sidney L. Gulick, an authority on the Far East, will tell of his observations on his recent trip through China, Korea, Japan and the Philippines. Professor Irving Fisher, of Yale, will discuss "The League of Nations or War." Dr. George R. Montgomery, who was one of the advisors on the Near East during the Peace Conference at Versailles and

has recently returned from the Lausanne Conference, will speak on "America and the Near East." Dr. John H. Finley, one of the editors of "New York Times," who is returning from a trip to the Near East, has cabled his acceptance as a member of the faculty and will have a place on the program.

"The Cross Currents of Christian British Thought Towards the Problems of Europe" will be presented by Harry N. Holmes, an Australian, who has recently resigned as general secretary of the London Y. M. C. A. to become an associate secretary of the Federal Council

of Churches. The countries to the south of the United States will be discussed by Bishop Wilbur K. Thirkield of the Methodist Episcopal Church and the Rev. Samuel Guy Inman of the Committee on Co-operation in Latin America.

The closing address of the Conference will be delivered by the Rev. Dr. Peter Ainslie, of Baltimore, whose subject will be "The Church and the Permanent Court of International Justice."

In explaining the object of the Conference the Rev. Charles S. Macfarland, general secretary of the Federal Council of Churches, said: "More and more the churches are realizing their responsibility for international relations. This is true not only in this country but abroad. For this reason a conference of church members has been called to discuss the international relations of America from the Christian viewpoint somewhat in the same manner as they are discussed at the Williamstown conference from the economic and political viewpoint. As international relations are chiefly moral, economic and political questions, the churchmen will not neglect the economic or political side."



Top Row: Samuel G. Inman, Peter Ainslie, Harry M. Holmes, George R. Montgomery.

Middle Row: Sidney L. Gulick, George W. Wickersham, John H. Finley.

Bottom Row: Henry McCracken, Charles S. Macfarland, Wilbur P. Thirkield, Irving Fisher.

Back to Bolshevik Border

By William Willard Howard

BY the time that these lines reach the readers of *THE CHRISTIAN WORK* I shall be far across the Atlantic Ocean on my way to that remote outpost on the borders of Bolshevik Russia, where Anne Louise Howard is grappling single-handed with the colossal problem of relief for the destitute gentlewomen of monarchist Russia now in exile in the gorder lands of Eastern Europe.

In last week's issue of this publication I said that if *THE CHRISTIAN WORK* family of readers would supply funds with which to gather together the Russian refugee orphans who had been scattered to the four winds of adversity by the taking over of their building for use as a Jewish school, and provide them with a new home, which should be called *THE CHRISTIAN WORK* Orphanage, I would go to the borders of Bolshevik Russia immediately to give my personal attention to the work.

Well, I am not waiting to hear from you. When I have finished writing this I shall be on my way. It is not necessary for me to wait until I get definite word of your acceptance of my offer—because I know what you will do.

No; I am not taking any chances. It is an absolute certainty. I know what I am doing.

Nine years ago, returning from a trip through South-eastern Europe, I went to everyone whom I knew in New York asking help for the devastated regions of Albania. Friends of many years' standing listened patiently, and answered my plea by denouncing the Albanians as savages unworthy of anyone's help. Eventually I made the acquaintance of the late Dr. Samuel Train Dutton, who suggested that I see the Rev. Dr. Frederick Lynch, editor of *THE CHRISTIAN WORK*. As a result of my call on Dr. Lynch an appeal was made to the readers of *THE CHRISTIAN WORK*, and the Albanian Relief Fund was organized. *THE CHRISTIAN WORK* Relief Ship sailed for Albania with a cargo of food. Thousands of starving men, women and children were fed.

Seven years after the beginning of the Albanian work I appealed again to you for help for destitute fishermen of the North Atlantic. Last winter, shocked beyond human expression by the condition of the nobility and intelligentsia of monarchist Russia existing miserably in exile in Eastern Europe, I appealed to you for the third time.

I know what response you have made to these three appeals during the past nine years; therefore, I am not taking any chances by going to the borders of Bolshevik Russia before I have your answer. In fact, I believe that your answer will get to my destination ahead of me, in the form of money cabled over by Dr. Lynch while I am on my way.

This is a matter in which it is impossible to wait, or to count chances. The homeless orphans must be found and brought together in a safe place, where they can be fed and clothed and cared for. Delay is tragic.

The relief of these orphans is clearly and unmistakably one of those things that my hand finds to do. It is laid upon me individually. I would do it alone and unaided if I could. I would not ask you for one cent of help if I could do the

work without you. Anne Louise Howard cannot do anything. Only yesterday I had word from her that she had paid out the last available dollar of her working fund, and that she was looking for my next remittance to cover current labor commitments on work now in hand.

You will see, therefore, that the fate of those orphans is in your hands, and that all that I can do is to act as the almoner of your beneficence.

During my absence from the United States all clerical work and correspondence of the Russian Refugee Fund will be carried on by my secretary, who will fill all orders for Russian Princess Blouses and acknowledge all contributions to the working fund. Remittances may be made, as usual, to the order of the Russian Refugee Fund, 70 Fifth Avenue, New York, or may be sent addressed in my name, according to the preference of the sender.

I desire to add that orders for blouses with collars, as shown in the illustrated booklet, will be taken for deferred delivery only. These blouses have been received with such favor that the present supply has been sold out. A new lot is now nearly ready for shipment from Europe.

As the fund for the relief of the orphans is a special one, contributions to it should be sent to the Rev. Frederick Lynch, D. D., editor of *THE CHRISTIAN WORK*, 70 Fifth Avenue, New York, marked "for Russian orphans."

Coffee drinking originated in Mohammedan lands. For that reason many churchmen of the sixteenth century doubted the propriety of permitting its use in Christendom, denounced it indeed as an invention of Satan. But some good men held otherwise. The disputants appealed to Pope Clement VIII for a decision. Very prudently the Pope decided to drink some before committing himself. His Holiness, after imbibing a steaming beaker, exclaimed: "Why, this Satan's drink is so delicious that it would be a pity to let the infidels have exclusive use of it. We shall fool Satan by baptizing it, and making it a truly Christian beverage." This he did, and so added the Church's seal of approval to the waxing popularity of coffee. At least, such is the story told by William H. Ukers in his book, "All About Coffee," which has been awarded the grand prize at the Brazilian Centennial Exposition at Dio de Janeiro.

An unfortunate misprint in the item on "Our Taxes" in *The World of To-day* columns of July 7th made us say that a man with an income of \$100,000 would have paid \$456 income tax last year in the United States and \$1,128.32 in Great Britain. It is, of course, a man with an income of \$10,000 who would have paid these taxes. The American with a wife and two children and an income of \$100,000 would have paid something like \$28,768. We have not the figures at hand to show what the tax would be on the corresponding Englishman.

COUNTRY CHURCH DEPARTMENT

Ecclesiastical Recognition in the Rural Field in Methodism

Conducted by Rev. Edmund de S. Brunner, Ph.D.

THE Board of Bishops of the Methodist Episcopal Church has recently issued a very remarkable document dealing with the church and the farmer. It declares that the present economic situation in America militates against the stability of our agricultural population and makes a number of very definite recommendations for Methodism.

It suggests closest co-operation between religious and civic agencies in developing both the economic and spiritual aspects of rural life for adults and young people. Where the State and other agencies are providing leadership and direction to economic life, the church is called on to aid in providing contacts between the farmers and such agencies. Where, however, such agencies are not sufficiently developed the church itself is asked to participate in economic improvement.

The fundamental Christian principles of the co-operative movement are recognized and the religious agencies of America called upon to give "their active support to all sound efforts to solve the problems of more effective organization of the market whereby the margin between the price paid by the consumer and that received by the producer may be reduced the lowest possible minimum."

Soil conservation and the utilization of natural resources are urged upon Christian farmers. Demand is made to provide suitable housing, reasonable hours of labor, medical care, and as far as possible all the comforts of home to the migrant wage earner. It is declared that the rural health situation is such that the Methodist Church should include in its health program either in connection with its great hospitals, or independently of them, a rural public health nursing service.

Speaking specifically of the rural church, the tendency to consider its work as of minor importance is condemned. The movement to enlarge the scope of the church so that it includes all life is commended. Chairs of rural leadership in educational institutions and summer schools for the graduate training of rural pastors are also heartily approved.

The church should be in every sense the community center, but co-operative relations should be established with other denominations whereby duplication of effort will be so far as possible eliminated and no rural family will be without pastoral care. The church is asked to provide adequate salaries for its ministers, to make maintenance allowance for the pastor's automobile and continually to study the needs of the community that the leisure time of rural folk may be provided with a wholesome social life. The so-called larger parish plan is commended and rural communities as a whole are urged to undertake an adequate program of religious training, including graded Sunday-schools, vacation Bible schools and week-day religious education.

Most interesting are the recommendations which govern the rural policy of Methodism's districts. It is recommended that complete surveys be made of each parish, particularly with a view to enlarging parish boundaries because of better transportation made possible by the automobile. It is

declared advisable for Methodism to use the county unit as the unit within the district. All surveys within the districts should be assembled in county units. It is hoped that rather than have many specialized socio-religious agencies functioning with salaried secretaries on a county-wide basis, "the religious forces of the county should be organized in one central agency and supported as far as possible on the budgets of the co-operating churches." In cases where interests demand special attention assistants should be added to the general office to care for such interests.

The report closed with two important recommendations, one of which recognizes the need of reaching the rapidly increasing number of foreign-speaking people who are moving into the countryside and the other calls for the creation of special councils on rural work within the area of each Methodist bishop.

The Commission on Social Service and Rural Work of the Reformed Church in the United States has issued a pamphlet giving the results of a denomination-wide survey of its one thousand rural charges. The pamphlet covers a little more than four hundred. It shows the strength of the average congregation of a liturgical community, but also illustrates very clearly some of the weaknesses of such churches and of the rural church as a whole. Copies of the pamphlet can undoubtedly be secured from Rev. Ralph S. Adams, rural church field worker of the denomination, Fifteenth and Race Streets, Philadelphia, Pa.

The Unitarian Laymen's League has recently sent to its entire membership a unique letter and if individuals followed the suggestions here given many a country church would profit thereby:

DEAR MR. ———: Eleven o'clock on many Sunday mornings this summer will doubtless find you speeding in your car through some country village in search of the beauties of nature. Perhaps your own church is closed for the summer; perhaps Sunday is the only day on which you are free to get away. Anyway, there you are, driving along, and it's eleven o'clock on Sunday morning.

Stop! Listen! The church bell is ringing. There before you is a church of God with its congregation assembling. Park your car; enter the church; join in the service. The hour passes and you go on your way rejoicing. The plans for your day have not been disturbed; you are the better for an hour of worship.

Think what a service you can render thus easily to these country churches. What an encouragement for the church to have a score or more of tourists' automobiles parked around it! New faces in the congregation inspire the minister to preach a better sermon.

Such possibilities have caused the Council of the League to vote to urge upon League members the value of this form of church attendance. It does not matter to what denomination this country church belongs. Your presence will be welcome.

Park your car and go to church. Perhaps you will find some of your League friends there.

Cordially yours,

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

The Country Church at Its Best*

THERE are now in existence the most helpful books that have ever been written on the country church. We use these superlatives advisedly because we believe that most of those who turn to the books which are the subject of this week's review will agree. The Committee on Social and Religious Surveys asked denominational boards, State leaders in agriculture and education and others to name, in communities of various kinds, the churches they knew to be doing outstanding service. So a list of seven hundred churches was compiled. Then a preliminary pruning took half the churches from the list and a still more strenuous process left forty churches in representative communities. Six are in towns with from 2,500 to 5,000 population; twenty-two are in villages having from 250 to 2,500 people, and twelve are in the open country. Ten are in one-church communities; one is undenominational; four are federated. These churches were all investigated by field workers who spent a few weeks in each community. Then the committee issued a comprehensive analysis of their methods and a volume giving vivid descriptions of "how it was done" in fourteen communities.

First, as to "Tested Methods in Town and Country Churches." The volume opens with a chapter on evangelism. The country church exists and prospers by evangelism. This is true of the North, South, East and West. These forty churches increased their membership fourteen per cent. during the year previous to the investigation. And seventy-one per cent. of the new members were admitted on confession of faith. Again, "all the churches have one time of the year when their evangelistic efforts culminate." With some this takes the form of a series of evangelistic meetings, commonly called protracted meetings. Other pastors prefer quiet personal appeals or the route of confirmation.

These pastors preach sermons on a considerable variety of topics. They touch on all phases of experience. They can dwell on the great spiritual experiences or drive for an application of religion in Jenkinsville on Tuesday evening. Generally the Sunday morning service is more formal; during the evening we find more congregational singing and music and special speakers. Not one of these churches conducts a forum. Frequently there is a children's service in the morning. A number of the churches have strong mid-week services which have programs that vary from week to week. We may conclude that the services of worship occupy a central place.

Eleven churches out of these forty conduct daily vacation Bible schools. This indicates the way they must strain away from the stereotyped Sunday-school program if they would really reach and teach boys and girls. The Sunday-school studies are all branching out into a variety of activities. Most of them have special social occasions in addition to

those conducted by organized classes. Only a little more than half the schools use graded lessons, and for the most part these are the International Graded. It is a terribly hard job to make a school out of Sunday-school in the country. We like to sit near the little ones and sing with them. They look so nice. But let it be said that these pastors are reforming the country Sunday-school as rapidly as any human beings can, and they are adding the other elements which make up a respectable program of religious education.

The churches studied which were not mission stations raised an average of \$4,900 per year for all causes. This sum is more than three times the amount raised by the average country church in twenty-five specimen counties. The largest budget is \$23,000. The yearly per capita expenditure per resident member is \$19.93, this figure being about twenty-five per cent. higher than the average expenditure for all churches in twenty-five typical counties. The memberships of these churches of distinction are also considerably higher than average. Money is raised by every-member canvasses, assessments and tithing. The denominational forward movements have resulted in a considerable increase in benevolences. In some churches the amount of money given for benevolences has increased from two to five times as fast as that for local work.

An interesting chapter which would hardly have been written a score of years ago is on publicity. These successful churches no longer depend on the pulling power of the peal of a bell. Some of them find the slogan one of their effective devices in maintaining and increasing interest in their programs. All the churches use some form of a bulletin board. They all make full use of their opportunities to get space in the local press. This section shows us the expanding program of the local church.

The volume is written for use in theological seminaries, summer schools for ministers, classes in leadership training in congregations and above all by individual pastors.

Those who wish to have more local color and "human interest" can get right into the midst of some tremendously interesting situations by reading "Churches of Distinction in Town and Country." Here are the fourteen stories of country churches by authors who are actually journalistic and scientific. Eight writers seem to vie with one another in giving us the most compelling story. Great value is added to this book because each church has faced and solved a different problem. They are scattered from Middle Octoraro, Pennsylvania, to Davis, California. We need only give some of the titles of these stories and then nobody genuinely interested in the country church will be able to stay away from them: "Modern Methods on a Circuit," "A Case of Self-Determination," "Digging Out the Boys," "Ministering to the Migrant," "The Larger Parish," "The Indian Example," "The Old Order Changeth," "Where the Church Is Everything," "The Church at the Center," "Self-Americanization," "Two Centuries of Success."

*Tested Methods in Town and Country Churches. By Edmund de S. Brunner. \$1.25. Churches of Distinction in Town and Country. Edited by Edmund de S. Brunner. \$1.50. Both by the George H. Doran Company, New York.

International Sunday-School Lesson

August 26, 1923

Paul, the Apostle

ACTS 22:3, 6-10; PHIL. 3:7-14.

"I press on toward the goal unto the prize of the high calling of God in Christ Jesus."—Phil 3:14.

"ALL history," said Emerson, "is but the biography of a few stout and earnest persons." The Apostle Paul is an illustration of the truth of this statement, for a consideration of his remarkable life not only opens up to the student the origin and development of primitive Christianity, but also explains many of those forces which have much to do with the sweep and power of the modern Church. Next to the Lord Jesus, with whom his name is invariably and inevitably linked, the Apostle Paul is unquestionably the greatest single influence in Christian history. He was a person of such amazing versatility, tireless energy, prodigious labors and unfaltering loyalty to his mission that he stands apart from all other leaders of Christianity. As an author with half the New Testament to his credit, he has perhaps a wider reading than any known Christian writer. The system of theology which bears his name and which for all these centuries has exercised such a profound influence upon the thought of the Church is receiving fresh consideration and a new interpretation at the hands of modern theologians.

In numerous ways the message of Paul is as fresh to-day as it was when he proclaimed it centuries ago to the people of his own day. The revival of mysticism, which is one of the most significant religious phenomena of our day, is but the reappearance of the Pauline doctrine of the indwelling Christ.

But it is in the central idea which dominated the life and work of the missionary that we find his chief message for the modern man, a message which finds a striking parallel in the best thought of our time. In Paul's conception of a world unity of all classes and nations in one vast Divine Commonwealth brought together as sons of God through the power of a free, spiritual and international gospel, in his ideal of the Church as a decisive factor in the realization of this vision, and in his dependence upon the fellowship of the Lord Jesus as the spiritual dynamic for the accomplishment of the divine purpose in the lives of men, we find much to engage the attention of modern Christianity.

Consider first the spiritual objective towards which Paul bent all the energies of his being. By birth and training he acquired a breadth and tolerance far beyond that of the average Jew of his day. Though he was a Pharisee of the Pharisees, he was also a Roman citizen. He dwelt in a throbbing cosmopolitan center, where contact with those vital forces which constituted the civilization of that time implanted the germ which later was to develop into his Christian imperialism. Further study in Jerusalem under Gamaliel, a liberal teacher of the law, increased his interest in world affairs, so that when he rose from his knees on the Damascus road he was convinced of the international aspect of his heavenly vision. He was called to be an apostle to the

Gentiles, a herald to all men of a religion in which there was neither bond nor free, Jew nor Greek.

We do well to keep clearly before us this conception of the spiritual unity of the race in a Divine Commonwealth, bound together by the cords of love, and animated by the spirit of the Christ. The mind of our day is rapidly moving toward some idea of world unity. The interdependence of nations is a commonly accepted fact. No people liveth unto itself, for somehow we are all bound together for weal or woe in the bundle of our common humanity. All such actions as those taken by the Washington Conference which seek to emphasize and improve international amity fill the mind of the Church with hope and joy.

We must strive to think of humanity as one great family organized about the unifying principle of God's eternal Fatherhood. Therefore, the work of the student federations of the Christian associations and the Christian Endeavor, of the fellowships of prayer and reconciliation assumes an aspect as important as the plans of the statesmen.

The forces of liberalism in modern Protestantism may well take heart from the boldness of Paul. Unfortunately, many of the denominations are embroiled in unhappy discussions over the second coming of Christ, evolution, and the like. It may be possible by the exercise of Christian charity on both sides to keep these regrettable discussions in the background so that in these days pregnant with possibilities for refashioning the life of the world the Church may be allowed to do her real work. Yet, even though an attitude of sympathy and tolerance should characterize the progressive forces of modern Christianity, there is no reason to apologize for that liberty which is in Christ Jesus.

Furthermore, Paul's gospel was not only free and spiritual in content, but international in its scope and application. In Christ there was neither Jew nor Gentile, bond nor free. All men everywhere who heard the call and answered were members of the body of Christ. This imperialism of the apostle did much to rescue the early Church from its provincialism and made possible the later conquest of the Roman Empire in the name of a univesal Master.

Just as Paul belted the Roman Empire with a girdle of churches, even so should our present-day Church seek to extend her influence over the entire earth. Never were the fields so white unto the harvest. We are almost bewildered by the opening doors in Central Europe, the Near East, India and the isles of the sea. The words uttered by Woodrow Wilson when he was President are equally pertinent now. "I think it would be a real misfortune," said Mr. Wilson, "a misfortune of lasting consequence, if the missionary program of the Church should be interrupted." Surely the missionary appeal of the apostle should not fall upon hard hearts in these days of blessing and opportunity.

Is there any other way to bring in the Kingdom? Plans and programs have their places. The structure of a brother-

(Continued on page 190)

INTERNATIONAL SUNDAY SCHOOL
LESSON

(Continued from page 189.)

hood of the nations must be set up and a world court maintained. Yet the kingdom of God is within the hearts of individual men and women, and it cannot come any faster in the social order than it appears in the daily walk and conversation of millions of loyal, trusting Christians in all parts of the world. Hence each soul has its work to do in the divine plan for the redemption of mankind. History is not only the biography of a few persons, but also the biography of countless humble folk who like Paul "press on toward the goal unto the prize of the high calling of God in Christ Jesus."

REV. VAUGHAN DABNEY.

CORRESPONDENCE

EDITOR OF THE CHRISTIAN WORK:

I find in your June 30th issue a paper upon which I desire, with some of my friends, to present a few remarks. The heading, "An Inside View of the Situation in the Ruhr" seems somewhat misleading since it does not appear that the author, Colonel D. L. Stone, ever went into the Ruhr since the occupation. No more did I, and I will let the situation in the Ruhr out of my remarks.

1. We feel that it hardly becomes an officer to tell his comrades in arms that "they are terribly afraid." This statement only appears in a fuller text of Colonel Stone's address (paragraph 2) as it was published by the "Federal Council Bulletin" (April-May, 1923); but in your text I find: "As a result of France's feelings and fears," at the very first line then, "You are so much afraid that you see it entirely through bloody glasses."

I just ask, "Were we so much afraid, when there was a German army, several million strong, on this side of the Rhine, and on our own soil?" What would you think of any one of our religious magazines publishing the formidable American program for greatly increased military appropriations, which appeared in your own columns of June 23, and hinting that such preparedness is evidence that your people are "terribly afraid," and afraid of what?

2. "The next link in the chain is Belgium. Belgium is almost a colony of France."

Our Belgian friends will know how to deal with that statement, because it is offensive to them and liable to sow distrust between two close neighbors and allies.

3. "The politicians in France have told their people that they need not pay taxes, that Germany owed them money and would pay it."

This as a general statement is not true. Both Chambers in our Parliament voted the law of April 17, 1919, which solemnly proclaims that all the French citizens are equally and jointly responsible before the questionable war damages give those con-

burdens of the after-war, and that all concerned a title to full reparation, without prejudicing the right of the French state to reclaim compensation from the enemy.

"Article premier.—La République proclame l'égalité et la solidarité de tous les Français devant les charges de la guerre.

"Article 2.—Les dommages certains, matériels et directs causés, en France et en Algérie, aux biens immobiliers ou mobiliers par les faits de la guerre, ouvrent droit à la réparation intégrale instituée par l'article 12 de la loi du 26 Décembre, 1914, sans préjudice du droit, pour l'Etat Français, d'en réclamer le paiement à l'ennemi."

Those who suffered damages left unpaid, until now to the extent of forty-four billion francs, perfectly know how to remind the French Government that the French nation is jointly responsible toward them, by virtue of the law, and that it does not matter them if the government has not been able yet to collect compensation from Germany. As a matter of fact, the fifty-one billion francs, nearly fifty per cent. of the total amount needed, which had been paid on December 31, 1922, came out of French resources and internal loans. These loans are taxing our available funds very heavily, and come in addition to the ever-increasing regular taxation.

The British Chancellor of the Exchequer, in the Parliament papers, recently gave the following figures of direct and indirect taxation per head in Great Britain, the United States and France:

	Direct.	Indirect.
United Kingdom	£10/10/0	£6/ 2/0
France	9/13/7	7/14/5
United States	2/16/0	2/12/3

The French and American figures represent francs and dollars of the normal rate of exchange.

Consequently the American ratepayer is paying £5/8/3. when the French ratepayer is paying £17/8/2.

And it is well known that the taxable assets are larger per head in the United States and Great Britain than in France.

Though 400,000 inhabitants from the devastated regions have not been able yet to come back to these regions, their homes being destroyed, the return of the taxes in the ten devastated departments, which was six hundred and twenty millions in 1919, was one billion two hundred and fifty-nine millions in 1920, one billion six hundred and forty-nine millions in 1921, one billion nine hundred and eighteen millions in 1922, and it is expected that in 1923 the figure will be over three billions.

In France at large, constant surpluses were obtained in the return from the main taxes in the present year.

Such is our work—the work of the unanimous mutual effort of our country facing its ruins.

4. "We (Americans) tried to make the burden of our occupation (on the Rhine) as light as possible in every way. . . . Every time we could do anything for them

along the line of liberality we have given in." May I remind you that the American final claims for the cost of military occupation in Germany are nothing short of \$250,000,000, and were not reduced in any way in the recent arrangement with the Allies. This enormous amount has a priority over reparation payments, and has to be taken, in the proportion of twenty-five per cent., out of the next forthcoming German instalments for reparations.

A. MONOD.

Paris, July 12, 1923.

MISREPRESENTING THE FUNDAMENTALISTS

EDITOR OF THE CHRISTIAN WORK:

If the Modernists are as certain of their position as they seem to think they are, why do they find it necessary to uniformly misrepresent the position of the Fundamentalists? For instance, John Grier Hibben, in his baccalaureate address, says of the Fundamentalists: "They have recently challenged the indisputable facts of science regarding evolution." Again, he speaks of "the fear of recognizing the facts of evolution." Now, if there is a fundamentalist anywhere to whom these charges will apply I have failed to find him. Indisputable facts are exactly what he is calling for. Give him these and he will follow, no matter where they lead; for he is emphatically a truth seeker. But it is *facts* he wants, not beautiful theories, before he will consent to mutilate his Bible, and throw overboard the teachings of a lifetime. Nor does he want mere theories taught to his children as demonstrated facts. Darwin himself, admitting that his theories were incapable of proof, warned against teaching them as facts. But to-day, evolution is taught, no longer as a theory, but as indisputable fact. It is to this that the fundamentalist objects. Bryan, in his address to the General Assembly, makes this perfectly plain. "We do not ask that the teaching of evolution as an hypothesis be barred, but merely the teaching of it as a proven fact." Since this was the position taken by Darwin himself, and since, to the mind of the fundamentalist the theory is no nearer proven now than it was when first propounded and when laughed out of court by such scientists as Dana and Agassiz, is it any wonder he takes the stand he does, and is he not entitled to a square deal from his opponents? Calling Bryan and other fundamentalists hard names is certainly not a very satisfactory way of answering their arguments.

Andover, N. J. ALBERT CAIN.

EDITOR THE CHRISTIAN WORK:

I was very much interested in the reply of Dr. Smyth to the Bishop who refused to reordain a professor in Yale, and also in your comment upon it in the issue of July 7. I cannot refrain from saying a word or two on this vexing subject.

In the first place, why should we Congregationalists play seesaw with the Episcopalians about unity when we all know that

back of the mind of an Episcopalian is the fixed idea that a non-Episcopal ordination is no ordination at all? No words of theirs can hide this fact from our eyes. In spite of their great desire for union and their condescending acknowledgment that we have been used of God in the past, they love that idea of theirs more than unity and they hug this hobby as a child hugs a new doll. Unity will never come until the Episcopalians get rid of this obsession, and anyone who offers to submit to reordination, no matter for whatever cause, only strengthens those brethren in their mistaken idea. Their ultimatum is preposterous, to say the least, for who dares to sit in judgment between us and decide: This one is truly ordained but that one is not.

In the second place, I cannot for the life of me understand why we Congregationalists should want to begin this work of unity with the Episcopalians. These latter stand nearest to the Roman Catholics, while we are the farthest removed. Why should these extremes seek union first? Is it not more natural to begin with our nearest neighbors, say, for instance, the Presbyterians or Reformed, the Baptists or Methodists, and gradually work our way toward the extreme wing? Union with these can be effected more easily since none of them makes any such exclusive claim. Maybe by the time these other denominations have effected a union the Episcopalians will come to terms and use reason and discretion when dealing with the rest of us. Let our Congregational leaders cease marking time by dilly-dallying with those distant brethren and place their energy and effort nearer home where there is far more chance of success than over yonder!

REV. FREDERICK THEODORE BASTEL.

EDITOR OF THE CHRISTIAN WORK:

Dr. Doremus Scudder was secretary of the Greater Boston Federation of Churches, in 1920-22. He had already a noble record as a missionary in Japan and a pastor in Hawaii. During the war he served in Siberia under the American Red Cross with the commission of Major. His work in Boston was brought to an end by a serious automobile accident, which so reduced his strength that he felt obliged to seek a milder climate. He is now a pastor in California. It is safe to say that no other man ever won in so short a period so large a measure of confidence and devotion on the part of the ministers and churches of Greater Boston as Dr. Scudder in his all too short service there. The following extract from a recent letter of his possesses great interest as the statement of an honored Christian leader's present feeling in regard to the World War. It was not written for publication, but was sent in reply to an invitation to join the Association To Abolish War. It is now given to the public, however, with his permission after due request.

HENRY W. PINKHAM,
Secretary, The Association To Abolish War, Brookline, Mass.

DR. SCUDDER AND THE WORLD WAR

"When the war opened I was a pacifist and opposed all preparations by our Government for fighting. In Hawaii in 1915 this was also a local issue in our legislature and at public legislative hearings I took a decided stand against preparedness.

But the war propaganda finally got me and I came to feel it the duty of our nation to enter the conflict in order to end war and help democratize the world. I was unwilling to take this stand and remain at home safe while our soldiers were being killed. So I tried to secure a chaplaincy, but was refused because of age. I did, however, succeed in getting a Red Cross appointment in Siberia as Director of the department of civilian relief. I felt that after many years spent in Hawaii the chances at my age of surviving the rigors of that climate were not good, an expectation not at all justified by what soon proved to be the wonderful healthfulness of the Siberian winter.

"But what I saw in Siberia, what issued at Versailles in treaty and League making, and the rest of the after-war history with all the illumination as to how warfare through propaganda deceived and even yet nearly five years after the armistice continues to deceive, what untold burdens and suffering lasting far beyond its continuance war causes, its inability to serve as a democratizing factor, and its power to rob a free people like ourselves of not a few guarantees of liberties, have convinced me that I was wrong, that a part of the blood-guilt of the world is mine and that I owe every possible effort I can muster to help atone for the greatest crime in human history.

"I am one of the millions in all lands who have sworn 'Never Again' and who are dedicated to absolutely unrelenting opposition to the war-spirit with all its abhorrent family of crushing taxation, preparedness, so-called defensive measures, provocative tariffs and restrictions upon the free intercourse of peoples through prejudice of race and nationality."

CHURCH CO-OPERATION IN THE COMMUNITY

The growing co-operation among the churches in the community life was never more clearly evidenced than at the third Conference of the Executive Secretaries of Local Councils and Federations of Churches, held in Columbus, May 28-June 1. There are now nearly 50 of the larger cities of the country where the federation movement has developed to the point of maintaining a central office with a full time executive secretary. The association of secretaries has been formed for the purpose of furthering an interchange of experience and plans. The meeting at Columbus, which was held under the auspices of the Ohio State Council of Churches, considered the whole range of local co-operation, including evangelism,

religious education, social service, religious publicity, development of better racial and international relations, and the practical problems of furthering the co-operative movement. The conference brought together representatives of the Councils of Churches from all parts of the country. Mr. Fred B. Smith, Chairman of the Federal Council's Commission on Councils of Churches, and Dr. Roy B. Guild, the Executive Secretary of the Commission, were present as special speakers.

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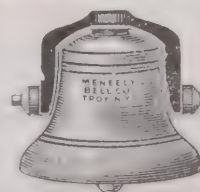
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THE CHRISTIAN WORK

A Religious Weekly Review

AUGUST 18, 1923

The Baptist Conception of Religious Liberty

Edgar Y. Mullins, D.D.

Can the Japanese Be Assimilated?

Paul E. Waterhouse, D.D.

An Interpretation of the Labor Movement—I.

Rev. F. Ernest Johnson

The Labor and Progressive Movements in France

Jean Longuet

The Church and the Labor Movement

Rev. Edmund B. Chaffee

Where Does the Higher Criticism Fail?

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CORRESPONDENCE

POLITICAL PRISONERS

EDITOR OF THE CHRISTIAN WORK:

I hope you will be able to give space in an early issue to the following extracts from letters received from some of the political prisoners in Leavenworth who have recently refused to accept conditional releases. There seems to be some little misunderstanding on the part of the general public regarding the attitude of these men, and I would like to do what I can to make their position more clear and more widely understood. But I feel that no words of mine can be more illuminating than are their own words on the subject:

J. T. ("Red") Doran, whom I knew before he went to prison and whom I have twice visited in Leavenworth, writes: " . . . To accept a life-time parole, returnable to prison at any moment, not necessarily even informed of what charges may be made against us, not on trial by jury, or on proved charges, but merely upon the opinion or desire of a single individual—what 'freedom' is there in this for any self-respecting human being? Were I the only man in prison to-day I would refuse such 'clemency.' When those two dying boys, Tabib and Quigley, have the grit to face death as they are doing, the least that I can do is to stand by them and *live* the principles that I profess to believe in. These men are no more 'guilty' than any of the others; in other words, no one of us is 'guilty' of any 'crime' whatsoever. We talk of 'solidarity,' of 'brotherhood,' but we must *live* these things if we deserve the name of *men*. I consider the Sacramento case an unknown Calvary. And I am convinced that if those on the outside of prison were a tithe as staunch, as courageous, as honest, as are these Sacramento boys, none of us would be in prison to-day. I am freer in here with such men as these than I could be anywhere else, if I deserted them and the principles that keep them here. . . . Jesus had a living conviction, and he lived true to it, and faced the consequences with courage. The outstanding fact of Jesus' whole life was sheer courage—loyalty to his conviction, to the truth, and courage to stand by it. . . ."

Alexander Cournos, one of the Chicago group, serving a ten-year sentence, writes: " . . . Even Senator Pepper utterly refutes the 'argument' that there is any difference between our case and that of the Sacramento boys. Men named in the Chicago indictment were co-defendants, and the same 'evidence' was shared between the two cases. . . . It may be years before the true significance of the 'Silent Defense' of these men is understood and appreciated, but *it will be*. . . . I refused conditional commutation because I believe that every act of every one of us, however insignificant, has power for good or ill, and the power of even slight actions often reaches into the future. My acceptance of compromise would have made it just that much harder for the next man, for every man, to live

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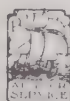
FOR 1923

give to the Sunday-school teacher inspiring and practical insight into the essential spiritual messages of the International Uniform Lessons. The book consists of a series of short expository sermons on the lessons by such leading American preachers as Francis E. Clark, W. E. Barton, Charles Reynolds Brown, William Elliot Griffis, Cornelius H. Patton, John E. Tuttle, and others.

Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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up to his principles. It seems to me unthinkable that a self-respecting man would yield even his own civil rights in any such disgraceful bargain; certainly I will never help to fasten chains on my fellow-men. . . . No killing of men's bodies can kill the ideal for which they have stood. It is

(Continued on page 223.)

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THE CHRISTIAN WORK

CONTINUING

THE EVANGELIST AND NEW YORK OBSERVER

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The World of To-day

THE NEW PRESIDENT

Calvin Coolidge took the oath of office in a Vermont farmhouse in the early morning of August 3. The newspapers had no sooner chronicled that event than they began to speculate as to what his policies might be. The President has, of course, not as yet announced any, and he probably will do so only slowly. As Vice President he was rather silent, as vice presidents are, and as Calvin Coolidge has usually been.

In his public addresses he was, of course, an upholder of the Administration. But he did not discuss politics much, nor did he speak frequently. There is some speculation that he will favor entrance into the World Court, though he is not known to have given his views on the court to Senators or others. It is thought that he inclines more favorably towards the League of Nations than did Mr. Harding. It is rumored that he does not favor calling an extra session now to deal with agricultural problems, particularly the wheat crisis. He is said to oppose restoration of surtaxes on surplus and all radical taxation. He has been an advocate of a high protective tariff. Being from New England, which "imports" much coal, he is genuinely interested in the present coal controversy. On the whole, the President has indicated that "things will move along much as usual." He has retained the Harding Cabinet, though it is expected that there will be one or a few Cabinet changes soon. For instance, Attorney General Daugherty is in very poor health. The business interests have through their spokesmen given a favorable reception to the new President. They remember his firmness when he was Governor of Massachusetts. He is a law and order man. He is known for firmness, first of all. The labor and radical elements do not look so hopefully toward the new President. Did he not once telegraph, "There is no right to strike against the public interest by anyone, any time, anywhere?" The more progressive legislators, like La Follette and Brookhart, can probably expect from President Coolidge no more encouragement than they got from the previous Administration. Personally, the new President is a good listener, a "silent man." He is not a ready mixer, as his friends testify, but he has many friends. He makes friends slowly, but he keeps them.

THE NEW PRESIDENT AND THE NEXT CAMPAIGN

President Coolidge takes office rather late in the term. Six months from now we will be in the midst of the next campaign. The nominating conventions are only ten months off. With a divided party to handicap him, President Coolidge will find it hard to initiate any big effort in Congress in so short a time. Meanwhile he must declare himself on the campaign. It seems altogether probable that he will be a candidate. His New England friends are already urging a

THE WORLD OF TO-DAY

solid delegation to the Republican convention from that section. But there will be a whole crop of Republican candidates. La Follette, Johnson, Borah, Hughes, Pinchot, Hoover, are all mentioned as possibilities, and there will be the usual number of favorite sons. At this time the new President's home is a handicap for him. The Middle and Far West are not in much of a mood to tolerate a New Englander now. They want a home man, while farm prices are low, one who listens to their grievances about the big corporations, the railroads, the middlemen, etc. The Republican tariff has suddenly become decidedly unpopular throughout the rural West. Meanwhile Senator Underwood of Alabama has said he would be a candidate if his home State wanted him. Mr. McAdoo looms as much more popular with Democrats of the North and West, however. The swing toward Mr. Ford seems to have abated a little, but he need only deny he is a candidate several times and the demands upon him will increase. That is sometimes a way to add to your support. It looks as though he would be the dark horse. There seems less possibility of a third party, but it is conceivable that a third party which would draw considerable Republican votes might again assure a Democratic victory as in 1912, or a decidedly close, uncertain, but highly interesting campaign.

THE AMERICAN TREATY WITH TURKEY

On August 6 the new American treaty with Turkey was signed. It paves the way for resumption of diplomatic relations between Turkey and the United States and will, if confirmed by the Senate, replace the old treaty which was negotiated in 1830. Not all the details, however, were settled by our representative, Joseph C. Grew, and Ismet Pasha at Lausanne. An agreement was not reached with regard to the manner of settlement of claims against the respective governments. But the representatives of both nations exchanged communications providing for further consideration of the question soon. Both governments also may withhold ratification of the treaties until there is accord in the matter of claims. The new treaty, which is a compromise, gives citizens of the United States rights and privileges equal to those of the other powers which have been agreed upon in the recent treaties. If the treaty is confirmed at Angora and Washington, there will probably be some sort of a brief lull in the Near East. But, on the whole, the arrangement is makeshift. There seem to be impossible relations between two "bad actors" in the Near East. The one is the cruel Turk, known for his massacres and his inexpressible cruelty. The other is the so-called Christian Western nations, also committed to organized murder as a method of settling disputes, who place oil and trade far above human welfare and who have used the peoples of the Near East much as pawns to further their imperialistic ends. No moral supremacy or leadership can be accredited the United States in her recent dealings with the Near East. Our gunboats over there are loaded with samples and drummers. There is record of special trips of our battleships in order to get our oil prospectors into fields ahead of those of other nations. Our foreign trade with Turkey has increased from \$3,000,000 a year before the war to over \$40,000,000 a year. A maintenance of that trade is of more importance than justice. Like the Western European nations, we believe we can save our souls by washing our hands.

BRITAIN AND FRANCE DRIFT FARTHER APART

The tumult and the shouting in the so-called idealistic enterprise of 1914-18 had scarcely died when separate ambitions and nationalistic aims among the victors began to assert themselves. The Carthaginian peace was imposed upon the defeated, but thus far it has not been successful. The matter of reparations was left in the hands of a separate commission which revised the figure that Germany should pay many times. Then matters came to an impasse when France went into the Ruhr and the war between France and Germany of 1923 began. Germany, of course, then stopped paying anything. France, it appears, is not gaining anything through occupying the Ruhr. Her expense is too great. An impossible situation has been created. France at once drew upon herself criticisms of aggression and militarism, and she has fairly well deserved the criticisms, not only by her actions in the Ruhr, but her speedy building of airplanes and her loans to Poland and Jugoslavia of 500,000,000 and 300,000,000 gold marks respectively, apparently for the purpose of assisting those nations to build up their armies. But during the past few days the gap between France and England has considerably widened. England has published two notes in which she charges that France is violating the treaty, she threatens separate action, suggests that the World Court decide the matters of interpretation of the treaty, and suggests the importance of official or unofficial American aid. Meanwhile the feeling between France and England goes from bad to worse. Premier Poincaré has made two speeches which are looked upon as "prefaces" to France's reply to Great Britain. He is the same jingoist and emotionalist and summons France to "carry on." He recalled the war's agony and says that France will not get out of the Ruhr until Germany pays France's claims. But Poincaré's bombasts may come to naught in the revolution in Germany.

THE CRISIS IN GERMANY

On August 12 Chancellor Wilhelm Cuno and his cabinet sent their resignations to President Ebert. The President then asked Dr. Gustav Stresemann, leader of the German People's Party, to form a new government. Cuno was apparently the victim of the economic crisis which has resulted in much rioting throughout Germany, and in communist outbursts which threaten to involve the country in revolution. Cuno's government could not withstand two hundred hostile labor votes and he was persuaded to resign. The new government will be a coalition and will probably have only seventy-one "Nationalistic" and twenty-six Communist votes in opposition out of a total of 469. This coalition is also looked upon as a strong counter-stroke against the Communists. Stresemann indicates that at all costs he will maintain Cuno's policy of passive resistance in the Ruhr. He also hopes to achieve some economic stabilization in Germany, where the mark is worth a million to the dollar; he also wants no separation from the Rhineland. The fall of the mark to such fantastic figures now causes little excitement in Germany, where domestic business has practically all for some time been on the basis of the dollar or other foreign currency.

THE WORLD OF TO-DAY

THE NEW CHANCELLOR OF GERMANY

Dr. Gustav Stresemann, political leader of the German People's Party, the big industrial group to which Hugo Stinnes belongs, has long been a potent factor in German affairs, both before and since the war. Since 1907, when, as the well-paid general manager of the Union of Saxonian Manufacturers, he entered the Reichstag from the district of Annaberg, Saxony, he has taken an important part in the problems of Germany. As a fluent speaker and writer, he revealed himself as a politician who could modify his views when occasion arose and yet keep his position as leader. Dr. Stresemann knew his own people, as evidenced by his stand against the trial of the former Kaiser, while at the same time letting it be known that neither he nor his party was necessarily anti-republican. Knowing that the Crown Prince had always had a certain hold on a large part of the German people, in his own magazine, "Deutsche Stimme," he urged a new estimation of the exile at Wierengen. The new Chancellor, in his speeches, has always regarded the United States as the saviour of Europe, particularly Germany. A year ago, in an address before the German-American Economic League, an organization headed by him, occupied with furthering trade relations between the two nations, he said: "America cannot cut loose from Europe to which she is bound by common and powerful economic laws and she must suffer with Europe. We need an enduring economic peace in Europe, especially in Germany." Despite his feeling for the United States throughout his career, Dr. Stresemann entertained no kindly feelings for President Wilson, to whom he alluded at the time of the rupture of diplomatic relations as "a theorist remote from all the world." Dr. Stresemann added that Mr. Wilson did not know Europe, but considered himself "qualified to be her teacher." Another occasion Dr. Stresemann declared that Germany should expect more from a sane, practical policy on the part of the United States than from any efforts toward reconstruction by the League of Nations. He suggested that a world economic clearing house system might to some degree restore international economic order. On the question of France and the reparations, Dr. Stresemann pleaded for a solid political front against any independent French action. He urged that Germany continue its passive resistance to the Ruhr invasion until Poincaré withdrew the French troops or showed a willingness to discuss the reparations along the lines of the Hughes proposal. Dr. Stresemann was one of the first of the German leaders to back the stand of Chancellor Cuno in the latter's attitude of holding the country amenable to a reasonable approach and yet solidly opposed to initiating overtures for further parleys. "No reasonable minded person will oppose an understanding with France," Dr. Stresemann said, "but in her procedure it is now up to France to create prerequisites for such an understanding." Dr. Stresemann has been mentioned before as a possible candidate for the office of Chancellor. At the time Chancellor Fehrenbach's cabinet resigned in May, 1921, it was strongly believed throughout the nation that Dr. Stresemann would get the post, as he had been in strong favor even outside his own party. It was pointed out by those who favored his appointment that he was regarded well outside of Germany and qualified to deal adequately with Germany's problems exteriorly as well as interiorly. He was born in 1878 and was graduated from the Universities of Berlin and Leipsic.

U. S. FOREIGN TRADE DOUBLED IN TEN YEARS

Although the foreign business of the United States is generally regarded at the present as being slack, figures for the last ten years show that in the fiscal year of 1923 the United States nearly doubled the amount of business it did in the year preceding the war. Sight of this remarkable gain is lost owing to the abnormally high import and export business done during and immediately after the war. Foreign trade of this country in 1923 exceeded that of 1922 by \$1,000,000,000. In many quarters this gain is accepted as an indication that world-wide conditions are not so bad as frequently painted. Figures of the Department of Commerce indicate that only one per cent. of the manufactured goods is sold to Europe and only four per cent. is sold abroad. The volume of agricultural products exported is, however, much higher, reaching about fifteen per cent. during the past year. The striking gain of manufacturing in the United States accounts primarily for this big increase. An interesting picture of this gain is shown in figures compiled by the Trade Record of the National City Bank covering the last 134 years of American industry. "The foreign trade of the United States in the nine years since the beginning of the war is three-fourths as much as in the 125 years preceding the war," according to the Trade Record. "Statements compiled by the Trade Record show that the foreign trade of the United States in the nine years from the close of the fiscal year 1914 to the end of the fiscal year 1923 was \$77,000,000,000, against \$100,000,000,000 in 125 years from the adoption of the Constitution to the end of 1914. Imports in the nine years since the beginning of the war to the end of the fiscal year 1923 are \$28,000,000,000, against \$50,000,000,000 in the 125 years preceding the war, and exports since 1914 are \$49,000,000,000, against \$59,000,000,000 in the prewar period. The excess of exports over imports in the nine years since the beginning of the war is \$21,000,000,000 against an excess of but \$9,000,000,000 in the 125 years prior to the war. The fact that the excess of exports in the nine years since the beginning of the war is more than double the export excess in the 125 years preceding the war is due to the fact that our favorable trade balance, as the excess of exports is sometimes called, only began in the closing quarter of the nineteenth century when the producing and exporting power of the Mississippi Valley was developed by the extension of plentiful transportation facilities to that area."

LABOR AND THE CHURCH

In addition to presenting in this number a variety of articles on Labor and the Church we wish to call attention that the August number of "The Forum" contains two interesting articles discussing the Church's attitude toward labor. In the first, Mr. Paul Blanshard, who represents the Amalgamated Clothing Workings of America, throws down a challenge to the Church, inviting it to raise its voice against low wages, long hours and economic inequality.

"The Church," he says, "is well situated to make fact-studies on modern industrial situations and report to the public the truth disclosed. We recognize that the neutral attitude is advisable in investigating industrial facts, but the attitude should not continue after the facts have been disclosed. We feel that the Church should be just as militant in its opposition to industrial ills as it was in its fight against Negro

THE WORLD OF TO-DAY

slavery or the saloon. Why play safe? Jesus didn't. "We feel that the Church is now largely controlled by business men. This is not the fault of the business men nor primarily of the Church. It is simply a reflection of the social inequality in which we live. Business men have a chance to learn the lessons of executive management; workers have not. Business men have surplus money for supporting the Church; workers have less. Business men may be personally kind and honest (they have a better chance to be good than the workers), but their prejudices are in favor of the current economic habits that give wealth and social standing to the people who own and manipulate, and a bare subsistence to the people who produce." William Palmer Ladd, dean of Berkeley Divinity School takes up this challenge and implies that enlightened churchmen are prepared to give labor their moral support. "Few will maintain that the Church ought definitely or officially to ally itself with labor," he states, "or with any social, economic, or political group. But the Church is not likely to get a hearing for a non-ethical gospel. Christian principles require, above all, that the attitude of the student of economic questions should be open-minded and honest. He should avoid prejudice and partisanship. He should be suspicious of propaganda. And he should seek his knowledge elsewhere than in printed pages. If he is in earnest he will go to the sources of information. And congregations might well request of those who have the ordering of their services that more frequent opportunity than at present be given them of hearing labor tell its own story rather than that they be left to gather their knowledge of the labor movement from ill-informed or prejudiced sources of information. Where there is a difference of opinion the employer should of course have an equal opportunity of putting his side of the case before the churches."

A QUESTIONNAIRE—AND OTHER MATTERS

When Mr. Bryan was asked to answer a questionnaire by Clarence Darrow the other day at the Christian Citizenship Conference at Winona Lake he did not bother to go over it, because, he said, he knew beforehand that Mr. Darrow was an atheist, and the man who admits he is an atheist does not worry him. "The man who denies the existence of God," he commented, "is not apt to have much influence, because the evidences of a Creator are so plain and innumerable that atheism, when it is avowed, is not nearly so dangerous as so-called theistic evolution. Theistic evolution lulls Christians to sleep. It is an anesthetic which deadens pain while religion is being removed. The theistic evolutionist assumes the existence of God, but puts Him so far away that the influence upon life is weakened when not entirely destroyed. The evolutionist claims that evolution was God's method, but the method when carried to its logical conclusion eliminates all that is vital in the Bible. Evolution has no place for the miracle and the supernatural. That leaves the Bible merely a man-made book, and the Bible shorn of its divine authority would be hardly as influential as a book that never claimed to be divine if it is convicted of being an imposter, for it is the greatest of imposters. My controversy is not with atheists like Mr. Darrow, but with those who claim to be Christians and who substitute the guesses of evolution for the Word of God." Mr. Bryan's intensity seems like the intensity of the man who is convinced of the truth of

that against which he is arguing, but who does not dare admit it because, so far as he can see, it will sweep away for him the whole foundation of his ideas of life. He does not see where he can place his feet upon a sure rock in his thinking if he accepts what God in his natural world seems to indicate is His method. Mr. Bryan has not penetrated to the sense of a God who is revealed by truth wherever it may be, whether it be in the word of the psalmist or in the life and teaching and death of Jesus, or in the rocks and trees and the sweep of the history of man. Would that he and those noble men and women who feel with him might come to the great, restful sense of a God who is present and revealed in all things, Who guides and sustains all life, Who is known through all the means of His whole creation.

THE STYLE OF CHURCH BUILDINGS CHANGING

There is no more interesting evidence of the change in our American way of living than at shown in the changing style of church buildings. For two hundred years the "meeting house" was but a hall for the Sunday gathering of the "elect." The rough and angular outlines were sometimes softened with a few features of comfort, but as a rule the rectangular building with bare floor, straight-back seats and small-paned windows was a meeting place used for an hour or two a week and left the rest of the time in splendid isolation. When the home life of the people supplied the needs of the family the simple "meeting house" was perhaps adequate, but to-day the institution that sets itself to serve the community must have an adequate equipment. So the modern church plant still has its auditorium. But how different, with its art windows, deep carpets and comfortable upholstered pews, equipped with a gymnasium, cooking room, sewing room, club rooms and library, a vast institution used almost daily from early morning until late at night. This development of church needs has placed great responsibilities upon the church organizations, and none feel this more than the denominational church building societies. Among the organizations doing significant service in this line none are more successful than the Congregational Church Building Society, with its head office located in New York and district offices in Boston, Chicago and Denver and representatives in every State of the Union. At the time of the meeting of the National Council of Congregational Churches in Springfield, Mass., October 16th to 23rd, Dr. James Robert Smith, the church building secretary of the Congregational Church Building Society, will report the most prosperous two years in its history. This Society is, in fact, doing the work of a great construction company, for in every week in the year it helps build two churches, and in every ten days of the year it helps complete a parsonage. The Society reports receipts of \$1,220,000. This money has been used in completing 305 buildings for religious purposes, located in villages, towns and cities in all parts of the country. But we are only touching the surface when we applaud and consider these denominational reports. How long will it be before we have a conscience which condemns the unnecessary building of the past and present and a policy which will prevent this colossal waste in the future?

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Switzerland: Pastor Adolf Keller

cally the only definition of vacation. About twenty-five years ago or more this all began to change. Mr. Moody started Northfield and Bishop Vincent, Chautauqua. Then some divinity schools offered summer courses to pastors. Then summer Bible conferences or missionary institutes began springing up. Then the great universities began holding summer sessions with practically as full equipment of teachers as in the regular sessions. The result has been that there are many thousands who once would have been camping or spending July and August in country boarding houses are now living in college dormitories and frequenting lecture halls.

There has been some fear expressed in scientific quarters. The teacher and preacher and social worker has been warned against the summer school. The only vacation for the mind is inactivity, they are told. But the facts do not seem to justify these fears. These thousands of teachers and preachers not only seem thoroughly to enjoy themselves, but they seem to return to their work rested, refreshed, invigorated and inspired. The conclusion of the whole matter is that no hard and fast rule can be laid down for vacations. Some people thrive on one kind, some on another. Evidently there are thousands of preachers and teachers who have been creating and giving forth for ten months who find that two months of receptivity and contact with fresh thought and inspiring teachers gives not only preparation for the next year's work in this way, but real rest and refreshment. Absolute change in direction of energy seems to be the realest rest to some people. They use the mind as ardently in pursuit of knowledge during the summer as they do in preaching and teaching in the winter, and find rest. A great many of these thousands of summer students come from rural districts, we hear. What the change means we who live in towns hardly realize. The rural teacher or preacher comes to the town or city. He, whose chief lack is companionship during the working months, finds himself in a large community of like-minded people and equal minds. The companionship, the common life, and the talk is half the attraction of the course. Then there are the contacts with great minds for this period, for these summer schools are securing the finest minds of the country. A glance at the faculty and lecturers of Chautauqua, for instance—the prospectus happens to lie before us—reveals half the most noted preachers, professors and publicists of the country for this summer. In the larger places the summer student is also finding opportunity to hear good music. In New York the great Philharmonic Orchestra is playing the finest classical program in the Stadium every night, while Goldmark's Orchestra, which last summer played nightly on the Columbia Campus, is playing in the Mall. At Chautauqua the New York Symphony Orchestra is playing for a period of several days. At Ocean Grove the best singers, violinists and pianists give frequent rehearsals. Some of these summer students just devour all the lectures, social events, friendships and music in sight and seem to thrive on this type of vacation.

Again, there is another type of mind which seems to require absolute cessation from intellectual activity of any sort. Some people, when vacation comes, run as far away as they can from anything that has even remotest relations to their working life. As a great New York preacher and writer once said as July drew near: "Let me lie down and sleep in the woods for two solid weeks." Another wants to wade trout and salmon brooks through dark and healing woods.

The New Vacation

THE newspapers report the registration at the summer sessions of Columbia University, New York, as over twelve thousand. We suppose that the registration is large at all the great universities. There are also large summer schools, some of which offer the courses found in the universities, such as Northfield, Ocean Grove, Chautauqua and Winona. There are many summer conferences, such as those at Stony Brook and Ursinus College. Last year President Garfield tried out the experiment of a summer institute of politics at Williamstown. It proved a great success and is just now having a second successful session. Altogether there must be many thousands who are spending their vacations in going back to school. So far as we can judge, a large majority of these summer students are teachers; the clergy would come next, but all professions are represented, and some business men of scholarly propensities are represented.

This is all very interesting and highly significant. It shows quite a complete transmogrification in the idea of what makes a vacation. Up to twenty-five years ago hardly any one would have thought of taking a vacation in this manner. The only conception of a vacation was complete cessation of mental activity. One should walk, or hunt, or fish, or climb mountains, or sail, or, better still, take absolute and complete rest by the sea or in the mountains. Rest was practi-

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Another wants to sail the lakes and sea. Another wants simply to sit on hotel porches and rest. Some want solitude; others want to talk. There are some to whom the country, even the most beautiful, without human companionship is stupid and after a few days boresome. They want cessation of work, but they need companionship. Some are satisfied to be alone with nature for weeks. It is interesting to note, on the other hand, how many thousands of people from country places go to the great cities to spend their vacations. We are told that New York is swarming with such people all of July and August, and that the theater audiences are made up almost wholly of these visitors.

There are some who find rest for the mind and recuperation for the body in rather violent physical exertion. They take long walks over Swiss mountain passes or climb the iced and dizzy peaks themselves; they take guns and plunge into the Canadian woods or Rocky Mountain fastnesses and pursue the moose, the deer, the bear, over long and weary trails. They eat meals cooked over the open fire by the guide and sleep under the shining stars. Dr. Rainsford devotes a long chapter of his recent autobiography to the praises of this sort of vacation. He declares that it saved his life many a time. The muscles are hardened to steel; the nerves are restored to perfect poise; the lungs are cleaned of every impurity; the mind is made keen and eager. Mr. Roosevelt also rejoiced in this sort of vacation. It used to be more in vogue than in our day. The health authorities are inclined to prescribe rest rather than hard physical exertion for the modern man. Recuperation is the great need of the day.

There are some to whom vacation means an opportunity to read hour after hour undisturbed. They save up precious books and when summer comes, on quiet porch or under leafy tree they voyage to far-off realms of fancy and walk on shores of gold. One great man told us that he simply took along his Shakespeare and three or four other great books and read and re-read them with unalloyed joy. Others keep the new but great books of the year—novels, essays, or even theological books, and read them with avidity and delight.

F. L.

Character and the Soul

SOME construe sacrifice as related to their money. They suppose that when they have given that in abundance their meritoriousness cannot be questioned. But though the command to deal rigorously with material possessions is the very last that many Christians heed, there are other and greater offerings to be consecrated. We submit that intellectual pride and rebellion against the revealed truth of God is a quality to which we cling more tenaciously than to monetary wealth. Few have this wealth; nearly all have their opinions, prepossessions, prejudices, bigotries, and the like. They consume the piety and fraternity of the community and prevent our concerted action in behalf of truth. Custom and convenience require deference to their errors. The steady advance of knowledge is obnoxious to them. Ease and profit betray the just, the right, the verifiable. Exploded traditions are paraded for the security of a false phrase of belief or of society. Reforms are indefinitely postponed

and needed corrections of popular fallacies linger and wait because we are not willing to bring every thought into captivity unto obedience of Christ. You recall His valiant stand for the truth when He appeared at the bar of Pilate. The words He uttered there should be graven on the minds of His disciples. He was born, as He said, and also came among us for the truth, not only in the Church, but in the State; in art, in science, in literature, in the souls of men and of their various organizations. To find it, to keep it, to protest it against assaults and invective and against the peculiar malignancy which is ever ready to distort or defeat it, is your first summons and obligation. Every Christian who really cares for the welfare of his fellows will not count the cost of pursuing truth or of being loyal to its demands. They will have the premier place in his affections, and he will not be guilty of that unfaith which shelters behind prejudice or pretense, because while wearing the mask of faith it dreads faith's contact with reality.

The concrete body of truth which we have before us in the Bible has not been received by this nation in any such measure as is necessary for the general morals. While disputes center about its teachings and a multitude of books and pamphlets explanatory of views upon the Scriptures teems from the press, they are relegated to the rear or reserved for sad episodes and for the disenchantment of age. Yet the Scriptures are as far above all creeds, cults, confessions and theologies as the Alps are above the plains beneath them. Why not take and read them, putting aside the ephemeral stuff which debilitates your hearts and brains, and becoming lovers of the law and the testimony? These words are spirit and life, able to make you wise unto salvation. And if it can be shown, as we think is the case, that our children's education in the Bible has been grievously neglected, shall we allow our attachment to any political heritage to intervene between them and such an education? What sacrifice of ideas, of effort, of time, is not utterly reasonable in this emergency? God desires a holy nation, and the remainder of its attributes, even though cherished by us, should be subordinated to that end.

As you trace the courses of the Old Testament and the New their reiterated assertions that men and their associations must be made one with God cannot but impress you. Here, as it seems to us, the United States, and for that matter the world, has come to a terminus. We cannot get away from the decision to accept or reject this dominion. Upon that decision depend consequences which we need not depict. Sacrifices of many reputably honorable things for the sake of His will has been the record of nation builders. Pilgrims, pioneers, missionaries, explorers, who at stated times and in divers manners expanded the frontiers of His Kingdom, did so by dint of expatriation, peril and hardship. Separation from the ordinary motives dubbed as respectable was their first act. They became, in this sense, holy, since to be holy means to be separate, a man or a people, apart, dedicated, monopolized, a royal priesthood, a peculiar nation. You will be looked upon as strange, fantastic, abnormal. So were St. Paul and St. Francis and Wesley and General Booth. But behind them stood the Christ, who was crucified because He was different, vastly different, from those who nailed Him to the gibbet. In His references to sacrifice He used speech redolent of the soil, simple imageries of the garden and the vine. But no utterances have ever denoted the premier place of discipline in the soul's culture as

E D I T O R I A L

His utterance denoted it. Evidently He had no use for a mediocre, accommodating, pliant type of professional belief. He does not want the rotten trees of which Shakespeare speaks, which are pruned in vain and cannot so much as a blossom yield in lieu of all expended pains and industry. The keen knife severs the barren branches from the vine. They have either to bleed or burn. Yet the hand that uses the blade is guided by the heart that craves your further fruitfulness. Would you arrest that hand? Then take the cross itself out of the universe you visualize. Let all its harvest be as though it had never been. Consent to drift toward inferior breeds, stunted, crabbed and misshapen by inordinate desires and by cowardly preferences.

There is no right-minded man present who is willing to adopt so ignoble a policy. Our practise may be indifferent, but our theories are polarized by sacrifice. The husbandman who in the rude winds of March covers the snow with the superfluous branches has his eye on the purple clusters of luscious grapes ripening in the mellow glow of September, so to you sacrifice comes unbidden. The blow descends, and what you fain would hold fast is removed at a stroke. But rightly understood, or even not understood at all, the severance means character. And character is the sole distinction that accompanies the soul with eternity. This sequence of sacrifice and fruitfulness is the controlling factor of the mystery of pain. The leaf of the vine may be a poem, the blossom a picture. But your Lord is looking for fruit, for humbler hearts, cleaner lives, purer motives, larger sympathies, wider usefulness. Some religionists pay particular attention to forms and ceremonies. The etiquette of piety is their aim. Give them a silver stand for the grapes or a golden goblet for the wine and they are satisfied. Jesus did not authorize their meticulous ritualisms. He was intent on the rich red wine of Calvary's vintage, upon wealthy manhood under poor robes, upon willing and loving resolution in dreadful circumstances. The prunings which not a few complain of as needless mutilations rid us not only of our treasured belongings, but of naughty superfluities. There is an exuberance which is dangerous, over-proud, confounded by its richness. So justice is tainted with corruption, becoming revenge. Growth gives way to weakening fluctuations. Righteous anger degenerates into insatiate vengeance. The Pharisee is a saint spoiled by surplusage of religion turned sour. Lest even our good should be as evil, a pruned life is essential, and an unpruned orchard is a depressing spectacle. The scythe of Time is an indispensable weapon. It mows down tyrannies of the flesh and the spirit. It cuts off these mortal bodies which we adore. It makes short work of the enterprises which have been expensive enough to carry out. Nevertheless, it releases life into new and better channels. It delivers us from an entail which has become intolerable. It prepares us for the morrow of larger things. Meet your unavoidable sacrifices bravely by being sacrificial. Let it be said of you, "Lo, I come to do Thy will, O Lord!" For to those who endure and overcome it shall be given to sit with the High Priest on His throne. Take His grace and salvation to your hearts now. Cast off everything which hinders your surrender to Him. Slay the members that bind you to the earth. Offer the ancient sacrifice of broken and a contrite heart.

S. P. C.

[EDITORIAL CORRESPONDENCE]

The Baptist World Alliance at Stockholm

It was particularly appropriate that the Baptist World Alliance, which meets only once in a decade, should hold its sessions this year in Europe, because the years since the war have witnessed astounding accessions to the Baptist ranks in Europe, particularly among those nations within which the ferment of the new spiritual freedom has been most active. It is not difficult to understand why many who have been suddenly released from the bondage of ecclesiastical tyranny, or who have come to chafe under it through the experiences of recent years, should react in the direction of what may be called the left wing of the free church movement. Certain it is that in Szechoslovakia, Latvia, Rumania, Poland and Russia thousands have adopted the Baptist position. Two thousand were baptized in Rumania last year. It is reported that there are now over a million Baptists in Russia. This has created a situation in which the Baptist churches of England and America are profoundly concerned and interested.

It was appropriate also that the Congress should meet in Stockholm, since the Swedish Baptists are celebrating this year their seventy-fifth anniversary. Stockholm, from July 21st to 27th, was the scene, therefore, of what was called by the local press the greatest religious convention that Sweden has ever known—about twenty-five hundred delegates gathering from every country under heaven. The United States furnished the larger proportion of messengers, from the Northern and Southern Baptist Conventions, almost one-half of the total, as was natural, since two-thirds of the Baptist communion reside in this country; but Great Britain and her dominions were largely represented, and Japan, China, Burma, Assam, the Philippines, Africa, and every country on the continent of Europe, from Lapland to Sicily, were represented by delegations, large or small.

As a mere demonstration of the power of the Gospel of Christ to unify the most diverse national elements the Congress was remarkable in itself. There is a cohesion among Baptists which, in view of their loose denominational system, must seem inexplicable to those who depend upon ecclesiastical organization for their bond of unity. That Baptists also, devoid of any authoritative creed, have still a common attitude and spirit wherever found was also amply demonstrated. Emphasis upon religious experience, the competency of the soul before God and the right to utter freedom of conscience in religion was a common note from whatever land or clime the particular speaker may have hailed.

The special emphasis of the Congress was determined by its place of meeting. The heirs of Roger Williams listened to recitals of hardship and persecution endured by their brethren in newly awakened lands of Central Europe which resembled the story of the apostolic church and the representatives of the churches in lands where religious liberty is enjoyed took steps for the relief and support of their weaker brethren. The meeting of the Congress in Europe, so widely advertised and largely attended, will of itself bring a new prestige and vigor to the work of humble Baptists in every nook and corner of the continent. The messages of President Harding and of David Lloyd George to their "fellow Baptists" in convention were published widely and will not go unnoticed in Europe. The Congress brought untold cheer

and encouragement to the forces of evangelical Christianity, by whatever name they may be known, over a very wide area.

Of course, there were notable addresses and sermons delivered by men of international reputation. Dr. R. S. MacArthur, President of the Alliance, died a few weeks before the Congress assembled, and the veteran John Clifford, of England, was prevented from attendance by age. But very many of the leaders of the denomination on both sides of the Atlantic and, in deed, from every shore, were present. Dr. J. H. Shakespeare, by invitation of Archbishop Soderblom, conducted a special service in the Cathedral of Upsala. Dr. George W. Truett, of Texas, delivered the Congress sermon. Dr. J. C. Carlile, of England, delivered a notable address on "Christianity and Industrial Relations." Mrs. Helen Barrett Montgomery thrilled the convention as she spoke on "New Opportunities for Womanhood."

But the Congress was not merely an occasion for the exchange of ideas, nor merely for the inspiration and encouragement of the younger and weaker members of the Baptist family. It was for mutual consultation, and for the planning of definite lines of work which the Baptists of the world can undertake together. As the world becomes narrower the necessity for co-operation, and the possibility of it, becomes greater.

The Congress at Stockholm was without question the most inclusive and broadly representative meeting of Baptists ever held. It may prove to be the most significant in its results. It is no secret that Baptists do not always agree with one another. But a remarkable degree of unity prevailed at Stockholm. The minor differences of language, race and

spiritual heritage of the elements that composed it were so many that it was imperative that accidents be ignored, and that the emphasis be placed upon the really essential things. Men who would have found it difficult to subscribe to any statement of doctrinal belief prepared by any faction of their fellow Baptists in their own land seemed to find it easy to agree upon a statement of Baptist principles and purposes prepared for the Baptists of the world. It was an instructive demonstration of the irenic character of broadly Christian principles in contrast with the divisive influence of insistence upon doctrinal minutiae.

The most exciting moment of the Congress occurred when Dr. A. C. Dixon, of Baltimore, in a somewhat bitter speech sought to place the Alliance on record against his pet aversion, modernism, or liberalism, but it was not well received. Science, said Dr. Dixon, should be regulated by the Bible, not the Bible by science. But the Alliance refused to be drawn into that controversy. It was the only jarring note of the week.

The new President of the Alliance is President E. Y. Mullins, of the Southern Baptist Theological Seminary at Louisville. Dr. John Clifford, acknowledged by Baptists everywhere to be the nestor of the denomination, was made President *emeritus* by acclamation. A strong Executive Committee, drawn from many lands, will direct the work of the Alliance until its meeting in Toronto in 1928.

ROBERT A. ASHWORTH,

Minister of First Baptist Church,

Yonkers, New York.

THE OBSERVER

A Visit to Stony Brook

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

I HAD many invitations to visit summer schools, assemblies and institutes this year, but had to confine myself to three, and two of these near home. I went first to Winona and wrote about it a few weeks ago. This week I am at Stony Brook, and two weeks hence I expect to be at the Isle of Shoals, off the coast of New Hampshire. Stony Brook is a very interesting place. It is a lovely and wooded spot on the north shore of Long Island, about two hours out of New York. Dr. John S. Carson, of Brooklyn, is the president of the Assembly, and twenty directors, all interested in evangelical Christianity, ably support him. There is a large assembly hall and three or four hotels, all under the control and management of the Assembly. It has been Dr. Carson's aim not simply to have people come for the conferences, but to establish a Christian summer community. As a result about one hundred and fifty cottages have already been built by people who combine summer rest with the study of the Bible and consideration of various aspects of the Christian faith. It seemed to Dr. Carson after a while that these fine buildings—hotels and cottages—might be put to winter use as well as summer, and so the Stony Brook School for Boys was established last fall. It immediately

became a success and fifty boys were enrolled last year. A lower school for smaller boys had to be established during the year, so many were the applications from parents who had boys in the regular school.

The conferences begin July 1 and continue in almost unbroken succession to September 9. The conferences this year have been the Near East Workers, The Victorious Life, Bible School Workers, The State and Church, Christian Citizenship, Sacred Prophecy, and finally the general conference on The Religious Life. For these conferences Dr. Carson brings noted speakers from all parts of the country. Among those taking part this year are Mr. Bryan, Dr. A. Wylie Blue of Belfast, Ireland, Dr. William Hiram Foulkes, Dr. David G. Wylie, Dr. James M. Gray, Dr. Ford C. Otman, Dr. John Timothy Stone, Christobel Pankhurst, Dr. James S. Martin, Hon. Sam W. Small, Hon. Charles F. Swift, Mrs. Lulu Loveland Shepard, Dr. W. H. Griffith Thomas and Charles G. Trumbull.

It will be seen that this is a thoroughly conservative group. There is no suspicion of heresy at Stony Brook and evidently very few speakers who are in any way suspected of it take part in its meetings. The prophetic element in the Bible and

the apocalyptic receive great emphasis in the various meetings, and whole weeks are devoted to these aspects of religion. There is a Platform of Principles which is conspicuously posted in the various halls and bedrooms. The conferences are generally pretty true to these principles, I imagine. My readers will be interested in seeing what they are. (Note the emphasis that the platform puts upon the coming of Christ in glory):

- I. The divine inspiration, integrity and authority of the Bible.
- II. The deity of our Lord Jesus Christ.
- III. The need and efficacy of the sacrifice of the Lord Jesus Christ for the redemption of the world.
- IV. The presence and power of the Holy Spirit in the work of redemption.
- V. The divine institution and mission of the Church.
- VI. The broad and binding obligation resting upon the Church for the evangelization of the world.
- VII. The consummation of the Kingdom in the appearing of the glory of the great God and our Saviour Jesus Christ.

I have been one of the speakers at the Conference on Christian Citizenship held from August 5 to 10, under the auspices of the National Reform Association. It dealt with such subjects as Christianizing Education, Politics, Commerce and International Relations, with Sunday, Prohibition, Church and State and the Perils of Mormonism. It is the first time that just this sort of conference has been held at Stony Brook, and it is a good sign. Dr. James S. Martin was the guiding spirit and not a thing was said by any of the dozen eminent speakers that was out of harmony with that evangelical spirit which pervades the Stony Brook conferences. Indeed, there is no conflict between the evangelistic message and the social gospel when both are reasonably and sanely presented. One endeavors to win the allegiance of every soul to Jesus Christ, the other endeavors to apply the principles of Jesus Christ to every department of human activity and to every social relationship. There has been a chasm between the two groups of workers because each has suspected the other. The evangelist has suspected the social reformer of being indifferent to the personal aspects of religion, the individual's relationship to Jesus Christ, and the reformer and social worker has suspected the evangelist of being indifferent to the social evils and the pagan practises of business and politics. Both groups have perhaps been open to this criticism to some degree. There are signs that both sides are seeing that there is no conflict between the gospel of personal salvation and the gospel of social redemption. There is no reason in the world that the man who preaches Jesus Christ as the Redeemer of the drunkard from his drink and the man who insists that the traffic in strong drink shall be wiped out of existence because it violates the principles of Jesus Christ should not work harmoniously together and supplement each other. There is no reason in the world why the man who preaches that the reception of Jesus Christ into the heart will make a man pure and the man who insists that the traffic in women shall be stopped because it is a blot on a civilization we want to claim for Christ should not co-operate in every way. There is no reason why the evangelist who preaches the gospel of love displacing hatred in the heart through the presence of the Holy Spirit and the reformer who insists that war must be banished because it violates that very law of love and makes even the individual who has learned to love begin to hate, again, should not clasp hands in a great common endeavor. The evangelist insists that the individual obey the law of God; the reformer says the community is also under the law of God and is accountable to the same moral judgment bar. It is greatly to be hoped that the long conflict between the

two groups in the Church will cease. Personally, I think many of our evangelical brethren are making a mistake in confining their message too much to the saving of men out of a sinful world and not devoting enough attention to bettering that world itself. Equally, I think many of our social workers are making a mistake in confining their efforts to the redemption of institutions and not recognizing that every man has a relation to God as an individual as well as being a part of the social organism and the community. Let us all work together to make Christians and a Christian community in which Christian men may live. Let us teach little children personal loyalty to that dear Lord who loved them and claimed them. But let us also insist that that community be cleansed of saloons, brothels, indecent plays, moving pictures and books, gambling, Sabbath breaking, overwork, child labor, foul tenements and everything that has no part with that Christ to whom we would lead them.

I am glad to have visited Stony Brook. I congratulate Dr. Carson on the great work he is doing. I should like to attend the Conference on the Religious Life. In the conferences on Prophecy and the Second Coming of Christ I would have absolutely no interest, and as one who greatly admires Dr. Carson and sees the wonderful opportunities he has there I would frankly say I think they are a waste of precious time and opportunity. I have dropped into many "prophetic" conferences, first and last, and found them simply "guessing games," as practically all the books dealing with the same subject are. As to the second coming of Christ nobody knows anything about it; it is impossible to tell just what the writers of the New Testament themselves believed; it looks as if Paul himself changed his mind about it; equally good men hold utterly varying views about it; it does not seem to have any effect upon character one way or another, as half the saints believe in it and half do not; and what difference does it make, anyhow? As to the times and seasons, every last speaker sets a new time—and none of us know anything about it. I am always afraid, too, that people who get too absorbed in all this speculation and all this cabalistic treatment of the Scripture will neglect the one thing for which, as Christians, we are in this world—to establish the rule of Christ, *here and now*, both in the hearts of men and nations. I do wish Dr. Carson would tell all his soothsayers, augurs and premillennialites to spend a quiet summer somewhere with the Book of Daniel and the Revelation, with their charts and compasses and zodiacal tables, and put on a whole summer with the biggest men he could find on "How to Build the City of God in the World." That is the sole business and concern of a Christian.

FREDERICK LYNCH.

Through their Young Men's and Young Women's Christian Associations representing them in the World's Student Christian Federation, students of America are again providing funds for aiding thousands of their unfortunate fellow-students in Russia, Central Europe and the Near East. Up to April, 514 schools and colleges had given to the current year's "Student Friendship Fund," and from outside sources \$183,547 had been received. Besides these amounts, representatives of the Fund are administering in Russia a gift of \$50,000 from Jewish students in America, given through the Jewish Joint Distribution Committee, and \$10,000 given by the Baptists. For four months to come 30,000 students in Russia will be cared for, and many hundreds in Central Europe and the Near East are finishing their year's work because of the generosity of students in thirty-five different countries.

THE WEEKLY SERMON

The Baptist Conception of Religious Liberty*

By E. Y. Mullins, D.D., LL.D.

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WITH Baptists religious liberty is born of the direct vision of God. Sometimes it has been a dream, when, like John Bunyan in the darkness of prison, they have gazed through the bars at the far-off stars. Sometimes it has been a theme of eloquent discourse, when they have expounded it to others. Sometimes it has been a solace, when they have gone into exile for conscience sake, and sometimes a battle cry, when they have shed their blood for it. But always it has been a passion deep as life welling up from the depths of being in eternal faith and hope.

If I could express in a word the heroic spirit of Swedish Baptists seventy-five years ago, and after, I could tell you what religious liberty means. If I could give to you the distilled essence of the spirit of our Virginia fathers, and once more catch the vision of Roger Williams of Rhode Island, I could set forth the truth. Nay, if I could reproduce in descriptive words the heroism of our brethren and sisters to-day in Russia, in Bessarabia, in Rumania, and many other countries I would need no other words. It was expressed in immortal words in Oncken's reply to the Burgomaster: "Oncken," said he, when he had been arrested, "as long as I can lift my little finger I will put you down from preaching this gospel." "Mr. Burgomaster, as long as I can see God's mighty hand above your little finger I will preach the gospel."

Look, then, at the bases of religious liberty.

There are three great discoveries made by every human soul which grows normally to maturity. First, it discovers the world. To the babe the world is a part of itself. Even our own mothers are at first a mere patch of moving color and a soothing sound. But when the babe tries to pluck the flame of a candle and burns its hand, or bumps its head on the floor, it makes the first great discovery. It discovers that the world is different from itself. The self and the world become henceforth great realities. Later when the moral nature awakes the soul discovers God, the greatest of all realities. When a human soul discovers God the foundation for religious liberty is laid.

Men have wandered from the path of duty, civilization has gone astray, because these three realities, the self, the world and God, have not been properly related. The human problem has been how to relate personality to society, the individual life to the corporate life. But how to relate man to God comes first. It is the key to all problems. The quest for economic liberty, intellectual liberty, civil liberty, all go back to religious liberty as the root.

Thomas Jefferson wrote his own epitaph before his death. It is most remarkable in the fact that although he served as President of the United States eight years, there is no mention of that fact. The epitaph reads as follows: "Here lies

buried Thomas Jefferson, author of the declaration of American Independence, of the statute of Virginia for Religious Freedom, and Father of the University of Virginia." Jefferson had the spiritual vision to see that liberty is the fountain head of civilization and that religious liberty is the mother of all other forms of liberty.

Sir Walter Besant, in his little book, "Building the Empire," shows a similar insight. In an early sentence he shocked my American sensibilities by the declaration that the British Empire includes the British Isles, Australia, New Zealand, South Africa, Canada and the United States of America. The reader is amazed until he reads further Sir Walter's statement that he is defining the empire not as a political or physical, but as a spiritual entity. He means that Great Britain was the seed plot of liberty for all these governments. The love of religious liberty is the deepest bond of unity and friendship among nations.

Religious liberty rests upon man's original creation in God's image. The purpose of God in creation did not appear until the dust stood erect in the form of man as a free and self-determining being. Man as a person created in God's image, free and spiritual, competent to deal directly with God; with an upward look, an endless discontent with the finite and temporal, a passionate yearning for the infinite and eternal; man, endowed with a conscience ringing in the soul like an alarm bell against wrongdoing; man, with a will of his own which he can misuse and bring on moral ruin, but which he can surrender to God; man, with an intellect hungering for infinite truth and eternally discontented; man, with a heart which no earthly object can satisfy; man, self-willed and sinful and then penitent and believing, redeemed by the power of Jesus Christ, Redeemer and Lord; man, recreated in the divine image, with the witness of the Spirit in his soul, telling him of his eternal destiny; man, as a child of God seeking to walk worthily of his calling, and heir of all the ages—this is the being and these the endowments which demand that great boon we call religious liberty.

As Baptists understand it, religious liberty excludes certain things and implies certain other things. It implies certain rights, and along with these involves certain duties and privileges. Let us look at these in order.

First, religious liberty excludes a number of things. It excludes, for one thing, state authority in religion. The state depends on the use of force. Religion is moral and spiritual. The state uses coercion. Religion appeals only to freedom. The state deals with evil doers. Religion seeks to produce righteous men and women. The state represses crime. Religion develops character.

Again, religious liberty excludes the principle of tolera-

*Address at Baptist World Alliance, Stockholm, Sweden, 1923.

tion in religion. To put the power and prestige of the state behind one form of religion and merely tolerate others is not religious liberty. It is religious coercion. God has not given the state any power to compel men in religion. Equal rights to all and special privileges to none is the true ideal. Some do not know the difference between toleration and liberty. If a snail could speak it would say to the tortoise, "You go too fast for me." The clod would say to the snail, "You go so fast you make me dizzy." But neither clod nor snail nor tortoise would know of the mighty flight of the eagle overhead. Religious toleration is the snail and tortoise. Religious liberty is the eagle.

Religious liberty excludes the right of the state to impose taxes for the support of one form of religion against the conscience of the people. All honor to the heroes of passive resistance who refuse to pay an obnoxious tax, which the state has no right to impose. A free church in a free state is the goal we should seek.

Again, religious liberty excludes the imposition of religious creeds by ecclesiastical authority. Confessions of faith by individuals or groups of men, voluntarily framed and set forth as containing the essentials of what men believe to be the Gospel, are all right. They are merely one way of witnessing to the truth. But when they are laid upon men's consciences by ecclesiastical command, or by a form of human authority, they become a shadow between the soul and God, an intolerable yoke, an impertinence and a tyranny.

Religious liberty excludes centralized ecclesiastical government. Men, redeemed by Christ, regenerated by His Spirit, born of divine power and grace, are capable of dealing directly with God. Each one has a right to a voice in religious affairs. God speaks directly to men. Even the humblest believer may be a channel of the highest divine wisdom. Democracy, or self-government in the Church, is the New Testament ideal. All believers are entitled to equal privileges in the Church.

Religious liberty excludes priestly mediators and sacramental power of salvation. We have one priest, Jesus Christ, our great High Priest. All believers are priests entering into the most holy place. God's grace flows freely and directly to all who have faith and respond to his call. God has not limited the gift of his grace to any particular human channel. No group of men has any monopoly of God's grace, to withhold or bestow it upon their own conditions. God's grace is direct. It is His free gift. "Let us come boldly to the throne of grace," is the injunction of the sacred writer.

Religious liberty excludes infant baptism. Baptists refuse to treat the infant as a thing. We treat it as a potential person. We recognize its will, its intelligence, its freedom. We will not rob it of the joy of conscious obedience in baptism. Proxy faith is a counterfeit faith. The New Testament recognizes only personal faith. Train the growing child for God. Lead it to Christ. As the living flower at your feet requires the forces of the boundless universe to mould and shape it, so does the child require an infinite spiritual universe. As the flower needs the power of gravitation which grips all the systems, the sunlight that travels ninety million miles to paint its petals, the mysterious and wondrous power of electricity, and the complicated water system of the planet, to mould and shape it, so also the child needs God's infinite truth, His boundless love, His immeasurable power and His unspeakable grace to regenerate and mould the child into Christ's image. Religious liberty requires that we let the child, as it grows up, learn the truth for itself, repent and believe for itself, obey Christ for itself, be baptized for itself, rejoice and struggle and grow for

itself. To deny it these things is to rob it of its religious rights

Consider next what religious liberty implies. First of all, religious liberty implies the greatest of human rights. Let us glance at some of these rights.

The first is the right of direct access to God. No cloud, no shadow of human authority, should come between the soul and its God. The second is man's right to search for truth in religion. Jesus recognized this. He did not compel belief by divine authority. He so lived and taught the truth that men discovered His Messiahship for themselves. His revelations became their discoveries. Many things are revealed which men do not discover. The cause of many diseases was clearly revealed in signs and symptoms through the ages. But it required the genius and insight of a Pasteur to discover the germ. When he made this discovery he revolutionized the science of medicine. The facts of the solar system were revealed during all past ages. But not until Copernicus made his great discovery did we know that the sun is the center. Jesus was revealed to the disciples as the divine Son of God, but not until by faith they discovered Him did they understand Him. "Who do ye say that I am?" was His question. "Thou art the Christ, the Son of God," was their answer. He dawned upon them like a sunburst. They discovered His glory and were lifted to divine heights.

So also religious liberty implies the right of free utterance and propagation of truth. The evil powers of the world have ever sought to stifle men. Heroes have led the way in the witness for the truth. Martin Luther is one of the greatest heroes of all time because at a supreme moment in the spiritual history of the race, with every earthly power arrayed against him, at the Diet of Worms he said: "Here I stand. I can do no otherwise. God help me."

Religious liberty implies the right of equal privilege in the church. There are no spiritual lords in the Christian religion, except the one Lord, Jesus Christ. Christ brings the common man to his rights. Under the old human systems the Church or the State was everything, the common man nothing. The Church or State was like the tree, enduring through the generations. Common men were like the leaves on the tree that fell to the ground and perished with the seasons. The State or Church was like the ocean, enduring the centuries; common men were like the waves, rising and falling and disappearing forever. Christ says, "Let the common man speak. Give him a voice in your affairs. Let God speak through him." Look at that group of worshipers in that first church at Corinth. All grades and classes in society are represented. There is a Greek with classic features indicating culture. There is a Roman, rugged and strong of feature. There is a rich man, and by his side a slave. There is a city official, and there is a regenerated outcast. There are the respectable, and among them the Scarlet Woman, washed and cleansed by the blood of Christ. There is a northern barbarian and a swarthy Ethiopian, for Corinth was a cosmopolitan city representing the ends of the earth. The Roman government was an iron band holding the world together by force. Here is a new inward spiritual bond uniting men on a new principle of a common faith and hope and love. Here is loyalty and obedience to a common Saviour, Jesus Christ, who has shown them the way to God. Here is a new freedom, a new equality of privilege, a new brotherhood. This Corinthian church is a new spiritual democracy. It is the seed plot of all future democracies because it is an embodiment of religious liberty in its primary meaning of free access to God.

So also religious liberty implies the right of free associa-

tion and organization for religious purposes. All men with religious beliefs and convictions have a right to organize and propagate their views. There never has been and never will be any human government, civil or ecclesiastical, with any right to curb or hinder or thwart the utmost freedom of men to associate themselves together, to organize, and to propagate the truth as they see it.

And this leads to the statement that religious liberty implies the right of men to demand of governments under which they live protection in the free exercise of their religion. That government which persecutes men for religious beliefs commits a crime against God and man. That government which is partial in its treatment of religious beliefs violates the principles of common justice, transgresses eternal and inalienable human rights and defies the will of God.

Having considered the rights which religious liberty includes, I consider next what are the duties imposed. Among these duties are the following:

First of all, is the duty to search for and discover truth. God gave us the Bible. God made the world. There is no conflict between truths. The city of truth which science is building up from the earth, when completed and purified, will be seen to be a suburb of the city of God which is descending from heaven arrayed in the glory of a bride adorned for her husband. Let us not fear that God's revelation in nature will conflict with His revelation in redemption. Christ is the key to both. Slowly science is fashioning a crown for Him. Slowly economics and sociology are fashioning a crown for Him. Slowly psychology and biology are fashioning a crown for Him. Slowly His people are fashioning a crown for Him. He who went forth with a single crown will return crowned with many crowns. All the armies of truth shall follow Him, and on his vesture shall be written His name, "King of kings and Lord of lords."

I name next the duty of sacrifice for truth. To discover truth is one thing. To be willing to sacrifice and even die for it is another. Christ's witnesses have ever been Christ's martyrs. Let us never forget:

"Though love repine and reason chafe,
There comes a voice without reply,
'Tis man's perdition to be safe
When for the truth he ought to die."

Let us also remember that--

"By the light of burning martyrs Christ's bleeding feet I track,
Toiling up new Calvaries ever, with the cross that turns not back,
And those mounts of anguish number how each generation learned
Some new word in that grand credo which in prophet hearts has burned
Since the first man stood God-conquered with his face to heaven upturned."

A third duty is to protest with all our souls against religious oppression. Baptists believe in religious liberty for themselves. But they believe in it equally for all men. With them it is not only a right; it is also a passion. While we have no sympathy with atheism or agnosticism or materialism, we stand for the freedom of the atheist, agnostic and materialist in his religious or irreligious convictions. To God he stands or falls. He will render his account to the Eternal Judge, not to men. So also the Jew and the Catholic are entitled to protection in the exercise of their religious liberty. Baptists do not desire to share the errors of men, but we are, and ever have been, and ever will be, passionate and devoted champions of the rights of men. The

supreme and inalienable right of all men is the right to direct and free and unhindered approach to God.

The next duty involved in religious liberty is loyalty to the state. The state is ordained of God. It serves a divine end and purpose. Baptists have ever been ardent patriots. Liberty is not license. Liberty is opportunity for service. Religious liberty is the prime condition for every kind of human progress. Let a man have free access to God and hear God's voice, and he will become a champion of law and order. He will become a champion of the economic rights of men. He will become an advocate of the Golden Rule in all industrial relations. He will become an evangelist of brotherhood among the nations, of peace on earth and good-will among them. He will oppose war because he knows that war is directly opposed to the Gospel of Christ. He will pray for his own country and for all countries. He will live and strive and pray that his own country may become a part of God's Kingdom.

Finally, religious liberty involves the supreme duty of loyalty to Jesus Christ. Not license, self-will, or human will, but God's will as revealed in Christ is the goal of history and of religious liberty. There is no danger in this religious liberty centered and anchored in Jesus Christ. Catholics are afraid of it and want to impose the authority of the Pope and the Church. Cardinal Gibbons defines religious liberty as "the right to worship God according to the dictates of a right conscience, and practice that form of religion most in harmony with man's duty to God." But a right conscience is a Catholic conscience, and the Catholic religion alone answers the above description as Cardinal Gibbons sees it. Wrapped up in that definition is all oppression. Gibbets and prisons and thumbscrews and racks are concealed in it. It can start martyr fires which would girdle the earth.

Another Catholic writer, referring to the Pope, says: "We acknowledge that authority; we proclaim it; we embrace it, as one surrounded by dark and turbulent waters clings to a lone spar lifting to safety above the perils of the deep. We may, indeed, hear the siren song of liberty; we may feel in our hearts the urge of our race to be free; we may be tempted to turn and walk no more in the way pointed out to us. But we know full well that liberty without authority is the kiss of death. As a kite without a string, a ship without a rudder, a meteor that has strayed from its orbit in the skies, so is man when the tie that binds him to his Creator is cut asunder. He floats through life, a wayward and meaningless atom in the universe, his destiny thwarted, his future nothing but darkness, desolation and extinction. Oh, give us faith, that virtue which reaches down from heaven to lift the universe."

But authority here advocated is that of the Pope and the Catholic Church, and these are not the true authority. Jesus Christ is that authority. Unto Him is committed the destinies of the human race. Let Him have sway in men's hearts and they will realize their true freedom. Freedom only comes when a man finds his true object and is impelled by a higher motive. No man finds his soul's true object until he finds Jesus Christ. None have such spontaneity of action, such unframed energy and buoyancy as men who have acquired the freedom that Christ, the Son, gives. Look at Paul. He abounds in images which suggest spontaneity and exuberant joy. See him yonder when, like a mighty swimmer rising above the billows of adversity and difficulty, he exclaims, "I can do all things through Christ." Hear him as he spreads the wings of devotion and in a splendid flight of mystic passion he shouts, "For me to live is Christ, and to

die is gain." Observe him as he is caught in the mighty grip of moral enthusiasm and self-conquest, exulting in the joy of battle, "Thanks be to God, who always leads me in victory through Christ." See him again as he is impelled onward, the embodiment of flaming love and quenchless hope and deathless ambition, running the Christian race as one who treads on air, and exclaiming, "Forgetting the things that are behind, I press towards the mark."

The moral career of Paul reminds one of the flight of some mighty eagle long confined in a cage and then released. At first he is uncertain of his new feeling of freedom, but at length, becoming conscious of it, the heavy eyelids open, he looks about him, his drooping wings he gathers for flight, and then with a scream of joy he soars away to the clouds. His eagle soul has found its object, God's free air. Jesus Christ is the atmosphere of the soul. In Him the soul finds

its true object and freedom. Men become the slaves of Christ, because He makes them autonomous, sets them free.

Human history has seen the downfall of many false authorities in Church and State. Crowns have been shattered and thrones sometimes broken down. But men have gathered the pieces of the broken thrones and they are erecting another greater than all and they are making of the shattered crowns another more glorious than all. On that throne they are placing Jesus Christ, and that glorious crown they are putting on His brow, and I can hear by the ear of faith the far-away rising and falling of the mighty chorus of the nations:

"All hail the power of Jesus' name:
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all."

The Road to Religious Reality

By John R. Scotford

DETACHED from the life of common men is the greatest embarrassment under which the Church suffers to-day. To the mass of the people she appears to be concerned in a half-hearted way with certain remote and inconsequential ideals. They cannot see that the Church has much to do with the problems and burdens of their daily lives. They have never been convinced that there was any immediate relation between the message of the Church and their personal needs. As a result they have allowed the Church to go its way while they have gone theirs. Because they have not felt in her ministries the throb of a great purpose, they have not taken her seriously.

Indirectly, the Church is accused of a mild form of insincerity. The workingmen feels that the minister is paid to say certain things, even as he is hired to lay certain bricks. Preaching appears to many people, not as a free quest for truth, but as a labored attempt to arrive gracefully at certain pre-determined conclusions. The pulpit is accused of presenting truth which is agreeable to the pews rather than its own deepest convictions. The result of these suspicions is to surround the ministries of the Church with an atmosphere of unreality.

To keep the message of the Church simple and sincere and directly related to the needs of men is a problem of persistent difficulty. Nowhere is sincerity and truth more essential than in the Church, and yet no institution is more subtly tempted to be something other than its true self. The Church is exposed to a continual undertow dragging it into plotitudes, conventionalities and shams. Let us consider some of these currents towards religious unreality.

The Church is handicapped by her heritage from the past. She is continually tempted to imitate the standards of religious life and experience which the saints of the past have bequeathed to her instead of creating new standards in the light of present needs. By using the forms of life and thought of great men of other days it is assumed that their power may be reproduced. Such imitation may be thoroughly sincere, but it is utterly futile. Whether it be the

theology of John Calvin or the antics of Billy Sunday, copying can result in nothing but an atmosphere of unreality.

Another unfortunate legacy from the past is our ecclesiastical vocabulary. The language of the sanctuary is too often an unknown tongue to the man on the street. The message of the Church comes to many ears as a voice out of the past. Much of the blame for this condition can be assessed against the laziness of the ministerial mind. It is far easier and much safer to present Christian teachings in ancient terms than it is to translate them into the language of the day. Radical truth is both harmless and safe if expressed in the terms of the Westminster Confession. The meaning has long since evaporated out of most of our stock religious phrases. Men will not take the Church seriously until she trades in her inherited vocabulary for proficiency in the common vernacular of the people.

The desire to be impressive frequently betrays the Church into unreality. Religion is commonly acknowledged to be one of the great concerns of life, and its representatives naturally desire to be taken seriously. The impulse to "talk big" is perfectly natural, but utterly fatal. In a day when business and science both put great store by accuracy of statement, exaggeration in the pulpit is a sin. Many a sermon has been discredited in the minds of the more thoughtful listeners by the use of an impossible illustration. Even more damaging have been the claims to power which the Church has advanced. Men have frequently been told that if they would accept a certain doctrine, give themselves to a certain sort of religious experience, or undergo a certain rite, that their lives would be changed. Some men may have been so changed, but many more have accepted the offer of the Church only to discover after a week or so that their purposes and desires were much as they had always been. The Church has had scant success in turning sinners into saints over night. Over-statement in either advertising or religion does far more harm than good. The world does not need to be impressed with the importance of the Church, but it sorely needs to be convinced of her utter sincerity.

Behind these surface symptoms of unreality there lies a deeper difficulty. Little insincerities grow up where there is no consuming passion for positive achievement. The Church has imitated the great souls of other days, has used an outworn vocabulary, and has boasted vainly of a power she did not possess, because she lacked a definite objective in present-day life. Aimlessness has begotten listlessness. The Church cannot have present power until she reshapes her teaching and her life upon the anvil of present need.

The need of the Church is a theology built to satisfy the living needs of living men. Reality can only come as our thought and teaching are related immediately to the life about us.

Both conservative and liberal have erred by living in a world of their own imagining rather than in the world of actual life. The worst thing which can be said of the conservative theology is that it has no meaning for the man of to-day. To accept its teachings one must live in an intellectual mansion standing to one side of the highway of life. The liberal has also been guilty of living apart from life, only his bungalow has been on the sunnier side of the road. His notion that the world is incurably good is just as artificial as the conservative teaching that the world is wholly bad. The gospel of sunshine and light may be as far from the truth as that of fire and brimstone. Both have erred because they failed to concern themselves with the realities of common life.

For some years the popular emphasis has been upon a Christo-centric theology. Men have been dazzled by the rather recent re-discovery of the humanity of Jesus. Much preaching has been inspired by the text, "We would see Jesus." It has been popular to disdain all theology and as the phrase goes, "Preach Christ." This tendency has purged the Gospel of many incrustations out of the past, and has pointed the Church in the right direction, but the results have been disappointing. Simply telling the story of Jesus has failed to cure the world of its ills. The danger of the Christo-centric emphasis has been in the substitution of admiration for activity. The results have been intangible because the aims were nebulous.

The purposes of Christ should be emphasized as well as His person. Jesus demanded something more of His disciples than admiration. Never did He seek personal glory. His test of discipleship was not the love of the heart, but the loyalty of the will. His purpose was not to magnify Himself, but to advance the Kingdom of God in the hearts of men. His gospel centred, not in Himself, but in the Kingdom. He called men primarily that they might share this purpose with Him. His ministry was not Christo-centric, but Kingdom-centric. Emphasis upon the person of Christ is futile unless it leads to the acceptance of the program of Christ.

For some years the Church has been groping in this direction. Feeling the need of a definite program, "movements" of various sorts have been initiated. If only the churches could be gotten to march as one body and toot their horns all at the same time it was believed that the walls of Jericho would again fall down. Money being the one goal which the American people thoroughly understand, much has been made of financial objectives. These movements have been an effective stimulus for the local church and have promoted much missionary expansion. Yet at the bottom these appeals have been essentially artificial and unreal. Their goals have been far removed from the lives of the people enlisted. The Church has been under the suspicion of seeking to magnify its own riches and power. These movements have not sprung from the hearts of the American people,

and they have not dared to address themselves in any thoroughgoing fashion to the deeper needs of American life.

In the Kingdom of God which Jesus preached we have an ideal which will cut as deep into life as we will let it. The deeper it plows, the more power will it uncover. Starting with our own lives, it moves out into the lives of our neighbors, the community, the nation, and the world. When the Church accepts this purpose it will not need to hunt for a program.

The Kingdom of God is an ideal with as many sides to it as a skilfully cut diamond. Each age is bound to look at this ideal from a different angle and find in it new beauties and new opportunities. To-day there are at least three applications of this ideal to life from which the Church cannot escape if it would be true either to its gospel or humanity. Each of these applications of Jesus' teaching will bring the Church into immediate contact with the naked realities of modern life.

Nearest at hand is the problem of home life. The records of divorce are only the surface ripples of a vast sea of human misery. The family problems of a great city stagger the imagination. Men and women cannot know happiness until they carry into the intimacies of married life the spirit of mutual respect and loving service which Jesus exemplified. The Church must do more than solemnize marriage; it must idealize it. When the Church dares to preach a frank and effective ideal of family life it will find itself ministering to the real needs of real men.

The havoc wrought by selfishness in our commercial and industrial life is another problem which cannot be blinked. Wages and profits are the great realities of life to most men. What has the Church to say about them? What did Christ teach? Is personal gain an adequate or even a respectable motive for the conduct of business? The Church which dares to make a contact with life at this point will find itself not only in the realm of reality, but in the realm of trouble as well. Yet is not a conflict with powerful interests more to be desired than the present state of futile detachment?

The problem of national and race relations is as pervasive as the air which we breathe. Every relationship of life was jarred by the convulsions of the war. The kindred problem of race relationships projects itself sooner or later into every community. Is pagan conflict or Christian service to be the basis of the relations of nation with nation and race with race? Is force or reason to rule the world, What message has Jesus for such a day, Conditions challenge the Church to preach the Gospel of the Kingdom of God. The passion for peace which finds expression in many a pulpit is a much needed note of both sincerity and power. Great is the present opportunity of the Church to influence the life of both individuals and nations.

When the Church dares to face problems such as these her sincerity will no longer be questioned. She will find her power, not in the forms of other days, but in the passion for human betterment. Having something to say, she will speak the language of the day with fluency and force. She will not need to boast her power, for it will be apparent to all. Having dedicated herself to the service of present need, she will come to a new understanding of the mind and life of her Master. The Church which incarnates the Gospel of the Kingdom in its life will fathom the mystery of the incarnation of Christ. The Church which carries the cross of present human need will know the meaning of the cross of Calvary.

Religious Experience and Mental Disorders^{*}

By Anton T. Boisen

WHILE looking over the books in a psychiatric library some months ago I was surprised—in fact, startled—to find a four-volume treatise entitled “The Insanity of Jesus” (*La Folie de Jésus*) by a professor of psychiatry in the University of Paris. It had never before occurred to me that any man could take such a serious view of the mental condition of Jesus as to use up four sizeable volumes upon it, much less that there was sufficient evidence in regard to it to occupy so much space. A glance at the contents told me at once more about the writer than it did about Jesus. He is entirely hostile to religion in any form. Not only was Jesus a degenerate paranoiac and a weakling, but Paul, Augustine, Ezekiel and other religious geniuses were all afflicted with “*paranoïa théomanique*,” and if they were living to-day would very properly be confined in hospitals for mental disease. The author is intemperate and violent in his tone, he is lacking in any sense of value or proportion, and he is wholly uncritical in his use of sources. He is not, therefore, to be taken over-seriously.

This book has, however, drawn my attention to a problem of great importance concerning which I find a growing body of literature. Not only Dr. Binet-Sanglé, but also a Dr. Hirsch and a Dr. Lomer, have made psychiatric studies of Jesus and contend that He was a paranoiac. A Danish authority named Rasmussen is of the opinion that he was an epileptic. Meanwhile psychiatric studies of other great religious geniuses are appearing by the score, not merely from the pens of over-rash Freudians, but also from adherents of the more orthodox schools. The theologian, on the other hand, if he is not serenely oblivious to these psychiatric ventures, is very indignant at what he considers assaults upon the heroes of the faith. He is even apt to resent Professor James' sympathetic “Varieties of the Religious Experience,” because it dares to suggest that there is a connection between experiences that to him are sacred and of supreme value and experiences that have in them many elements of the morbid and pathological.

The suggestion that I would offer is that the psychiatrist is right in drawing attention to the common characteristics in the experiences of individuals whom we regard as religious geniuses and those of patients in our hospital for mental disease, but that he has failed to recognize with sufficient clearness the sharp contrast and the real line of demarcation between them. I would offer the further suggestion that the common characteristics are due to certain common causative factors and that therefore study of the one type in the light of the other may be of real value in solving the problem of effective treatment for those who are suffering from mental difficulties, both in their incipient and in their more developed stages.

In making this suggestion I am, of course, assuming that many mental disorders are of mental rather than physical origin, and that in such cases a conflict is probably at the root of the difficulty. Such conflicts, as I view them, are in

themselves neither good nor bad. They often represent an intermediate stage through which certain individuals must pass if they are ever to reach a level of development at which their interests, instead of being devoted exclusively to baseball and jazz music and matters that savor of the pornographic, or perhaps being bound up in some hope that cannot be realized, become genuinely attached to things that have enduring value both for the individuals themselves and for the race. Such conflicts are found in all those experiences which the religious worker calls conversions. Not infrequently such conversion experiences are accompanied by voices and visions and other automatisms which the psychiatrist regards as pathological. But the conversion experience has this characteristic: it results or tends to result in a reintegration of the personality around what the individual regards as the purpose of life. The conversion experience, in other words, tends to bring the individual into harmony with himself and with his environment.

But conflicts do not always result happily. Sometimes they result in defeat or demoralization or more or less permanent cleavage. This, as I see it, is the explanation of some psychoses. But between these two end states of clear-cut victory and unification and clear-cut defeat and demoralization there may also be a condition of acute conflict or of unstable equilibrium. This unstable equilibrium I regard as the explanation of many cases of “psychoneurosis” and perhaps of some “manic-depressive” types of mental trouble.

According to this view, the significant thing about Jesus or Paul or Augustine is not the presence or absence of certain pathological phenomena, which may have been incidental to some severe conflict through which they had passed and the consequent sensitizing of their minds; the significant thing is the end attained in terms of character and social helpfulness, in the breadth of their sympathies, in the unification of their interests around a great and socially useful purpose, and in the serenity and beauty and strength of the resulting personality. It is, therefore, of the greatest importance, in the treatment of any case of mental difficulty, to take into account the character of the conflicting forces and the general direction in which the personality is tending. Medical workers are, I think, beginning to see this, and there is significance in the fact that specialists in mental disorders are entering the domain of philosophy and ethics and religion, and are speaking with an authority that the philosopher and the theologian, who start with abstract ideas or traditional dogmas, no longer possess. The physician, as a result of his empirical method and his careful, systematic study of living men and women, has thus in very truth become a physician of souls, while the traditional “physician of souls,” clinging to his traditional methods, has become merely the custodian of the faith.

This raises the question of the relationship between the medical and the religious worker and the need of co-operation between them. The view may be taken that the medical worker has the field and that the religious worker has now become unnecessary so far as treatment of mental disorders

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is concerned. My own view is that the religious worker, with all his limitations and with his waning influence, has yet in his keeping three things that are of fundamental importance in dealing with this problem:

1. A message with regard to the ultimate realities of life that has brought comfort and hope and strength to many a sufferer. Inasmuch as a sense of being out of adjustment with what they conceive to be the purpose of life is characteristic of many sufferers from mental disorders, the guidance of a wise religious teacher should be of great value.

2. An effective means of re-education through suggestion in prayer. The religious man who is true to the teachings of Christianity has all that M. Coué can give him and much more.

3. A group of socially-minded people of whom the religious worker is the chosen leader and through whom he can greatly multiply his own effectiveness. Such a group can be utilized to provide a wholesome environment for the man in distress.

The task of most religious workers is and must always be to deal with these problems before they reach the advanced or acute stages that we meet with in the hospital for mental disease. But to be able to do this effectively religious workers must have a far better understanding of such problems than they have to-day. To this end there should be specialists in this field who would have much the same relationship to the average pastor that the medical specialist has had to the old-time general practitioner. Such specialists, working in co-operation with medical workers, can bring to bear upon certain acute and difficult cases such insight and experience as the group of religious workers may possess. They can also serve as "liaison officers" between medical

workers in psychiatry, with their already advanced knowledge, and religious workers at large. Such a plan, by using machinery already in existence, could without additional expense to the state greatly increase the effectiveness of psychiatric work, not merely in the way of prevention, but in the matter of more sympathetic oversight of discharged patients. I do not mean by this to imply that the medical profession does not already possess facilities for this work, but I do say that the problem is one of such magnitude that the Church can help. This applies not merely to local communities, but to hospitals as well. Those who have had any experience in hospitals for mental disease know that, except in the expensive private sanatoria, the physicians are so busy with their routine duties that conferences with the patients, even though recognized as desirable, are almost out of the question.

In suggesting this plan I am under no illusion as to the present equipment of the average pastor for such work. His academic preparation has not included the consideration of such problems. He finds himself quite at a loss when he meets them in actual life. The one chief piece of machinery that the Protestant Church has worked out for dealing with the man who is sick of soul is the "revival meeting," and it is an open question whether this method in practice does not do almost as much harm as good. What I do see is the potential power of the Church to contribute to the solution of this problem. I also see the influence upon the Church of a new method which will lead the trained religious worker to study the human personality and the forces that operate upon it as medical workers have studied the human body and its behavior.

Can the Japanese Be Assimilated?

By Rev. Paul E. Waterhouse, D.D.

[Dr. Waterhouse's grandfather was one of the pioneer missionaries to Hawaii. He himself knows the Japanese in this country first-hand.]

ONE of the questions about which there is to-day the greatest divergence of opinion is whether or not the Japanese can be assimilated in Western countries.

On the one hand, there are those who deny most emphatically that there is any possibility whatever of a Japanese, or any other Oriental, being assimilated. They insist that he is too fundamentally different in his mental, moral and religious makeup. On the other hand, those who have come into the closest personal contact with the Japanese, such as school teachers or Americanization workers, are equally emphatic in their assertion that not only can the Japanese be assimilated, but that many have already been assimilated to a considerable extent.

In dealing with a question of this kind we must keep clearly in mind that there are two kinds of assimilation—biological assimilation through intermarriage, and the cultural or social assimilation of ideas, ideals and standards of thought, living and character. There is not sufficient data available as yet for scientists to make dogmatic statements,

one way or the other, as to the results of a mingling of the blood of the white and yellow races.

Suffice it to say that the difficulties arising from differences of standards regarding the status and treatment of women make intermarriage at the present time quite inadvisable. Hence in this discussion the question will be confined to the ability of the Japanese to assimilate the ideals and standards of American life.

So far as the first generation is concerned, the immigrant from practically every country of Europe as a rule retains his own manner of life and thought, works his women and cares very little about becoming Americanized in any sense of the term. It is in the second and third generations that we see the assimilation processes at work and from which we judge the assimilability of any particular racial group.

With this thought in mind and because up to the present no one has made any first-hand investigation of the trend of thought and life in the second generation of Japanese, the writer has made a partial survey of the younger generation of Japanese in the State of California. Questionnaires dealing with education, occupation, religion, language and future plans were sent out and about two thousand replies received. In addition, many personal interviews were held with both

parents and children, with a view to getting as much accurate first-hand information as possible, in order to form a preliminary judgment as to the probable result of assimilation processes in the coming generation of Japanese in this country.

Owing to the fact that the vast majority of the Japanese of the second generation are still very young, nearly sixteen hundred of the replies were from children under fifteen years of age. There is, of course, little value in replies from children, except as they show the general tendencies among them. Practically all of these children were attending American public schools, and nearly two-thirds were attending some Protestant Sunday-school. Thirty-five per cent. gave their religion as Christian; nineteen per cent. were Buddhists; the rest gave no answer regarding their religion.

There seems to be a strong tendency among the boys to become "business men," as they expressed it, while the girls wished to be dressmakers, stenographers or teachers. Scores of them expressed the desire to "become useful citizens."

In talking with the teachers in the grammar schools, as well as the superintendents of schools, about the Japanese children in their classes, the almost universal opinion seemed to be that there was no problem as far as the morality or the studiousness of the children was concerned. In fact, one of the teachers in the Oakland schools said: "We teachers always like to have at least one or two Japanese children in our classes as an example to the other children, for they do study hard."

It is of much greater value to study carefully the answers of those from fifteen to twenty-two years of age. Three hundred and forty-two replies were received, which is approximately forty per cent. of the Japanese of that age born in California. Out of this number practically all had attended grammar school, fifty-one per cent. were attending high school or were planning to go, while fifty per cent. were expecting to go to college.

On the question of religion, one-half were Christians, one-fifth were Buddhists, the rest giving no answer. A great many occupations were represented by the parents, farmers naturally being predominant, others being fishermen, merchants, tailors, laborers, teachers, photographers, florists and gardeners.

It was a noticeable fact that although Japanese children in Japan naturally follow the occupation of the father, seventy-seven per cent. of those answering the questionnaire did not wish to follow their father's occupation, no matter what it was. The most popular prospective occupations among the young men are in the order named: mechanics, engineers, business men, doctors, social service or religious work, farmers, druggists, with a scattering of those who wanted to be diplomats, bankers, aviators, lawyers or artists.

Among the girls stenography and dressmaking were equally popular, while others wanted to be teachers, nurses, musicians, authors or business women. Seventy-seven per cent. of them have no intention of ever going back to Japan to live; the rest were either uncertain or failed to answer the question. Most of them expressed the desire to become useful citizens. It is quite true the Japanese farmers "work their women" in the fields, but it also seems true that this will not be possible with the second generation.

So much for a general summary of the replies. A few of the individual cases prove decidedly enlightening. The son of a San Pedro fisherman says: "I like to stay in America as long as I can, because this is finest country ever I saw. I haven't any plans for the future, but I like to grow up as a man and help the poor people. Even if I were poor, I

will help the other with my best wishes and my best love. I do not know what I can do, but I like to do right thing always."

In answer to the oft-repeated statement that the Japanese do not want to become citizens and would not avail themselves of the privilege if it were given to them, let me quote a few of the many replies from young people born in Japan.

A nineteen-year-old student says: "I would like to make a good citizen of the United States." Another says: "I expect to go to high school and to a university and wish to be a useful citizen." A twenty-one-year-old student says: "After my graduation I want to sacrifice my best for America, my second native land, and Japanese who don't understand English." Another says: "I wish to be an American citizen. I wish to write some books. I wish to serve for all equally." This is the spirit of the answers throughout.

"My plan," says the son of a farmer, "is to finish high school, enter college and do something useful in this world; to learn the duties of a good citizen and to become a good citizen of the United States."

"Although I was born in Japan," says a boy who came over here when he was just a year old, "I was and will be educated by the United States, therefore America is dearer to me. I expect to do my best to forward the interest of the country that gave me my education. My greatest wish is to become American citizen."

A nineteen-year-old boy says: "I want American people to talk to me." The feeling of ostracism and the desire to have Americans speak kindly to him and help him to come in contact with the best in American life, is it not expressed in that one little sentence? Some expressed themselves as ambitious along literary lines or in music, and there is a religious note in many of the replies.

A student at Mills College, twenty-one years old, the daughter of a farmer, says: "I do not expect to go back to Japan unless it is the wish of the Heavenly Father for me to do work there. I am majoring in home economics and chemistry and am planning to have social and political science and Bible as my minor subjects before graduating from college. I have taken home economics as my major, thinking that I may be able to do some social work among the women folk, both American and the women of my own race, using this knowledge as the base of my work. Then I thought the knowledge of social science and the Bible will be a great help. Recently I became interested in the Student Volunteer Movement, and although not a volunteer myself, I am willing to go, if God permits and it is His desire, whenever and whatever the call may be."

A twenty-one-year-old man says: "I like to give my whole life in spreading Christianity among the Japanese. I prefer to live in America, but the cry for the need of Christian workers in Japan might necessitate me to go back."

A twenty-one-year-old farmer's son living in Los Angeles says: "I want to earn my living on honest principles and live in peace and harmony. I do not seek material happiness at the expense and sacrifice of humanity, but I prefer to lead a spiritually happy life with clear conscience. Since this is my country and because I consider it proper to abide with its religion, laws and customs, I will not hesitate to exercise my moral and legal rights. I shall consider this my country even though the entire populace of this country should desert me."

One girl's ambition is expressed in this way: "I would like to Americanize many Japanese living in this country to think in Americanized way, so that there would be no friction between Americans and Japanese. If one is born here, understands both languages and the feelings of both people,

then it would be easy for her to make her people understand. Troubles many times arise from misunderstandings. So I would like the Japanese to be Americanized and to see from American point of view and to understand."

The results of a careful investigation of the second generation of Japanese in Hawaii conducted by the Territorial Department of Public Instruction of Hawaii show that practically every public and high school pupil in the Territory who, under the dual system, owes allegiance to the United States and to a foreign country as well, will, upon reaching his majority, renounce his foreign allegiance and pledge fealty to the United States alone. It demonstrates the fact that undivided allegiance to the United States is the hope of the rising generation of dual citizens in Hawaii.

The difficulties of language between the American-born children and their parents are brought out by this seventeen-year-old girl: "It is hard to fully explain things to my people, because we do not speak the same language. I always use English, but at home to mother and father, Japanese. We use such English expressions as mama, papa, huh, yes, no, what, oh, and so on. Among ourselves we use English. If only I spoke Japanese well, or they English, or that I could use English to father without embarrassment. But no, it's always 'if only' this or that, always. I believe that children and parents should always speak one common language.

for what is a home life unless the people in it can thoroughly understand each other."

And so it goes, boys and girls, young men and young women, naively telling their hopes and aims and ambitions, a very human story. Can anyone reading these little sketches out of the lives of scores of young Americans of Japanese parentage doubt that the process of assimilation is actually going on and that these young people, if given the opportunity with other Americans, can really fill their place in the life of our nation?

Without hesitation we join the ranks of those who argue that the Japanese can be assimilated, and the more thoroughly we study the situation the more powerful is the conviction that the debate about the Japanese would cease to be a debate at all if only all who argue against them could come into personal contact with the second generation of young men and women.

It is not the purpose of this article to advocate, in any sense of the term, an open door for Oriental immigration. The sole reason for making this investigation was to get some first-hand, verified information as to the trend of thought and life in the second generation of Japanese in California upon which to base a judgment as to the right policy for treating those who are already here in this country.

An Interpretation of the Labor Movement---I

By Rev. F. Ernest Johnson

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INTRODUCTION.

THE industrial situation has again changed. We have entered upon a new period of industrial development, and consequently a new era of industrial relations. The trend of wages is upward. The multitude of unemployed workers has been absorbed. We may continue to hear much controversy over the open shop movement, but the influence of organized labor is likely steadily to increase for a considerable time.

Yet the period of distress through which we have passed seems to have brought little spiritual gain in the industrial world. A battle has been fought in which neither side has gained a decisive victory, in which all the known weapons of industrial conflict were used, and which has left both sides angry, suspicious and bitter. The public has played very little part in reaching a settlement save to add tenseness to the situation and severity to the struggle. The crisis through which we have passed has apparently not clarified the relation of the community to industrial disputes, nor has it thrown light permanently on the functions of government in maintaining industrial peace and justice. There is nothing in the situation to prevent our having another mine strike as soon as market conditions cease to be favorable to full production, or another rail strike when decisions are rendered causing discontent in the rank and file of the workers.

In all this situation the Church has not succeeded in regis-

tering in any powerful way. Great moral issues which the pulpits might have helped to clarify have been so beclouded that well-meaning and courageous ministers have not seen their way. A new opportunity is before us. Some well-informed persons predict a continuance of industrial disturbances, but in any case the atmosphere will be more conducive to sober thinking and righteous judgment. If we are to realize on this opportunity a vastly greater measure of earnest thought must be given to industrial problems. Would it not be well to begin with a study of the labor movement itself?

I. THE WORKERS' STRUGGLE FOR SECURITY.

The beginning of an understanding of the labor movement is an appreciation of what the workman has at stake in his job. Underlying all his acts and attitudes is his anxiety over the security of his position and the steadiness of his wage. When Mr. Whiting Williams set out to discover "what's on the worker's mind" he tried to put himself on an equal economic footing with the men he was to study by pledging himself to depend solely on the few dollars he had in his pocket at the beginning of his adventure and what he could earn with his hands. If he failed to find a way to make his living before that meager allowance was exhausted his forfeit was to be several months of service as a manual laborer. And under the goad to which he thus exposed him-

self he felt the iron of the ruthless competition for bread entering into his soul. Commenting afterward on his experiences Mr. Williams said: "It almost makes me shiver with the cold of those February mornings before the great factory gates when I think of the heart-sick dejection, the demoralizing loss of standing as a man, and the paralyzing fear of the bread line which fill the mind and soul of the man who, after days of seeking, has no job and knows not where to find one." Yet his hazard was small by comparison with that of the workingman who has a family dependent upon him, when his job is wholly unprotected by contract, and his savings are too slender to carry him over more than the briefest period of idleness. To the man who works for a wage his job means what property means to the owner of a factory or a mine. The history of labor organization since the advent of machine production is the record of a struggle for attainment of security—a security that was at least approximated in the life of the workman before the modern industrial system took his tools and his economic independence from him. There was, to be sure, a division in the medieval guilds between the master craftsmen and the "journeymen" who worked for them, but all participated in the benefits of the guild which gave to its members a definite status in industry and in the community. But with the coming of capitalistic organization of industry and the conquest of manufacture by power machinery, commonly called the Industrial Revolution, the manual worker occupied a vastly inferior position. He became subservient to the machine—his freedom was gone.

It is in relation to this loss of independence and security that the labor movement can be best understood. It is not to be expected that such an understanding will result in an idealistic picture of the labor movement, or will justify all that has been done by labor unions. Labor can be, and has been at times, unjust, aggressively unjust. But is not our first task to achieve an understanding of what the workers seek and why they seek it, without reference to questions of justice and wisdom? First, understanding; then, judgment!

The origin of the trade union movement as we know it today is found in the separation between owners and workers in industrial enterprise. "It has, indeed, become a commonplace of modern trade unionism," say Sidney and Beatrice Webb, "that only in those industries in which the worker has ceased to be concerned in the profits of buying and selling—that inseparable characteristic of the ownership of the means of production—can effective and stable trade organizations be established." But even this cleavage between capital and labor would probably not have resulted in a strong labor movement had not the workers found themselves increasingly at the mercy, not merely of their employers, but of a huge, implacable, impersonal thing—the modern industrial machine.

Shortly after the close of the Great War a writer in "The Review," a journal of very conservative opinion, published in New York, discussed the cause of industrial unrest. He insisted that the workers were well treated, even unreasonably so, yet he added, "But the new era has put personality in a steel niche, and it must stay put, else large-scale production is impossible. The strikers on our streets to-day are men entering a blind protest against a system that has taken the fun and romance out of their work, even though it has brought them a standard of living superior to the days of individualism. . . . Some plan must be found whereby men may become interested in their day's work—this is fundamental. It is a twentieth century problem, and history gives us no clue to the solution."

If such a description can be soberly given of industrial

processes to-day, what should be said of the conditions that existed in England when the foundations of the modern labor movement were being laid?

The effects of the industrial revolution, the magnitude of whose results are comparable with the political consequences of the French Revolution, were most marked in the textile industries, where the installation of power machinery was rapid and thoroughgoing. "The hand-loom weavers," says a historian of the period, "kept up a hopeless struggle in the attics and cellars of the factory towns, while their wages were sinking lower and lower, till finally the whole generation died out." The mills which supplanted the cottage looms were miserable, unsanitary places, in which men, women and children worked ten, twelve and even fourteen hours a day. Housing and sanitary conditions became all but unbearable in the communities where the factory workers congregated.

Even where the mechanism of an industry was comparatively simple, as in coal mining, the effect upon the individual of an inexorable industrial régime was equally marked. The report of the Children's Employment Commission in England in 1842 shocked the nation with a recital of conditions in the mines. Women and girls were working, scantily clothed, alongside boys and men. Describing the findings of the commission, Professor Cheyney says: "Young women appeared before the commissioners, when summoned from their work, dressed merely in a pair of trousers, dripping wet from the water of the mine, and already weary with the labor of a day scarcely more than begun. A common form of labor consisted of drawing on hands and knees over the inequalities of a passageway not more than two feet or twenty-eight inches high a car or tub filled with three or four hundred weight of coal, attached by a chain and hook to a leather band around the waist."

It was against such a background that present-day labor organizations appeared. Furthermore, it must be remembered that a great change had taken place in the status of the workers with reference to the community and the state. Today we are likely to imagine that protective legislation for working people is new. The truth is quite the reverse of this. Prior to the Industrial Revolution it was taken for granted that the state must safeguard the health of the workers and protect them from exploitation. The "right of maintenance" was a well-recognized principle. We find, for example, Parliament in 1563 undertaking to secure to all wage earners a "convenient" livelihood. The state undertook, in short, to regulate industry as it had been regulated during the Middle Ages, by the ordinances of the guilds. As late as 1756 the House of Commons was persuaded to pass an act allowing the justices to fix piece-work rates of wages.

But the succeeding years witnessed a complete change of policy on the part of the government. In 1776, the very year our Declaration of Independence was signed, Adam Smith published his "Wealth of Nations," in which was elaborated the theory of "*laissez faire*"—the economic doctrine that all questions growing out of a conflict of interest between the parties in industry and commerce should be left to settle themselves through the free play of competition. We have lived under that tradition both in America and in England virtually ever since. Before the days of the machine the worker himself was the center of industry, and it was obviously to the interest of society to protect him and to maintain his status. A long apprenticeship gave his trade something of the dignity of a profession. With the advent of the machine the worker himself no longer dominated the situation. Not he, but the machine, was the factor most reckoned with. Why should the state preserve by law an apprentice-

ship when a few weeks at the longest was sufficient to master the new process? A workman's place was easily filled. The stimulus of machinery made competition keen. There was a prospect of unparalleled competition from other nations. All industry seemed to be in the grip of a new force; economic and political philosophy were transformed by it almost in a decade. "*Laissez faire*"—let alone—became the unwritten law. Our modern version of that slogan now heard with new insistence is, "Less government in business."

To be sure, the crude workings of "supply and demand" have been mitigated in no small measure by factory legislation, workmen's compensation laws, and similar social enactments, but it is doubtful if even the limited amount of such legislation that is now effective in America would have been enacted without the persistent efforts of an aggressive labor movement.

The historic background of the American labor situation is not so dark as that of British labor. This is manifestly due, in large part, to our almost inexhaustible resources and the ease with which a wage earner has been able to better his status in a constantly developing country whose industries have called constantly for more labor. But American

industry has witnessed in the sweated garment trades an unspeakable degradation of labor from which only a powerful organization was able to redeem it. And, which is more, the contrast between the status of labor in the organized trades where jobs are relatively secure and wages are high, and the status of workers who have to meet keen competition without organized bargaining power—that contrast speaks louder to labor than all other argument. Labor unionism has grown up as a defensive movement, and its prevailing psychology is one of fear. Under prosperity the transition from submission to unscrupulous domination is often made with disappointing readiness. But the spectre of unemployment and of a reduced standard of living is ever in the background. Security must come before benevolence and social-mindedness.

In their insistence upon the "right to organize" the more aggressive of our industrial workers are following what seem to them the clear teaching of history—that in the last analysis the only security labor has is what it is strong enough to maintain through organization.

(To be continued)

The Labor and Progressive Movements in France

By Jean Longuet

[M. Longuet is a prominent French Socialist leader who recently visited the United States. He is a grandson of Karl Marx, is now an editor of "*Le Populaire*," a Socialist journal, and has been a member of the Chamber of Deputies.—THE EDITORS.]

FOR any shrewd observer of the relations existing between the churches and the progressive movements there is a real contrast between the Anglo-Saxon countries, Great Britain as well as America on one side, and the various nations of the Continent of Europe on the other. Between France and America the difference is even wider and deeper than between France and the United Kingdom. Of course, the reader must remember that history largely explains the peculiarities of France.

The failure of the great Reformation Movement in France, resulting in practically a victory of reaction against the movement, which was, to a large degree, as the great Socialist orator has shown, a sort of pre-republican awakening, put absolute monarchy and Roman Catholicism in the saddle, and when in the eighteenth century the great emancipation movement of Voltaire and of the Encyclopedists came it took the attitude not of reform, but of absolute negation toward the Roman Catholic Church. The movement became agnostic or even absolutely atheistic. Of course, under the influence of Jean Jacques Rousseau a deist tendency manifested itself, which more or less resembled the attitude of many of the nonconformist churches of England, Scot-

land or America. During the French Revolution such a pre-eminent leader of the Jacobins as Robespierre belonged, of course, to this school, while in the nineteenth century it was the point of view of many of the great intellectual leaders of advanced and progressive thought, such as Victor Hugo, Lamartine, Edgar Quinet, in France; Mazzini and Garibaldi in Italy. However, the bulk of the more advanced Republican party and later of the Labor and Socialist movement in France was altogether out of all the churches and taking a free thought attitude.

Meanwhile the Roman Catholic Church was in all the struggles of the last one hundred and fifty years the backbone of reaction in its worst forms. Napoleon I established on the ruins of the first republic his militarist empire and was crowned by the Pope in Notre Dame of Paris. When Napoleon was overthrown by the coalition of Europe and the Bourbons were re-established, the domination of the Jesuits was supreme in France. And when thirty-five years later the short-lived second republic was again overthrown after three years of existence by Napoleon III, in his "Coup d'Etat" of 1851, the whole force of the Catholic Church was behind him.

To come to times nearer than these, we find the whole strength of the Catholic Church behind reaction when the third republic had been established in September, 1870. Though the empire had led France to invasion and to ruin, the royalist parties were trying to re-establish monarchy from 1871 to 1877. They were also behind General Boulan-

ger's adventures, from 1888 to 1891. Allied with militarists and anti-Semitism, they were again trying to rush back to power at the time of the Dreyfus affair, from 1898 to 1902. And again at the present time we find the same forces predominant in the militarist reaction which, after the war, has been so terribly rampant in France as well as it has been in many other countries victimized by the great bloodshed.

And on the purely economic ground, in the direct class struggle about wages, in all the battles of the trades unions and of the Socialist party, we find the forces of the Church in France, from the high hierarchy of the Cardinals and Archbishops to the more modest village priest, marshaled against all the demands of the working classes and their aspirations. Of course, there has been from time to time a more advanced section trying to remain faithful to those teachings of the Prince of Peace and his love of the poor and the hungry.

In the middle of the last century their noble and much disinterested representative, Lamennais, wrote pages of a burning faith in democracy and progress, but finally was expelled from the Catholic Church as a heretic. Some twenty years ago a more or less similar attempt, if not quite so idealistic, still altogether sincere, was made by Marc Sangnier Lachaud, the grandson of the great Paris barrister, Lachaud. His "young catholic" group of the "Sillon," supported by some rich Catholic elements, very active more especially among the poor Catholic elements of Brittany, made some noise in the political world. Their program included a certain number of labor demands, declared itself very strongly against the monarchists and in favor of the democratic and republican institutions, condemned some of the worst features of modern capitalism. A few years before the war the "Sillon" was solemnly condemned by the Pope as being heretical. Sangnier declared that he would submit to the decision of the Pontiff. As a matter of fact, he practically continued his propaganda under another form. But now his ideas appear pretty much confused. For instance, at the general elections of November, 1919, he accepted candidacy and was elected to the Chamber of Deputies on the Paris National Bloc list, the most deplorable coalition of all conservative and nationalist forces. However, it must be admitted that since he has been in the Chamber, Marc Sangnier's attitude has been altogether very different from what was expected from a man elected by the National Bloc. His attitude on international problems has been a wonder and a dismay for the ordinary rabidly jingoistic French Catholic, while it has been greeted by great interest and sympathy by all progressive audiences. In spite of the rage of the National Bloc majority, he has proclaimed as a Christian from the platform of the House the necessity of reconciliation and friendship between France and Germany. Only a few days ago at a big banquet organized by the French League of Peace, where I had been called to speak as a representative of the Socialist pacifists, I heard the same Sangnier making a burning appeal against our imperialists, denouncing the mad Ruhr adventure, and proclaiming that much more courage was necessary in the world to-day to be a pacifist than a militarist.

But the case of Marc Sangnier is altogether quite exceptional among French Catholics, while there are hundreds of thousands of the nominal Catholics, who oppose the Socialist candidates or the advanced progressives at the general elections, but do so only in direct disobedience of the instructions given to them at each big national consultation by the Catholic hierarchy. As a matter of fact, out of the nominal thirty-six million Catholics who are supposed to exist in France certainly less than one-third follow the instructions

of their Church or even practice their religion, with the exception of observance of the ceremonies at birth and death.

But my reader may ask, what about the French Protestant Church's attitude towards progressive thought and democratic movements? He must remember that because of the cruel persecution under the old monarchy and the practical suppression of Protestantism at the time of Louis XIV. Protestantism had been to a large degree totally removed from the soil of France with the few exceptions of some provinces in the south and of course Alsace, where it always remained an important factor representing one-third of the population. Altogether there are not more than eight hundred thousand Protestants out of some forty million inhabitants in France. Protestants have always been republican with very rare exceptions, but of a rather moderate and conservative type. There has been a little group of very progressive ministers and believers, some of them who had joined the Socialist party and had created some years ago a little monthly magazine, "L'Espoir du Monde" (The Hope of the World). The most distinguished French correspondent of THE CHRISTIAN WORK, Pastor Wilfred Monod, though not directly affiliated with this group, has frequently shown his sympathy with the more progressive elements in French politics. He uttered such thoughts in very noble words when that great Protestant Socialist, Francis de Pressense, was taken from us a few months before the war—when we most needed his magnificent knowledge of foreign politics and his most noble and courageous character! But altogether we must admit that the bulk of the French Protestant Church has been given during the last years to the most unfortunate nationalist and jingo current which has predominated among so many of the French bourgeois parties since the Great Catastrophe. When a few days ago the Archbishop and the Bishops of Protestant Sweden sent a most noble appeal to French Christianity against the cruel and wicked policy prosecuted in the Ruhr by Mr. Poincaré the Cardinal of Paris and the Protestant Federation of France answered with the same futile, unreasonable and partial arguments, without meeting in any degree the moving appeal of the Swedish Christians. You found in their answer the same spirit of blind hatred, the same narrow denunciations which you found in your daily press or in Mr. Poincaré's bombastic and soulless oratorical expansions.

So it is easy to understand why those who really want to follow the great principles of the "Sermon on the Mount"—which they do not find in the churches of France, but which I was so delighted to hear when I was invited to John Haynes Holmes' church, or when I listened with delight to Dr. Grant's magnificent oration in his Fifth Avenue Episcopal church—find no food for their heart and their soul in our churches as they are, believe more and more that they are practising real Christianity in working and fighting with the International Labor and Socialist movements.

The papers of the last fortnight seem to have been unusually full of talk about prohibition. The president of the Lions Club at their seventh annual convention at Atlantic City put things in a way that ought to appeal to decent citizens: "Straight Americanism is what Lionism stands for," he said, "and straight Americanism means law observance and law enforcement, whether one approves of the law or not. Now is the time, as never before, for organizations such as ours to steer a straight course for good citizenship."

The Church and the Labor Movement

By Rev. Edmund B. Chaffee

THERE has been a great deal of misunderstanding between labor and the Church. Not long ago a man arose in our forum and said, "To hell with the priests, to hell with the ministers, yes, and the rabbis *concluded*." Denunciations of this kind we hear often. Back in the days of high wages during the war a man was temporarily out of a job. He did not know just what to do until a friend said to him, "Why don't you go over and get a job in the shipping yards? You could get a job as a plumber." "But," said the man, "I don't know anything about plumbing." "Oh," said his friend, "that's not necessary, just go and find some pipes and hammer them." So the man went. He got the job. He crawled off in an unfrequented part of the ship and proceeded to hammer pipes. All went well for a couple of days. But on the third day after he had been at work a little time a man came and sat down beside him; he remained beside him for an hour or so till our hero got worried and making an excuse got away to another part of the ship where he sat down and proceeded to hammer pipes once more. In the afternoon, however, the stranger found him and again sat down beside him. Once more our friend eluded him, but about four o'clock the fellow again found him. He sat down saying, "I had hard work to find you." Our hero could stand it no longer; he was convinced his graft was over so he said, "Well, you've got me, you spy." His follower looked at him rather strangely and said, "Spy, what do you mean, spy? I'm your helper." There has been a lot of such misunderstanding on the part of Labor and the Church.

I wish to consider the relation of Labor and the Church from a somewhat theoretical point of view. We need to have our theories right if our practises are to be just. By the Church I mean Christianity as a whole, but more particularly the Protestant Church. By the Labor Movement, I mean the World Labor Movement, but more specifically the Labor Movement in the United States.

It seems to me fairly evident that the Church must be interested in the Labor Movement. Of the forty-six million Church members in the United States, both Catholics and Protestants, the majority of them, the vast majority of them, go to make up the forty-two million listed in our Federal Census as "Gainfully Employed." As the Labor Movement has to do with the economic well being of these church members they must be interested in it. Again as Christians these church members and the Church as an organization are committed to the ideal of the Kingdom of God, a social ideal. This means that Christians must be interested in every social movement. Then, too, it is simple, common sense for the Church to take cognizance of a movement which is seeking to change the very structure of civilization. The Church must be interested in the Labor Movement.

Just as the Church must be interested in the Labor Movement so I believe Labor must be interested in the Church. How can it hope to win the American people, a people the vast majority of whom are church members, unless it knows something of the aims, methods and spirit of the Church. Moreover as Shaw Desmond points out in his recent book, "Labor, the Giant with the Feet of Clay," Labor sorely needs idealism in its leaders and in the rank and file. In England there are not a few who are of and for Labor who fear that there is not enough honesty and unselfishness in the Labor

Movement to promise any lasting social good. Just recently too in New York one of the clothing unions had an emergency store. They had some of their members at work in this store. This store was for the good of the cause and yet those in charge found that it was necessary to have an old-fashioned boss in order to get efficient work out of the men. Knowledge of these things has convinced many of us that Labor needs whatever moral idealism the Church has to give. Just as the Church must be interested in the Labor Movement so I believe the Labor Movement must be interested in the Church.

Now what has been the attitude of Labor to the Church? It is undeniable that in Russia the Labor Movement has been hostile. The property of the Church has been seized, priests have been insulted and murdered. Proclamations have been issued condemning religion as superstition. In many other parts of the European continent there has been a deep antagonism toward the Church and religion. Without doubt the thought of many of the so-called proletariat has been that of the famous anarchist Bakunin who said, "We must do away with the lies and the first of these is God." There is no doubt that continental labor has not been particularly friendly to organized religion. In England, however, the hostility has never been so pronounced. Multitudes have taken little active interest in institutional religion, but with few exceptions there has not been hatred of the Church. Indeed there was in the last century and there is to-day a group of idealists championing the cause of Labor in the name of Christian religion. Moreover in England a number of outstanding leaders of the Labor Movement have been ministers and churchmen of steadfast religious convictions.

In the United States the Labor Movement is relatively small; out of the forty-two million gainfully employed not more than six million or fifteen per cent. are in any kind of union. We must remember, however, that millions are engaged in agriculture and other occupations which are not readily organizable. I believe it is a fair statement to say that about twenty-five per cent. of those who are open to organization are organized. But, however, you may look at it the Labor Movement in the United States is comparatively small. We find that the attitude of Labor here is much the same as it is in England. There is hostility to the Church. There is a large amount of indifference. Then, too, it must be remembered that some of the strongest unions in our country are Jewish. The Church is often looked upon as the champion of things as they are. Its war record is criticized. Churches and preachers are considered as mere instruments and tools of the capitalist state.

What has been the attitude of the Church to the Labor Movement? Turning to Europe again, we find that it has generally been one of hostility. The Russian Church was the buttress of the Czar's government. The priests were often spies. In the Central Empires there was enmity because the Church looked upon the Labor Movement as atheistic and agnostic. In France the leaders of the movement have not generally been good Catholics. In England the Church, as a whole, has been inclined to tell the workers to be content with the estate in which God has placed them. In our own land the Church has been conservative, sometimes reactionary. More often, however, it has been indifferent.

It has had little to say one way or the other. When it has spoken it has generally condemned the Labor Movement as unchristian. Socialists, anarchists, labor agitators have all been lumped together in many a pulpit as exemplifying the spirit of the anti-Christ. Certainly as a whole the Protestant Church has not desired to make contacts with the Labor Movement.

As the Labor Movement viewed the Church with hostility and indifference so the Church viewed the Labor Movement. Then about fifteen years ago a change set in. Rauschenbusch wrote his great book, "Christianity and the Social Crisis," in which he raised very fundamental questions concerning the ethics of Jesus and our modern industrial system. Other writers followed him. In all Protestant countries voices began to be raised protesting against a civilization that could exhibit millions living in poverty on one hand and millionaires and billionaires on the other. The doctrine of the Kingdom of God as a social ideal to be realized upon this earth was proclaimed anew. Ministers began to lose their pulpits because of their championing the rights of the working classes. The vital questions of the Church ceased to be theological; they became economic. Doubts of the Virgin Birth did not matter nearly as much as doubts about the sanctity of private property. Possibly an illustration will make more clear what I mean. If I were to take the Bible and throw it down and stamp on it before your eyes you would not like it, there might be some hisses, but I would be in no serious danger. But if I were to take our American flag and walk on it there would be hisses, and it is quite probable I would be in danger of physical violence. Certainly I would be in danger of arrest and prosecution. This means that the State and what it stands for property rights and all the rest are really more vital even to the men and women of the Church than their Christian faith. That would it not mean if we would give the same loyalty to Jesus Christ that we give to our country. But, as I have said, the attitude of the Church to-day toward Labor is not what it was fifteen or twenty years ago.

I think it fair to say that there are now four main groups in the Church. First, there is an ever growing group which is friendly to Labor and is actively helping it whenever it can. There is, of course, a second group, many of its members men of influence, of great wealth and power, which is hostile to Labor and determined to war upon any of the Church who espouse Labor's cause. There is also a third group, who has no interest one way or another. Like the Ephesian Christians who had not so much as heard that there was a Holy Ghost, this group in the Church does not yet know that there is a Labor problem. Then last of all there is a fourth group, possibly the largest of all the groups, which is perplexed and troubled about the whole matter. The members of this group perceive that the economic question is the great question of our time, but they are not clear as to what the Church can or ought to do. In many ways this group is the hope of the Church.

So far I have been trying to point out what has been the attitude of the Church to Labor and Labor to the Church. Before we can ask what the attitude of each to the other *should* be we must see something of the aims and purposes of each. What are the principles of the Church? I take it that the principles of the Church are to be found in the teachings of the Founder of the Church, Jesus, himself. The Church of Jesus Christ must be committed to His program or else it is not the Church of Jesus Christ. I believe we would all agree that Jesus taught four great doctrines. The first was the fatherhood of God. The second was the sacredness of personality. Human beings were of infinite

value just because they were human beings. The third great principle laid down by Jesus was that brotherhood is the primary human relation. Love is the uniting bond and I take it that when Jesus talked about love he meant not something vague, watery and sentimental, but he meant an active desire that others should have the same abundance of life which we crave for ourselves. I think He would want to emphasize that our love must be something active not a mere pious attitude. Then the fourth great doctrine of Jesus, probably in His thought it was the first, the Kingdom of God, the reign of God in human society. The Fatherhood of God, the sacredness of personality, brotherhood of love, the Kingdom of God. These are the principles of the Church.

What are the aims of Labor? There are, I think, five main aims although I freely admit that other aims may be enumerated. The first of these is the securing of higher wages. The second the securing of shorter hours. In the third place Labor seeks to abolish unemployment and in the fourth place it seeks to secure recognition of the union. The fifth aim is that of the control of industry by those who work in it.

What now in the light of the principles of the Church should be the attitude toward Labor? In regard to the first aim, that of higher wages it seems to me that the Church, believing in the sacredness of human beings, must be interested in securing for all men everywhere, a living wage. Only thus, can our God-given personalities be developed. The living wage must be for the Church something more than, "a mellifluous phrase" as it was called by the United States Labor Board. In the second place, the Church must, I believe, favor shorter hours for Labor. The deadening effect of machine production so dwarfs personality that we must shorten the hours as much as is economically possible. A man working in a motor car company had as his task the making of a certain nut, numbered 822. He made thousands of these a day. Finally he gave up his job and went to one which paid him less. A friend asked him why? He said, "I was afraid if I had kept on with that work I would have turned into Nut Number 822. Our factory civilization tends to crush human personality. Some relief from this is to be found in shorter hours, therefore the Church should be with Labor in standing for shorter hours.

Again the Church must resolutely stand against unemployment because the unemployed rapidly become demoralized. Their character deteriorates. The Church should, I believe, stand with Labor in working against unemployment. As to the aim of Labor, the recognition of the union; this, I believe, the Church should also favor because it is only through the recognition of the union and collective bargaining that the other aims of Labor seem possible of achievement. As to the control of industry by those who work in it; this, I think, would be valuable in developing personality, it would be an offset to the deadening effect of machines and that reason should be viewed sympathetically by the Church. However, just what should be this form of control, how it should be worked out is a matter to be settled by the technicians, the engineers qualified to speak. The Church must insist that the spirit of men be brotherly for without such a spirit we should in vain change our system of production and distribution.

In all this struggle on the part of Labor for the realization of its aims the Church, I believe, must be deeply sympathetic and must help wherever it can. However, it must be pointed out that the Church if it be true to Jesus must oppose violent methods. It is a great regret to many of us that the Church by its attitude during the war, an attitude of toleration and sometimes glorification of war, has nearly forfeited its right to tell the laboring men not to use violence. We as churchmen ought to make clear that we oppose vio-

lence on the part of the rich and powerful, on the part of militarists and war lords just as much as we oppose it on the part of the industrial workers. If we are going to preach pacifism to the workers we must preach pacifism to the employers. Indeed to be consistent we must preach that international war is unholy and contrary to the mind of Christ.

So far I have tried to point out what has been the attitude of the Church to Labor and Labor to the Church. I have also tried to show how this attitude has been changed during the last few years. And along with all this I have tried to show the harmony of the aims of Labor with the aims of the Church. All this is true and yet we know there is an immense amount of suspicion and distrust upon both sides. What is the Church doing to help Labor? What is it doing to remove its justifiable hostility and suspicion?

The Church published the Steel Strike Report and it has stood behind it. As far as I can see in spite of the criticism of Mr. Olds and others Bishop McConnell and his associates have stood their ground. There has been no oozing away of their courage. We are proud of what they have done, and I know Labor as a whole has admired their action.

In the second place there is the work of the Federal Council of Churches. This Council has adopted and circulated "The Social Creed of the Churches." It has published timely bulletins on the wage question and the coal question and on other matters. At its last annual meeting as is stated in the report of that meeting: "There was an unshaken conviction of the obligation of the Church to deal positively with the great social issues of the present day and to test all existing social and economic arrangements by the principles of the Christian gospel. No area of life was allowed to be thought of outside of the Kingdom of God." Moreover, the attitude of the Council in regard to political prisoners has been definite and courageous. Indeed Elizabeth Gurley Flynn, a well known leader among the industrial workers, recently said at our Labor Temple Forum: "The Church has done more for the release of political prisoners than Labor has done."

Again may I call your attention to the work of the Y. W. C. A. It has had the courage to adopt a forward looking social creed. It dared to stand for that creed in Pittsburgh. It was attacked for its position and its campaign for funds in Pittsburgh imperilled. Yet it went on. And to the glory of God and the Church the ministers of Pittsburgh stood behind the Y. W. C. A. Moreover in its industrial and student conferences the Y. W. C. A. is putting on a program calculated to make the young women think of the connection between Christianity and the problems of our industrial order. It is an inspiration to talk on these subjects with the leaders of the Y. W. C. A.

Then we must mention the Y. M. C. A. This organization has been accused of being merely an arm of big business, but it seems to me in the last year or two it also is waking up to the industrial issue. Some of the leaders such as Sherwood Eddy have really experienced a conversion. They have come to see that a Christianity which has merely a message of personal religion is not at grips with life to-day. A series of pamphlets is now being published on the application of Christianity to our economic and social problems.

Many of us have felt too that there has been a great awakening in regard to Labor among the theological students of the country and among the men who are actively engaged in the Christian ministry. Those of us who are concerned about the arousing of the Christian conscience in regard to our economic and social system are not as lonesome as we were five years ago.

In outlining what the Church is attempting to do to meet the situation, I want to say a word in regard to the work

being done by the Presbyterian Church at Labor Temple, Fourteenth Street and Second Avenue, New York City. This institution, which it is my privilege to serve, was organized about fifteen years ago for the distinct purpose of interpreting the Church and the message of Jesus to the industrial workers. Here on this busy corner, where tens of thousands of workers pass every day old methods and new methods, conservative methods and radical methods were freely tried. Experience soon taught that it was possible to reach these masses on the lower East Side through five different ways.

The first was through settlement work that is through friendly visiting, playgrounds, gymnasium, employment bureau, club and classes we tried to show love in action. Our second method has been the forum. By listening to what the industrial workers have had to say they, in turn, have been willing to listen to us. We have learned from each other. For let me make it clear they have much to teach us, possibly more than we have to teach them. I feel that our forum has been most vital for we have established the reputation of standing for the right of free expression on religious, economic and social subjects. Even in time of war and the reaction following it we have maintained this right. I might say that the forum has provided sufficient amusement to keep us all in good spirits. Some weeks ago a speaker was expounding the point of view of the Committee of Forty-Eight. A boy in the audience (he looked to be fifteen or, at the most, sixteen years of age), obtained the floor and said: "What we need is the twenty-one demands of the Third International. We have had enough of this shallow liberalism, enough of this watery socialism. Let's forget this socialism idea. That took me in too, when I was younger."

Along with our settlement and our forum we have our Labor Temple School. We are trying to do our share in this great movement known as "Workers' Education." We are not trying to make men vocationally better fitted, but we are trying to give them culture, acquaintance with the best that has been known and thought in the world. We have courses in economics, philosophy, psychology, literature, the drama, etc. These people, these workers many of them "ignorant foreigners" come in large numbers to these classes. They are interested more in fundamental subjects than the vast majority of our old-time Americans. Some months ago we had a debate on "The Relative Merits of Plato's Republic and Aristotle's Relatively Best State." We had it on a rainy Saturday night and charged twenty-five cents admission. Over two hundred of these "ignorant foreigners" came to hear it. I doubt if as many would have come to such an event in any of our universities.

We have also built up some very vital contacts by giving Labor organizations the hospitality of our buildings. We have allowed them to hold regular, special and even strike meetings on our premises. This has given thousands of men a different conception of the Church. It is rather a tragedy they find it so difficult to understand that a Church could be sympathetic to them. Just now the dress and waist makers are making use of our building.

Although it was not the original plan of the founders of Labor Temple, there has nevertheless, been built up a duly constituted Presbyterian Church. We call it the American International Church not because it is connected with "The Moscow International" as one wealthy church woman once thought, but because we have people of various races and nationalities in it. Along with this we have a Sunday-school of some seven hundred boys and girls whom we are trying to teach the A B C's of personal and social morality.

Thus through our settlement work, our forum, our Labor

(Continued on page 224)

Foreign Correspondence

Venezuela

THE United States of Venezuela is one of the most sparsely settled countries of Latin America. With a total population of 2,411,952, according to the official census of the republic for 1920, it has but 6.1 inhabitants per square mile. The natural resources are great and the country could easily sustain a dense population in comparative comfort; but its inaccessibility, the wildness of the interior, the frequent political upheavals, and the difficulties of communication have kept out immigration and the conditions of life in this republic, outside of a few cities and towns, are still exceedingly primitive.

In 1919 there were 12,433 immigrants and 12,879 emigrants, a loss of 446 for the year. The total increase in population for the same year was 20,590, or less than one per cent.

The annual death rate in some of the cities and towns is very high, ranging from 39.3 in Caracas, 41.5 in Maracaibo, 47.6 in Puerto Cabello, to 137.7 in Carupano per thousand. This last figure must be one of the highest in the world, but is vouched for by the Commercial Handbook issued by the United States Government in 1922.

The population of the republic in 1918, according to the official census, was 2,844,618. In 1920 it had fallen to 2,411,952. This somewhat disconcerting loss may be real, but is more probably due to faulty statistics. In the same period the number of Indians increased from 325,000 to 500,000—an increase which would seem to indicate that statistics in Venezuela are largely a matter of guess work. In 1912, of the total births reported to the Civil Register, 23,937 were legitimate and 51,955 illegitimate. This does not represent the real percentage of illegitimacy, since the greater number of births are not reported, especially from the small towns and country districts. No definite figure can be given on the point, but a recent Papal delegate was quoted as having put the number of illegitimates in the country at eighty-four per cent. of the population.

Of the 75,312 mothers in 1912, 51,580 are classified as unmarried and 310 as widows. Of the 24,264 fathers, 486 were unmarried, 23,732 married, and forty-six were widowers. Of 68,849 mothers in another year for which we found statistics, only 16,356 could read and write, and 58,362 of the fathers were illiterate. Only 21,510 of these mothers were married women, and of this number 331 were widows.

Since 1908 the virtual ruler of Venezuela has been General Juan Vicente Gomez, and although he is entitled "Constitutional President," he is, in fact, a dictator and rules as such. His government maintains a strict control over the press and a rigid censorship is enforced. As a consequence of these methods political parties have been practically done away with, or there remains but one—that which favors the present government. One of the prominent men of Caracas once said to the writer: "There is no opposition to the government in Venezuela. All those who might form an opposing party are in one of three places: the cemetery, the military prison or a foreign country."

With the Spanish explorers and conquerors of the sixteenth century came the representatives of the Church of Rome, and right well did they do their part in the subjugation of the Indian tribes and in abetting the endeavors of the King of Spain to maintain his bloody rule in these hard-won lands. The Church was practically supreme in Venezuela, and was the court of last appeal in all matters of state until the coming into power of General Guzman Blanco. In 1873 this dictator expelled the Jesuits and the monks and nuns who had established themselves in the country and confiscated their property.

One of the vacated church buildings, a magnificent edifice now again occupied by the Catholics, was offered to the Protestants of the city, but there was then no organization to accept the offer, which was afterward withdrawn. All parish schools were ordered abolished, civil marriage was instituted, the cemeteries were opened to the dead of all faiths, and priests were deprived of their power as well as their fees.

In 1876 the papal nuncio and the archbishop were expelled, because the latter had refused to order a *Te Deum* sung in the Cathedral in honor of some of the dictator's victories. It was on this occasion that General Guzman Blanco sent his famous message to the Congress, which not only produced the local effect he desired, but also awakened the minds of public men in other South American lands to the possibility of freeing the state from the incubus of a medieval ecclesiasticism which was always at war with their ambitions for liberty and sought its own aggrandizement.

The message ran as follows and was, of course, equivalent to a demand, which the Congress was quick to grant:

"I have taken upon myself the responsibility of declaring the Church of Venezuela independent of the Roman Episcopate, and ask that you further order that parish priests be elected by the people, the bishops by the rectors of the parishes, and the archbishop by Congress, thus returning to the uses of the primitive Church which was founded by Jesus Christ and His apostles.

"Such a law will not only solve the eternal question, but will be, besides, a grand example for the Christian Church of republican America, hindered in her march toward liberty, order and progress by the policy, always retrograde, of the Roman Church, and the civilized world will see in this act the most characteristic and palpable sign of advance in the regeneration of Venezuela."

It is needless to say that an affirmative reply from the Congress was immediately sent to the dictator and, as representing the mode of procedure under such conditions, merits reproduction. It was as follows:

"Faithful to our duties, faithful to our convictions, and faithful to the holy dogmas of the religion of Jesus Christ—of the Great Being who conserved the world's freedom with His blood—we do not hesitate to emancipate the Church of Venezuela from that Episcopacy which pretends, as an infallible and omnipotent power, to absorb from Rome the vitality of a free people, the beliefs of our conscience, and the noble aspirations and destinies which pertain to us as component parts of the great human family."

Although shorn of its political power by Guzman Blanco, true to its history, the Church has patiently waited its opportunity and has at length succeeded in winning back many

of the prerogatives it formerly had. But it has not regained its spiritual power and life. One of the thinking men whom we met said: "The Church has no power in Venezuela, neither political, moral or spiritual. It is degenerate, and we have no use for it and no confidence in it. We have no religion."

At the same time it continues to receive a subsidy from the government as the State Church—as some one explained, in order that it may be kept under the government—and the people are held in ignorance of the Bible and its teachings. The Virgin is exalted in an unusual degree and takes precedence over the Son in the images and paintings of the churches. One great painting in one of the churches represents her as being crowned by the Father and the Son. A white dove is suspended above her head as she sits on her throne; the Father on her right and the Son on her left, all in life-size figures, are in the act of placing a crown on her head, while angels look on in rapt adoration and acclaim her the "Queen of Heaven." This painting, because of a reference made to it by Dr. Pond in a sermon, has now been enclosed in such a way that only those who are known to be faithful Catholics may see it.

Another that represented her in the attire and attitude of a French ballet dancer has also been removed and for the same reason. But such teaching has had its effect on the people of Venezuela, whose thinking men and women reject the only form of Christianity they have ever known.

It was in the midst of a society that was thoroughly inimical to the Church of Rome, yet by force of tradition and teaching unfriendly to and exceedingly suspicious of Protestantism, that the foundations of evangelical work were laid in Venezuela.

The American Bible Society seems to have been the first organization to reach the field. Some time in the early eighties Bishop Patterson, of the Southern Methodist Church, was sent out to establish this society in Caracas, but soon died of the yellow fever. A Mr. Norwood took up his work and about the same time some of the Christian Brethren of England entered the field. A few independents were also preaching, but their work has disappeared.

The first organized mission board of the United States to send its representatives to Venezuela was that of the Presbyterian Board. Representing this board, the Rev. Theodore S. Pond and Mrs. Pond were, in 1897, transferred from the Colombia Mission to open a tentative work in Caracas. Many years of missionary experience in Mesopotamia and Syria, as well as five years in Colombia, where they had learned the Spanish language, were a valuable equipment for the opening of work in this new field. They found the country unoccupied by any mission, though evangelical services were held by an agent of the American Bible Society, while for two months Signor Ferrando, formerly a Capuchin monk, had held Bible classes in his own house. The scattered members of a disbanded church organization, once under the Methodist Board (South), warmly welcomed the new missionaries who immediately began work and laid foundations deep and broad on which it should be possible to build a strong evangelical church in the United States of Venezuela. With that culture without which no one may expect to reach the heart or gain the respect of the Latin American, they made a large place for themselves in the capital city and were instrumental in securing reforms and influencing the life of the city to a degree which few outside the mission even suspected. Dr. and Mrs. Pond retired from the field in 1921, and Mrs. Pond soon after went to her reward. Dr. Pond still lives in the United States and maintains his deep interest in the work of the mission.

Although Venezuela was practically unoccupied by evangelical forces when the representatives of Presbyterianism entered in 1897, other bodies of Christian workers have since entered from time to time, until there are now fourteen organizations in all at work in the republic, in addition to a number of independent workers who have gathered small groups about them. The following statistics, compiled by our missionaries, will show the extent to which the country has been occupied and the number of workers:

In all the republic there are ninety-three foreign missionaries, with fifty national workers who give their full time. A number of nationals also give part time, but are not included in the statistics above. Of the twenty-three States which form the United States of Venezuela twelve have been occupied by both foreigners and nationals, and the latter are at work in two others. In the twenty-two organized churches there are 775 communicant members, of which total 125 were added in the year 1922. In all the country there is an average of 25,437 inhabitants for every Protestant worker. Six cities of over ten thousand, eleven of five thousand to ten thousand, and one hundred of one thousand to five thousand are as yet unoccupied, and it is estimated that a million people live in the unoccupied territory, and that two million in all are without the privileges of the gospel.

The twenty-four Sunday-schools have a membership of 864 pupils, and there are five societies for young people with a membership of two hundred. The sixteen schools enroll 329 pupils. The work done in these schools is elementary, in the most part, and but one has a boarding department.

In Caracas, the capital of the republic, there are nineteen foreign workers, thirteen of whom are engaged in evangelistic work, five in schools and one in industrial work. In the same city there are twenty-one national workers, twenty preaching points, six organized churches with 301 members, five church buildings, six Sunday-schools with 381 scholars and five schools with eighty-six pupils.

There are five evangelical periodicals published in Venezuela by four of the organizations at work, only one of which has a paid subscription list and a wide circulation. In all the republic but two centers are occupied by more than one mission, which fact shows a commendable distribution of the forces. The principal organizations have an understanding that they will not occupy the small towns, nor the same general territory, which insures a freedom from overlapping in the future.

During our stay in Caracas a Conference on Christian Work, organized by the Regional Committee on Co-operation, was held and was attended by representatives of six different organizations, who came to the capital, in some cases; for this purpose. Two were obliged to make long journeys by sea, one from Maracaibo and the other from the Orinoco River Mission, which has its headquarters in Carupano—and others from points in the interior by train or on mule back.

This was the first gathering of the kind ever held in Venezuela and in the opinion of the missionaries will mean much for their future work, since this coming to know each other will make it less difficult to work together without friction and misrepresentation of motives.

At the close of the two days' session of the Conference a strong Regional Committee, with its proper officers, was organized and this group will now carry on in the work of leading the forces of co-operation. For the first time, it may be said, the Christian workers in Venezuela have come to realize that they have a common mission, a common responsibility, a common opportunity and a common Lord.

WEBSTER E. BROWNING.

International Sunday-School Lesson

September 2, 1923

John Mark

ACTS 12:12, 25; 13:13; 15:36-40; COL. 4:10.

"Take Mark, and bring him with thee; for he is useful to me for ministering."—2 Tim. 4:11.

"FOR he is useful to me for ministering." "These words," says Professor Swete, "assign to Mark his precise place in the history of the apostolic age." He is associated with three great leaders—Barnabas, Paul and Peter—and always in a subordinate position. He is useful for ministering" to each of them in turn.

The nine references to Mark in the Acts and Epistles reveal him as "a person with a large capacity for being useful in practical matters, but with no special spiritual gifts, and probably with no great force of character." Mark was just an average business man, with energy, common sense and good judgment. But he became much more than an average man. Few men of the apostolic age were more honored of God, and as the author of one of the Gospels his name will ever be held in grateful and fragrant remembrance. Paul counts him among those who have been a "comfort" to him. He cheered his heart by his devotion. A study of Mark is, then, a study of the ministry of an average man who became one of the world's great benefactors.

The world is full of just such men who have not yet found Mark's secret of growth. They are often idle in Christ's kingdom because they know they are not fitted for spiritual leadership. They are content to do little more than give money for the advance of the Kingdom. But it is Mark who reminds us that the Master has given "to each one his work," to the man of practical business ability as well as to the man of more obvious piety. How did this average man find his work and develop a character of such power and influence?

His name is first mentioned in the narrative of the Acts in connection with the release of Peter from prison. He was then a young man, a member of the First Church of Jerusalem, whose mother's house was the meeting-place of the disciples. She was apparently a widow, as her husband is not mentioned, and a woman of prominence and influence. Peter went to her house on his release, as a matter of course. This seems to have been his home when in Jerusalem, and Mark and his mother may have been converted through his ministry. In 1 Peter, Mark is called "my son." The family were Hebrews of the Hebrews (Col. 4:11), and Mark may have been a Levite, like his cousin Barnabas.

An early tradition places the Last Supper and the scenes of Pentecost in the house of Mark's father, then still alive, and identifies him with the man "bearing a pitcher of water" who met the disciples and showed them the way. If this were the case, we can also credit the tradition which identifies Mark with the young man with the linen cloth thrown about him, who escaped from the captors of Jesus (Mark 14:51, 52). Finding the Master gone, he led them to Bethsemane, where Jesus often went. Mark, aroused from sleep by the coming of the soldiers, snatched up a loose tunic and

followed the guards, in their hunt for Jesus, to Gethsemane. The servants of the high priest attempted to seize him, but he twisted out of their grasp, leaving the tunic in their hands. Mark alone records this incident, and this would explain why it is included in his narrative.

In the year 45-46 A. D., Barnabas and Saul came to Jerusalem and when they returned to Antioch they took Mark with them. Up to this time the new faith had not gone beyond Antioch, and although Grecian Jews were among the converts, there were no Gentile disciples. But now came the summons to a wider ministry, to which Barnabas and Saul were solemnly set apart. The scope of the work was undefined. Mark accompanied them to Cyprus as their "attendant." His work seems to have been that of a business manager, arranging for lodgings and conveyances and other details of travel, leaving the apostles free to preach and to teach. At Salamis the work was with Jews, but at Paphos the Roman governor became a disciple, the first of Paul's Gentile converts. Then the three crossed to the mainland at Perga. Here Mark left the others and returned to Jerusalem, while they pressed on across the Taurus to Antioch in Pisidia and other cities in the Province of Galatia. No reason is given for Mark's departure. But Paul felt that it was a desertion and refused later to take Mark with him. Whatever the reason was, it seemed ultimately to have satisfied Paul, although at first he was indignant, and he received Mark again into his confidence and affection.

Three or four years pass before we meet Mark again. The controversy about Gentiles had been settled by the council at Jerusalem. Paul and Barnabas were at Antioch. Peter visited them there and at first entered into full fellowship with the Gentile believers. But later, when certain strict Jews came down from Jerusalem, he withdrew from that fellowship and would no longer eat with Gentiles, as Paul tells us in the Epistle to the Galatians. Others followed his example, including Barnabas himself. Paul publicly rebuked Peter, and by implication Barnabas and the rest of the Jewish Christians. Apparently Mark was at Antioch at this time, and naturally sided with Barnabas. When, therefore, Barnabas proposed to take Mark with them, as he and Paul were starting to revisit the churches they had founded, Paul indignantly refused to have Mark along. The result was a "sharp contention" between the apostles, and Barnabas and Mark went to Cyprus again, while Paul chose Silas as a companion and made the round of the Syrian and Cilician churches.

There is an interval of ten years before we find Mark mentioned again in the New Testament, in Paul's letters to the Colossians and to Philemon. Paul has forgotten his irritation. Mark has evidently also outgrown his Jewish prejudices, for Paul commends him cordially to Gentile Christians as a "fellow-worker."

Three or four years later Paul asks Timothy to "pick up" Mark on his way from Ephesus and bring him to Rome,

(Continued on page 223)

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

Where Does the Higher Criticism Fail?*

THIS book is strangely compounded of the salt of common sense and the vinegar of sourness. Setting out to be a "critique of the destructive critics," it appears to define the destructive critics as those who go beyond a point arbitrarily chosen by the author himself. Only against a certain few of the higher critics does Mr. Fitchett bring a real charge, *i.e.*, that of making themselves self-appointed dictators of Biblical interpretation. Thus the very title of the book is misleading. Mean and conceited men fail in the spiritual sense in whatever life-work they engage, but this is not an indictment of their life-work. So higher criticism has its limits. The Bible is much more than an assemblage of literary forms to be dissected, analyzed and compared. Differences of style do not inevitably indicate variety of authorship. And Mr. Fitchett evidently enjoys himself while setting forth these and other rather obvious facts. But to describe the obvious limitations of any special investigation is hardly to bring a charge against the whole special investigation.

The truth is that there are people to whom the phrase "higher criticism" (which it must be confessed is an unfortunate phrase) is like a red rag to a bull. Doubtless such will make merry over this book. But it is just as well to note that Mr. Fitchett himself is a confessed higher critic in accepting the methods of Bishop Gore, although he draws the line sharply this side of Dr. Preserved Smith.

The whole procedure of the book, inexorably considered, comes down to this: You may be a higher critic, but only the kind of higher critic which meets with Mr. Fitchett's approval.

The question thus is one of where to draw the line; and as we go further and consider the contents of the book in detail we believe it will appear that sometimes Mr. Fitchett shows strong common sense and again exhibits the veriest nonsense in drawing that line.

The book is divided into four parts, the first dealing with "The Position of the Higher Criticism." Here Mr. Fitchett quotes with great approval Bishop Gore's statement: "This subject (the higher criticism) is not only a matter for specialized experts or professional scholars. The discussion has been left in the past too much to them. Religion, after all, is for common men. It is in the region of the common reason, at least as much as in the circles of specialized study, that it must be judged. This is, most noticeably, the assumption of the New Testament. It appeals to the common judgment; it summons each man to judge for himself. 'Why even of yourselves judge ye not what is right?' 'Prove all things; hold fast that which is good.' These words of our Lord and of St. Paul are a challenge to common men."

Of course, this is the exact position of the modern Christian, and it implies a rebuke to only a small handful of men who reserve Biblical questions for "scholars" (usually themselves).

From this point the book goes on to launch a violent at-

tack on Prof. Preserved Smith for his article on "A New Light on the Relations of Peter and Paul." At the end of this section the author refers to Professor Peake and H. D. Major as among the saner critics of to-day who would in no sense be responsible for such "nonsense" (p. 33). But on pages 168-9 the author quotes from Peake's commentary and from H. D. A. Major as opposing Christ's expressions declarations concerning Himself.

The next section of the book deals with the Bible and attacks the higher critics, notably in the person of Principal Griffith-Jones, for trying to walk in two opposite directions at the same moment of time, because they do not take the Bible *alone* as the source of religious authority. But Mr. Fitchett himself fails to do the very thing he recommends. For example, in dealing with Psalm 23 he says (p. 67); "The one question worth asking about the psalm is, Does that hidden and divine promise in it hold good? Is its story repeated and verified in human experience without failure from generation to generation?" If that is not appealing to religious experience as the final authority for the Bible, we don't know what is. The chapter, "How the Pentateuch Has Suffered," undoubtedly thrusts a sharp elbow into the ribs of certain humorless higher critics, and well repays reading.

The third section of the book deals with miracles and contains both an attack on the "prejudice of criticism" against miracles and the declaration that "the whole drift of modern thought to-day . . . is moving in the direction of miracles." This section begins with a quotation from Butler's "Analogy": "If it can be shown that the proof alleged of all these (Christ's miracles) is absolutely none at all, then is revelation overturned." But Mr. Fitchett has a curious idea of miracle: "Could 'the laws of Nature,' if left to themselves, produce a watch or run a train? The theory that miracles are impossible assumes that God has less power over His own laws than man, His creature, has."

On the much discussed question of the virgin birth the author declares that those who decline to affirm it are faced with "an unchaste woman, who was with child before she was a wife; and Jesus Christ, on this reading, came into our world through the gate of lust—a horrible suggestion!" It is difficult to understand such a jumble of prejudice and ignorance.

And then after this extraordinary utterance, less than ten pages later, the author declares: "All the miracles which mark the ministry of Jesus Christ during His earthly ministry, in a sense, are trivial compared with the miracles which, through twenty centuries, have followed His death and resurrection, of which the first result was the creation of a Church composed of the disciples who had forsaken and denied Him, and of a crowd of three thousand converted Jews who had mocked Him on the cross. This is the miracle of miracles!"

In the final section, "Christ and the Critics," there are a number of fine declarations: "We are all liable to see truth in patches only and to see it out of perspective, and it may be added that the patch of truth we do see and delight to keep

*Where the Higher Criticism Fails." By W. H. Fitchett. Methodist Book Concern, New York. \$1.25.

INTERNATIONAL SUNDAY SCHOOL
LESSON

(Continued from page 221.)

where his ministry would be very grateful to the imprisoned apostle.

The last reference to Mark in the New Testament is in the greetings in the first Epistle of Peter, where the writer calls him "Marcus, my son."

The traditions which associate Mark with Alexandria and martyrdom there are without historic foundation.

As we follow this career, certain qualities of character appear. We notice first that Mark was naturally a conservative, tenacious of inherited traditions and policies, and yet open-minded and not impervious to new truth. He was slow to change, but he did heartily adopt more liberal and progressive views. This is always a mark of greatness and the indispensable condition of growth. Well for us if we too are open-minded and obedient to the truth as it is convincingly revealed. Another strong point of Mark's character was his fidelity. He served three men in intimate relations—Barnabas, Paul and Peter. They all loved and trusted him. He served them in turn with equal fidelity.

And such a man inevitably grows and develops. Mark finds his place, step after step, from one stage of development to another, because of his fidelity in each successive position.

The universal tradition of the early church connects the Gospel of Mark with the preaching of Peter. The historian Eusebius, in the third century, quotes Papias, who lived early in the second century, who in turn quotes "John the elder" as follows: "Mark, having become the interpreter of Peter, wrote down what he remembered, accurately though not in order, of the things said and done by Christ." The evidence of the Gospel itself corroborates the tradition. The book and the man fit each other.

As we read the Gospel with the tradition in mind, we seem to hear Peter speaking. The vivid realism, the picturesque details, belong to the story of an eye-witness. This is a business man's Gospel, brief, direct, simple, straightforward. It is concerned more with the deeds than with the words of the Master. It is the Gospel of action, presenting the public ministry of our Lord in rapid, energetic narrative, seldom interrupted by reflections or comments. But

the brief comments which Mark occasionally makes are illuminating. For example, both Matthew and Mark record our Saviour's discourse about the things which defile a man (Matt. 15:1-20; Mark 7:1-23). But Mark alone makes the comment, "making all meats clean." A startling declaration indeed to a Jew!

Many an average man since the days of John whose surname was Mark has followed in his train, and by fidelity and obedience to the leading of the Spirit of God has grown into a career of great usefulness. One naturally thinks of Dwight L. Moody. In his early days no one would have called him anything more than an average man. But his native powers developed through service until he became the greatest evangelist of modern times.

REV. EDWARD MACARTHUR NOYES.

POLITICAL PRISONERS

(Continued from page 193.)

only slavishness of spirit that can betray their souls. . . .

G. J. Bourq, also a ten-year man, writes: ". . . . When I put my name to that Open Letter sent by all of us to President Harding I meant it; and I still mean every word of it. I refuse to accept a life-time parole, and most certainly I would not accept release at the expense of the Sacramento boys who are just as innocent of wrong-doing as I am. . . . Liberty is as sweet to me as to any man on earth, but it is not sweet enough to purchase at the price of principle and self-respect. . . ."

From a long letter from Harry Lloyd I want to quote at least a sentence or two: "I have done nothing that I am ashamed of, and I will recant nothing. . . . Commutation for deportees includes admission of 'moral turpitude.' . . . I refuse to even imply that such work as I have conscientiously done for human betterment in the past was done in mental or moral delinquency. . . . I hold that a man who would so betray all his past life cuts himself off from future usefulness, for how can the promise, the loyalty, the word of such a man ever again be relied on? . . ."

And Bert Lorton: ". . . . I have had as tough a time here as any man in here, and this is the second opportunity I have had to get out from under the principles I believe in, but you can be very sure that I'm never going to *crawl* out with strings tied to me, and most certainly not on the backs of innocent men. . . ."

I would like to close with a quotation from Mortimer Downing, a man of over sixty years, one of the Sacramento group so stoutly defended by all these others:

". . . . Probably few on the outside can estimate what a simple and earnest deed it was for these men to choose imprisonment rather than liberty; and in one case it means the serving of a twenty-year sentence" (James Rowan). "The essential principle of our whole industrial movement is solidarity. The world has outgrown in-

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dividualism and all its train of violence and inhumanity. We call ourselves Industrial Workers of the World to emphasize just this basic fact of essential human brotherhood. . . . We can surrender nothing of the principle for which we stand. We are sentries on guard; our stations are fixed until such time as we may be *honorably* relieved of our responsibility. . . . Never before has material power been so clearly arraigned against the power of the human spirit. How can any honest soul palter with such issues as these? Or cringe or compromise before their challenge? . . .

I feel we cannot, for our own sakes, afford to ignore such straightforwardness and courage as these letters evidence, in this day when courage and straightforwardness are so tragically needed in every relation of life.

And I am constrained to recall, in closing this sequence of quotations, "Greater love hath no man than this—that he lay down his life for his friends." Whether or not we may agree with these men in other matters, we can at least make an effort to understand their own point of view, the motives that actuate them, the complete selflessness of their attitude, and remember that "Inasmuch as ye have done this unto the least of these, ye have done it unto Me."

RICHARD W. HOGUE,

Director, Department of Education, Pennsylvania Federation of Labor, Harrisburg, Pennsylvania.

DOES THE HIGHER CRITICISM FAIL?

(Continued from page 223.)

in sight is often determined not by its intrinsic importance but by our individual preference for it." And again: "The 'biography' of Christ takes in the two thousand years of Christian history; and what kind of events make up this, the true record of Jesus of Nazareth? Every spiritual victory won in the lives of men and women since Christ died on the cross is part of his biography."

But mingled with such fine declarations is an occasional plea for obscurantism and an apparently deliberate failure to perceive that higher criticism is not an attempt to set up the authority of men against that of Christ, but simply to make plain amid the confusions of history the true figure of Christ. Mr. Fitchett accepts the kenosis theory of the incarnation, but he will not permit it to be said that the kenosis in any way affected the person of Christ after he began his ministry.

The book closes with a clear insistence on the fact that it is God who is seeking us, and that it is not the clever brain but the loving heart which best understands God.

Mr. Fitchett has written a book with some needed warnings and some unnecessary folly in it. It will be suggestive to those who are trying to understand and meet the issue before the Church to-day.

We regret that fear seems to have had a greater part in its writing than confidence.

When will men learn to distinguish between a method of study and its results? The proper title for this book is not "Where the Higher Criticism Fails," but "Where I Disagree with the Conclusions of Certain of the Higher Critics."

THE CHURCH AND THE LABOR MOVEMENT

(Continued from page 218.)

Temple School our contacts with labor organizations and our church we are seeking to get across to the industrial workers the great fact that men's attitude must be changed from hate and greed to love and unselfishness before we can have that better world for which the idealists in the Labor movement are longing.

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Labor needs the Church for man does not live by bread alone, and every problem is at bottom a spiritual problem. The Church needs Labor. It needs its courage, its contact with reality, its insight into the evils of our civilization. We need to understand each other better. If we could get more of Labor's radicalism into the Church and more of Christianity into labor we should all be better off. Let us strive to Christianize radicalism and radicalize Christianity.

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A Religious Weekly Review

AUGUST 25, 1923

The President's Opportunities

Frederick Lynch, D.D.

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LABOR AND THE CHURCH

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A NATIONAL METHODIST PRESS SERVICE

On October 1 the Methodist Episcopal Church will inaugurate a National Methodist Press Service at Washington, D. C., with Dr. Harry E. Woolever as editor and director. The Service was authorized by the Book Committee at its annual meeting in April, and the appointment has just been made by the Publishing Agents, John H. Race and Robert H. Hughes.

This Service, located at the federal capital, a center of great and constantly expanding news interest, is designed to serve the million or more readers of the thirteen Methodist weeklies with prompt and accurate information concerning important persons, events, and legislative proposals together with an interpretation of the news from the standpoint of Christian citizenship. Its facilities will also enable the editors of the several papers to secure full and trustworthy reports upon all matters of interest at the capital. It will not be in any sense a denominational propaganda service. Its aim is to give the Christian public, the Protestant public, authentic information as a basis for correct thinking and appropriate action.

Dr. Woolever, who has been carefully selected from a number of nominations, is a native of New York State, and was educated at Cazenovia Seminary and Syracuse University. He is a minister of the Central New York Conference, who has devoted most of his life to journalistic work. From 1912 to 1915 he was editor of The Northern Christian Advocate, and since 1915 he has been assistant editor of The Christian Advocate of New York.

KNOW YOUR OWN BODY

"Have a health examination on your birthday" is a slogan of a nation-wide movement for yearly health examinations for everybody, launched by the National Health Council.

Dr. Donald B. Armstrong, executive officer of the council, says that more than \$3,000,000,000 is the annual economic loss to this country from preventable diseases and deaths. Of this amount, he pointed out, \$1,800,000,000 is the loss among those gainfully employed, according to totals obtained by the Life Extension Institute.

According to the council, most people wait until they are ill before they go to a doctor. The council wishes to teach them to take measures to prevent illness and, in this connection, the statement is made that people apparently in good health should go to their physicians, have an annual examination of the most thorough sort and find out if their bodies are functioning effectively.

"Our experience has shown," said Dr. Armstrong, "that a large percentage of those who think they are in good physical condition have defects which need medical attention. Many of these defects are not of the most vital importance, but they de-

velop into serious and fatal diseases if neglected."

The goal of the council is the examination of 10,000,000 persons in the year which starts on July 4.

"The carrying out of this plan," says the council health bulletin, "will be a great factor in increasing the span of life. If preventable mental and physical defects are called to the attention of these 10,000,000 persons and they profit by the hygienic advice and medical attention given them, there is no reason why the average length of life in this country cannot be increased at least five years during the next decade."

GRUB IN PLACE OF GOLD

Who cares if the cash has disappeared from the old broken tea-pot?

You can buy a good time with a roast chicken and fixin's down South Carolina way.

For the ancient custom of "payment in kind" has been revived by the Women's Encampment, a unique experiment in county improvement, which has been staged during the summer at Tyron, South Carolina, by the Spartanburg County Home Demonstration Department and the County Young Women's Christian Association. No money for board was required of the campers.

Here is the list of supplies (for three days) which each woman was expected to

bring instead: Sandwiches, two hard-boiled eggs, six raw eggs, one-half pound bacon, six small biscuits, one chicken (dressed and placed in jar) one pound sugar, one pound lard, six ears of corn, two quarts Irish potatoes, one-half cup ground coffee, fruit, tomatoes, one cake or cookies, one-half pound butter, pickle.

The camp accommodated fifty women and girls, and many more than this number sent in applications to attend the course.

Two State agents from the Home Economics Department of Winthrop College gave instruction in bread making, meal planning, house planning, the art of dress and similar subjects, and discussions of community interest, and of rural and individual problems were conducted by the Young Women's Christian Association secretaries. There was also a course in Bible study and a carefully planned recreation program.

"County Young Women's Christian Associations in Nebraska, Iowa and the Southwest are watching this experiment with the greatest interest," says Miss Henrietta Roelofs, director of the Rural Committees Work, National Board, Young Women's Christian Associations. "We are confident that this pioneer effort of the association to co-operate formally in so-called county improvement holds great promise for the future of women in rural communities throughout the United States."

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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The World of To-day

DISAGREEMENT OF FRANCE AND BRITAIN ON THE RUHR

Ever since the Reparations Commission announced some seven months ago that Germany was in default in her reparation payments, France and Great Britain have disagreed as to the best way of dealing with Germany. Great Britain never countenanced the occupation of the Ruhr. When, on the second of last May, Germany tried to open a new discussion on reparations France and Belgium almost immedi-

ately sent a common answer to the German proposition, leaving England, Italy and Japan to answer at their leisure as they saw fit. Germany continued the discussion with a new proposition on June 7. After six weeks of delay the British government, on July 20, submitted to France and Belgium the draft of a note which they proposed the three powers should unite in sending to Germany. This note took up Germany's suggestion that the amount of her reparation payments should be fixed by an impartial international tribunal. Such a scheme, it agreed, might be helpful, but it would be necessary to have the whole worked out in conformance with the Treaty of Versailles. The British note also insisted that there should be some form of international control of German financial administration. The British program contemplated Germany's abandonment of the policy of passive resistance in the Ruhr, to be followed by the resumption of civil administration there with the progressive evacuation of those areas, an impartial investigation of Germany's capacity to pay, and of the economic guarantees which Germany should pledge to the Allies. As soon as these guarantees were in effective operation the occupation of all German territory outside the limits laid down by the Treaty of Versailles was to come to an end. Ten days after the British government submitted this proposed note France and Belgium replied that they could not join in it. On August 11 Lord Curzon dispatched a very long and a very frank communication to the French and Belgian Ambassadors. In one of their earlier notes the French had stipulated that they should receive twenty-six billion gold marks above the amount necessary to meet their debts to Great Britain and America, and the Belgians had insisted on receiving five billion gold marks. But under the schedule last accepted by the Allies, France would have received only seven billion gold marks beyond her debts. As for Belgium, she has already received two billion gold marks under the agreement giving her priority. Neither country proposed to cut her claim at all proportionately to the suggested decrease in German reparations. In the destruction of her ships and the loss of their cargoes Great Britain suffered just as real material losses as did Belgium and France in the devastation of their cities and fields. So Lord Curzon informed the Allies that Great Britain is not willing to alter the percentage of German payments agreed upon at the Spa Conference three

THE WORLD OF TO-DAY

years ago. But the most disconcerting part of the note to the French and Belgians was Great Britain's assertion that she has never considered the occupation of the Ruhr legal under the Treaty of Versailles. Of course, the French have been much put out by the British note. Certainly it does seem somewhat late in the day for the British to take up the legality of the Franco-Belgian occupation. So far the discussion seems to be leading nowhere. In the meanwhile, Poincaré is going about France reminding the French cities of what they suffered in the war and the French franc is sinking lower and lower on the exchanges of the world and the stalemate in the Ruhr continues.

THE KIEL CANAL DECISION

During the Russo-Polish War in 1920 the German government forbade the British ship Wimbledon to go through the Kiel Canal because it was carrying arms and ammunition for Poland. The Versailles Treaty provided that the Kiel Canal and its approaches shall be maintained free and open to vessels of commerce and war of all nations at peace with Germany on terms of entire equality. The Wimbledon case was brought before the Permanent Court of International Justice for decision. The Court, by a vote of nine to two, has decided that Germany was wrong in detaining the vessel and has ordered her to pay a fine of one hundred and forty thousand French francs. It remains to be seen whether Germany will pay the fine. We trust she will. If we are to have a government of law, not war, in the world, nations which are adjudged in error by the International Court must accept their penalties, no matter how difficult it may be to do so.

AMERICAN FOREIGN POLICY IN JAPANESE EYES

We Americans commonly take it for granted that we are the most unselfish nation in the world, especially in our foreign policy. A great many intelligent foreigners, however, see things in a very different light. A group of leading Japanese, including one of the most prominent Japanese correspondents at the Washington Conference, one of the high officials of the city of Tokyo, and other men of similar standing, expressing themselves frankly at a recent luncheon, depicted American policy thus: "America," they said, "like England, covers up its own selfishness under highly moral terms. Great Britain calls it the duty of the strong race to the weak. Americans may term it 'manifest destiny.' Twenty-five years ago America was determined on industrial expansion and resolved to have a canal at Panama in order to foster her commerce. When Colombia objected, America simply went and took the land. Because you had done it a little too obviously to suit ourselves, you later paid Colombia twenty-five million dollars to salve your conscience. Then you saw the Philippines, and took them, saying that you took them for their own sake. But it was really because of your tremendous overplus energy which you do not know how to expend. As for China, you took much more than you really ought to have taken of the Boxer indemnity, as did the other nations. Then, with an astuteness which you do not appreciate yourselves, you nominally returned part of the indemnity. But in reality you made it a great fund for the penetration of China with American ideas and the Amer-

ican education of Chinese. You are abler than you know in your foreign policy." True, the Japanese are partly wrong in their interpretation of what we have done, but it is well for us to remember that no nation can see the whole truth about itself any more than can any individual.

THE INDUSTRIAL PROSPECT FOR GERMANY

The American section of the International Chamber of Commerce has just made public a report by Basil Miles on the Ruhr economic situation. While the German workmen in the Ruhr have not generally been doing productive work since the occupation, nevertheless they have not been wholly idle. The German government has subsidized the workmen and the union and syndicates of mine owners and industrialists have given them supplementary contributions so that the men have reported for work every day. Employers have busied the men in carefully overhauling factories and plants; they have set them to work opening up new veins of coal and building factory extensions and new housing for workmen. On the Dortmund-Herne Canal at Ruhrort the Germans are putting in an eleven hundred foot lock at a cost, it is said, of three hundred million gold marks. The French have not destroyed any of the factories or transportation facilities of the Ruhr. The result is that "with six months of freedom from Allied control the Ruhr could probably get into greater production than ever before," says Mr. Miles. "Certainly," he adds, "within a year its present capacity could be organized to a production very much in excess of any pre-war year." In other words, the Ruhr, instead of deteriorating in its productive possibilities on account of French occupation, has actually improved. The physical wealth of Germany has not been touched. She has no devastated area either in material wealth, as in the case of France, or in unemployment, as in the case of England. She has continued production and even increased her possibilities for the future. To quote Mr. Miles again, "There is no question but that the country as a whole, although now in dire straits, still has capacity to recover its former industrial position." Moreover, the depreciation of the mark has practically eliminated the burden of Germany's internal debt, and her only foreign debt is payments for reparations. Even if the reparations debt is reckoned at one hundred and thirty-two billion gold marks, it is not greater than the national debt of Great Britain. Since the population of Germany is nearly a third greater than that of the British Isles, it is not wholly unreasonable to say that Germany is in fact to-day better prepared to "come back" than is Great Britain. If the pressure of the Allied occupation were eliminated, Germany would be in a better position to develop and resume normal conditions of industry than any other great country in Europe. At least, such is Mr. Miles's view.

AMBASSADOR GEDDES' REPORT ON ELLIS ISLAND

For the last year or two the British Ambassador at Washington has received so many complaints from British immigrants about conditions on Ellis Island that last December he made a special visit to the Island in order to see conditions at first hand. The British government has now made public his report. The Ambassador found much which he thought might be improved. While he recognized that the

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present system of cages is very convenient in managing the progress of the aliens from inspector to inspector, when the immigrants are being examined, he also felt strongly that it made the newcomers feel as though they were being treated like cattle. He was disgusted with the dirt. In many corners he noticed "impacted greasy dirt that it was possible to say with certainty had been there for many days, if not weeks or months." After leaving the Island it took thirty-six hours for him to get rid of the aroma which flavored everything he ate or drank. The crowding at Ellis Island has led to the use of two-tiered berths. The Ambassador remarks: "I cannot help thinking that it must be very unpleasant to sleep in the lower of these two-tiered berths when ill luck places a brutalized sort of creature in the berth above." He cites cases which give point to his remark. He learned that sometimes the blankets were not sterilized after use by one immigrant before they were used by another. The food he found excellent. But the whole establishment was pervaded by "institutionalism." Members of families are separated, as for their medical examinations, without knowing why they are taken one from another. The circumstances of the medical examination are offensive to sensitive people. But worst of all is the condition of those who are detained. Every immigrant who is not passed by the Ellis Island authorities has the right to appeal to the Labor Department at Washington. The answer to the appeal often is delayed for weeks, and persons awaiting these decisions and also persons who are to be deported are virtually imprisoned. The Ambassador remarks, "I should prefer imprisonment in Sing Sing to incarceration on Ellis Island awaiting deportation." He sees three possible courses before our government if it desires to improve the immigration service at New York. It can continue Ellis Island as at present, making improvements; or it can build a relief station and supply it at it or at Ellis Island, but not at both, food prepared in accordance with the Jewish ritual, and send immigrant Jews to that station and all non-Jews to the other; or it can abandon Ellis Island and build a completely new station somewhere else near New York. The present Immigration Commissioner, Henry H. Curran, vigorously dissents from Ambassador Geddes' criticisms. He says that the report is unjust because it refers to conditions eight months ago. However, Commissioner Frederick A. Wallis, who had charge of Ellis Island under President Wilson, agrees that the Ambassador's criticisms are justified, and officials of the Department of Labor at Washington feel that the whole report is couched courteously and fairly. Ambassador Geddes' report ought to stir Congress to alleviate the situation. However, the greatest need at Ellis Island now as in the past is sympathetic officials from the highest to the lowest. Some of the staff at the Island are most kindly and considerate, but many immigrants, especially those detained, endure a most wearing discourtesy and heart-breaking anxiety. Ambassador Geddes' suggestion that our consul would have the right to refuse to grant visas to immigrants who would not be accepted in this country certainly ought to be adopted. The more the examination of immigrants is shifted from this side of the water to the immigrant's point of departure the better. Then, too, there are numerous ways in which the immigration service might deal with immigrants more tactfully. It would be well if it printed explanations of the different examinations, inquiries, and so on, through which the immigrants must go, in order that every one might

understand clearly the reason for the orders given to him and the arrangements made for him. We ought to make Ellis Island a place of kindness instead of a nightmare.

THE WORLD IN 2023

The other day Charles T. Steinmetz, the eminent electrical engineer, ventured to forecast the condition of the world a hundred years hence. By that time, he believes, practically all our work will be done by electricity. Electric power will be as abundant then as water is now. Smoke will no longer hang over our cities. Every city will be a "spotless" town. Routine work will be reduced, he predicts, to four hours a day and two hundred days a year. Routine work, he explains, is what the average person considers unpleasant work, such as being posted at a lathe in a factory, a linotype machine in a newspaper composing room, a bench in a shoe shop, a seat on a delivery truck, a typewriter in an office or a counter in a department store; "in other words, the dull duties of this complex existence." (Mr. Steinmetz is not quite fair to these tasks. They are not dull to everybody by any means.) The electrician, however, does not anticipate that people will be idle non-producers during all their leisure time. He expects them to occupy themselves "in productive diversions which satisfy the particular instincts of the individual." With the increase of our transportation facilities and of our leisure time, he reckons that millions who now live in cities of necessity will spend most of their time in the suburbs or in the real country, and will raise most, if not all, the food for their families as a pleasant occupation. Leisure will also "stimulate educational interests in every conceivable direction and man will become a highly informed and much more intelligent and self-expressive creature than he is in the mass to-day." Mr. Steinmetz believes that co-operation will be the solution of most of the difficulties which beset mankind. But we have not yet by any means fully learned that lesson. "I look for more wars," he says, "because men and systems continue to struggle against each other instead of with each other. We have not yet sufficiently grasped the philosophy of Christianity, regardless of how many of us profess to be Christians." He believes that the Slavs will be the dominant race of the future on account of their collectivistic tendencies. As he sees it, the German and Anglo-Saxon leadership of Europe received in the last war a blow from which it will not recover. Nevertheless, he thinks that the individualism of the United States will persist and that we shall have on this continent a civilization distinct from that of Europe, largely because we are and shall continue to be a new race of people, compounded from all the rest of the world. He confidently expects that the next century will far excel even the last century in the development of human production and of our control over nature.

THE JUDGE AND THE VOLSTEAD LAW

In one of his recent articles on prohibition in America, Roy A. Haynes, the United States Prohibition Commissioner, animadverted on the attitude of a minority of our judges who do not like the prohibition laws and refuse to take them seriously. If one judge can properly take such an attitude toward the liquor laws, another might as reasonably take the

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same stand in regard to the laws against murder or against burglary! Judges who speak of the liquor laws with flippancy are breaking down all law. A bootlegger who is an old offender told Commissioner Haynes that he had been arrested four times and added with a grin, "I always managed to get out all right." That remark was in reality a very serious indictment of the judiciary. One judge, it is reported, fined a second offender five cents. When the defendant could not pay the fine, the judge put his hand in his pocket and paid it himself! Before another judge appeared a bootlegger who was reputed to have made more than a million dollars in two years of illicit trading in whiskey. But all the punishment which the judge imposed was to fine him and his employees a total of eight hundred dollars! On the property of another offender was seized one of the largest stills ever found in the vicinity. He might have been punished by a maximum of one thousand dollars fine and imprisonment for one year. He admitted that he knew that his tenants intended to use the property for the illegal manufacture of whiskey. The judge punished him only with a fine of two hundred and fifty dollars. The two men who were operating the still were fined one hundred dollars apiece, although, when it was seized, the still was producing six hundred dollars worth of whiskey daily at bootlegger prices. In happy contrast to such recreant judges is the example of a Federal judge who announced that persons guilty of selling liquor were going to jail. One hundred bootleggers awaiting sentence faced this man at one time. One by one the judge sentenced the men to terms in prison, generally for sixty to ninety days, plus a fine. After about an hour, the Marshal held up his hand. "Your Honor," he said, "the jail is filled." "How about the ——— County jail?" asked the judge. "There's plenty of room there," was the answer. The judge sentenced another thirty defendants to terms there. Again the Marshal held up his hand. That jail also was filled. The judge inquired about two more county jails and proceeded to fill them up, too. No wonder the prohibition laws are now generally respected within that judge's jurisdiction. Indeed, the illicit sale of liquor there has been cut down well toward a minimum. May such judges be multiplied in the land! And let us find some method of impeaching the judge who directly or indirectly teaches disrespect for law.

THE PROGRESS OF "C. E."

Edward P. Gates, general secretary of the United Society of Christian Endeavor, presented at the twenty-ninth International Christian Endeavor Convention, Des Moines, Iowa, some interesting figures on the growth of Christian Endeavor. Ten thousand nine hundred and seventy-one new Christian Endeavor societies have been added to the rolls since July 1, 1921. This is the largest number organized in a two-year period for many years. The exceptional increase is in a measure due to the spread of Christian Endeavor in the more newly settled sections of the country, to the growing recognition of the importance of graded Christian Endeavor, and to the addition of new denominations to the Christian Endeavor fellowship. The following States report a net gain of ten per cent. or more in the number of their societies: Arkansas, Arizona, California, Connecticut, Delaware, Florida, Georgia, Idaho, Illinois, Indiana, Kansas, Kentucky, Louisiana, Maryland, Mississippi, Missouri, Nebraska,

New Jersey, New Mexico, New York, North Carolina, North Dakota, Oklahoma, Oregon, Texas, Utah and Wyoming. Not less than two hundred and fifty thousand young people have completed one or more leadership training courses in the study of missions, church history, methods of church work or similar subjects. California leads with a reported enrolment in study classes of 12,183. California leads the country in all-round promotion of the Four-square Campaign with 619 honor societies, but many other States follow close behind. The roll of States that made exceptional achievements would include nearly all of the forty-eight. Nearly every denomination reports increased interest in Christian Endeavor. Around the world the Methodist Church continues to lead in the total number of Christian Endeavor societies. The union of the Evangelical Association and the United Evangelical Church, followed by the adoption of Christian Endeavor as the official young people's society of the new denomination has added hundreds of societies to the C. E. fellowship.

THE LUTHERAN WORLD COUNCIL

The Lutherans of the world assembled for their first world convention on August 19th at Eisenach, Germany, meeting in old St. George's Church, where Martin Luther preached in 1521. The one hundred and fifty delegates represented twenty nations and fifty synods. Among them were twelve Americans, one of whom, Rev. H. J. Stub, of St. Paul, Minn., is president of the Convention. Prominent among the questions before the conference are the authority of the Holy Scriptures and matters of church unity and organization. The conference expects to meet again in 1927 and hopes to organize a unified Lutheran Church throughout the world. Such a church would have a membership of eighty million, the greatest Protestant Church in the world.

THE DECREASING USE OF ALCOHOL

American consumers of alcohol have had 250,000,000 gallons less during the last three years of national prohibition, Commissioner Haynes says, than they had in the previous three pre-Volstead years. In statistical demonstration of how the sponge of national prohibition has mopped up liquor supplies, Commissioner Haynes set forth that total withdrawals of alcohol, whiskey and other spirits during three years of prohibition aggregated only 82,503,164 gallons compared with 338,060,418 gallons during the three preceding years. He also cited figures to show how liquor supplies had been dried up and to prove the success of "preventive prohibition enforcement" by its stopping of the sources of alcoholic beverages. The greatest decrease in withdrawals, according to Commissioner Haynes' figures, was in whiskey, gin and brandy, which comprised about sixty-five per cent. of withdrawals in pre-prohibition days. About seventy-two per cent. of withdrawals since prohibition, he said, have been of alcohol, high wines and cologne spirits, largely used for industrial purposes. During the last ten months records of liquor withdrawals show only a third as much taken out as in the preceding year, and withdrawals in the first four months of 1923 were less than half of those of the same period of 1922, totaling, respectively, 3,958,216 and 8,654,734 gallons.

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ing of President Harding and the fact that his renomination by the Republican party was an assured fact to restrain them. Now that President Harding is no longer here there is nothing to hold them in check. They are marshaling their forces and are going before the country on the open platform of "isolation" and are going to strain every nerve to put one of their group in nomination. If President Coolidge is going to try to stem this tide by any half-way doctrine of co-operation with other nations, we believe he is doomed to defeat. Such a full and complete, such a bare, bald and positive doctrine of isolation can be defeated only by an equally full, complete and positive doctrine of world co-operation. "Isolation" is never going to be defeated by any semi-doctrine of co-operation such as the World Court, or representation upon a few committees of the League of Nations, or participation in occasional conferences on the delimitation of armaments. The doctrine of absolute isolation can only be met by an equally absolute and positive doctrine of co-operation. Complete isolation from the world can only be conquered by full participation in the world's affairs.

If President Coolidge would realize this, and regardless of friends, advisors, Senators, Cabinet officers and party leaders, boldly call to the people to follow him into full participation in world affairs, boldly say to the people that the time had come for the United States to take her place beside Great Britain and the other nations in the world family; boldly say that the United States is a missionary nation and should be in Europe doing everything in her power to lift the nations out of misery, chaos and poverty into a happy, stable society and into peace, we believe the people would rally to him by the millions. Should they not, his defeat would be that of the prophet and martyr, and he would at least have the success of courage, heroism and greatness. It might mean apotheosis for him; it might mean a Calvary; but some of us believe the greatest success the world has ever known was on a certain Calvary. We would like to see President Coolidge immediately and unreservedly announce to the people that he was going to stand immovably for three great acts on the part of this nation. Should he do it, he would instantaneously put himself among the three or four great Presidents of the United States, among the greatest statesmen of history, and become the hero of unnumbered peoples throughout the world. The very daring of it, the very sublimity of the deed, the very wonder of it would send a thrill through the earth itself. Again we say it would mean sudden victory—(we believe victory would go with him)—or defeat—but what a sublime defeat!

First, we would have him say: "The United States should go into the World Court, and go in on the same terms with all the other nations, without reservations of any kind, and regardless of its origin or its association with the League of Nations." This would only be in fulfillment of a task President Harding had begun. But President Harding was not bold or confident about it. He listened to one group and another. He hesitated. He modified his first views as the irreconcilables began to criticize. His plea lacked that very daring, that very disregard of consequences which wins the enthusiastic support of men. If Mr. Coolidge would disregard all politicians, all parties, and boldly come out for immediate and full participation it would win the people and place him among the prophets.

In the second place, we would have him say, and before he consults anybody—and say it irrevocably—that the time

The President's Opportunities

PRESIDENT COOLIDGE comes into office with great obligations facing him. Unexpectedly and suddenly he finds himself called to fill many unfulfilled tasks—tasks begun by President Harding, but only partially completed. Upon him falls the duty of bringing them to consummation. But while falling heir to great obligations, he faces wonderful opportunities. Would he seize them, he would become either one of the greatest failures or one of the greatest successes in history. But some men who have been the greatest failures have thereby become the greatest successes. It so happens that some of the greatest failures in history, from Jesus down to the most modern idealist, have been the greatest conquerors. We wish President Coolidge might see this and take his chance at sublime failure or splendid victory. We believe with all our heart that had he the courage to make the great adventure he would realize the splendid victory.

Just at this moment the forces which seek the selfish isolation of America are uniting to carry the nation with them. Senator Johnson is their chief spokesman. In his recent speech at New York, upon his return from Europe, he frankly, plainly and bluntly gave expression to this faith and called upon the people to rally around him. Had President Harding lived, Senator Johnson and his followers might have sought their ends less frankly and directly for personal and political reasons. There was the great personal follow-

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had come for the United States to say to Great Britain, France and Germany: "The Ruhr situation is threatening the peace of the world; it is plunging not only Germany but all Europe into financial chaos and ruin; it is holding up the restoration of war-shattered Europe; it is everywhere sowing the seeds of revolution and bolshevism; it is even affecting the industry, the commerce, the agriculture, the well-being of America. It is a sore in the breast of the world. The time has come for all concerned—and all are concerned—to get together and see what can be done. France may be right; but even if she is, no nation has a right to jeopardize all civilization in the seeking of its rights. The United States insists that all the nations concerned meet with her in conference immediately. She is willing to do everything in her power to see that France, Belgium, Great Britain, Italy and Germany get their due and just rights. Let us meet immediately." We believe that should President Coolidge say this, and say it with unequivocal emphasis, that, with Great Britain ready to stand beside her, France could not possibly resist such action—and there are even Frenchmen ready to welcome such action—and the whole Ruhr question and the matter of reparations would soon be solved, and the world not only breathe easily again, but be freed to pursue its healing and constructive tasks. What an opportunity! How great a President Mr. Coolidge would at once become! The world would think of him as in the company of Lincoln and Roosevelt!

Finally, and here would be the greatest test of courage, we would have him say: "The time has come for the United States to enter the League of Nations. The people have always believed in it. It is largely an American conception. It sprang from the brains and hearts of both Republicans and Democrats. It should never have been dragged into the mire of politics. I insist on taking it out of politics, and I appeal to the heart and conscience of the American people. It is the greatest political experiment in history. It is simply the attempt to apply to the life of nations that community principle that has brought peace to individuals. It has been in existence three years and not one of those fears expressed by its enemies has been justified. It has been only a helpful and constructive force in the relationships of nations. It has in it wonderful possibilities. It is the only promise of a peaceful and co-operative world we have. It cannot perfectly function with the greatest nation standing apart from it. It can be made as democratic as we wish, were we there. It is dealing with questions in which we are vitally concerned. It longs for our presence and will make all reasonable modifications in its constitution we might suggest. Our presence there means our faith in co-operation, our recognition of the family and common interest of nations, our faith in America as a missionary nation; our refusal means isolation and the victory of those who preach isolation and shout it from the housetops as not only the true but the traditional policy of America." What would happen if President Coolidge should suddenly say all this to the world? We do not know. We think the American people would rally to him by the millions; we think that they would demand his nomination in 1924; we think that hundreds of thousands of Democrats would vote for him; we believe he would put consternation into the hearts of the isolationists and irreconcilables, and turn the cohorts of Senator Johnson to flight. We *know* that he would suddenly become one of the great, brave, prophetic statesmen and

prophets in the eyes of the world; he would everywhere be acclaimed as hero, and would go down into history with those intrepid souls whom men have crowned with immemorial laurels. What an opportunity for both greatness and enduring influence President Coolidge has, could he rise to it!

F. L.

The Resurrection of the Church

SHE seemed dead, fast bound in her cerements, unable to come forth. Her enemies tramped over her. You could hear them whispering on every hand, "What are the churches doing? What has the Church to say? The Church, she is dead; no one regards her; trample her under foot." The whole world seemed passing by in contempt, as if now, at last, after the thousand and one threatened dissolutions of the Church, dissolution had really come. The Nietzscheans in Germany and the Bolsheviks in Russia, their echoes and proselytes in our own country, the whole careless mass of pleasure-loving people, the vast armies of the gamblers and the immoral and of the new religions, starting up with bewildering variety on every side, all agreed that the Church was dead, might be henceforth neglected. Her shrines were deserted; her voices were silent. Then came the awakening voice, "Go forth!" and the marvel is that the very things which seemed to be sealing her doom are the very things which have effected her release. The advance of science, the freedom of criticism, the unprecedented activity of thought and of discovery—these are things which seemed a little while ago to threaten the very life of the Church, but they have proved to be her deliverance. They have snapped the swatches that bound her; they have set her free to arise and go forth. Copernicus, Galileo, Lyell, Darwin, and other great discoverers in the realm of science appeared to shatter the Church, but it has proved that they delivered her; it has proved that they were the very people who had released her from her bondage and had set her forth on her new life. The criticism of the Bible seemed to discredit the Bible and to destroy its authority; but it seems only to have liberated the Bible, to have broken the fetters that restrained it, to have set its spirit free by making its message tell. All the violent convulsions of our time, including the war, the rapid discoveries, the new modes of applying nature to human ends or to human destruction; the changes in our life, the rapidity of our locomotion, all the agitation in which we seem to be living; the disturbance of industry, the threatened destruction of commerce and failure of finance—these things seemed, only a little while ago, to be giving the Church her quietus for good. But they have had the opposite effect; they have raised her to life; they have called her, as it were, to a new existence, called her to a new adventure. She is about to renew her youth, to begin again; she comes out of the doom in a great resurrection.

But you may ask, "What is the reason for saying this; what is the sign of the resurrection? Can you point to crowded churches, to large accessions of converts, to renewed respect paid to the Church, to public recognition of her place and work?" Perhaps it would be possible to point, with perfect honesty and truth, to such signs as these and to maintain, on the strength of what is happening to us, that

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the waters of a rising tide are coming in and breaking over the shallows and the waste places, but it is not this kind of sign which proclaims the Church's resurrection. Such movements as we refer to occur at all times: there is the ebb and the flow. There are the bubbles and then the sinking back to the common level, a movement here and an ingathering there. Some startling preacher crowds a church, some unusual ritual attracts a number of people. But all this is significant rather of man's instability than of the resurrection of the Church. The revived power of the Roman Church in this country cannot be cited in this connection, because the revived power of the Roman Church is rather tightening the cerements about the body, repressing the life which might break forth. No, the Church's resurrection to which we are referring is growing, as it has done again and again in the story of Christendom, because new life and truth are breaking forth from the world. The ideas of Christ, the person of Christ, the intentions of Christ, the power of Christ, are glowing with a new meaning. It is as if we had just discovered it. His everlasting Gospel reveals itself again, in these troubled times, in a new light and a new application. At last, after so many centuries, the Church wakes to the discovery that it is her Lord's intention to make a right social order among men. At last it dawns upon the Church why Christ said so much about the Kingdom of God, why He said so little about the Church. The very prayer He taught us, which has been grained in upon us until we know it all by heart, opens out with a new meaning, like the seed that has lain in the hand of a mummy and now springs into life again. We see why, when He taught us to pray, He used words which we have only just begun to see the full meaning of. We see why He said that we were to pray always, "Thy kingdom come, Thy will be done upon earth." As it dawns upon the Church that that was His meaning, and that He put it there for that purpose, we seem to rub our eyes with amazement and wonder why we did not understand what it was that hardened our hearts.

The Church is seeing now, for the first time in her history, that it is her task, appointed to her by her Lord, to secure a society on earth, a society of a certain kind, a society of equal rights and opportunities, a society in which men can always get their daily bread, a society in which men can all share in the riches and productivity of the earth, a society in which health and culture and a full development of individual powers may be the portion of everyone; in which the great will be those who serve, and in which the most ordinary individual will be honored because he, as an individual, is precious in the sight of God. The Church has just begun to see that this was Christ's intention, and that He called men together to carry out that plan. She has begun to grasp it in the light of developments which have made it clear to her and have forced it on the attention of the whole world. You say, of course very naturally, "If that was Christ's intention, was not that always the Church's task, was it not the reason for the Church's existence?" Yes, it was. But men missed the mark, they failed to see the point, they forgot; and as we look back over these centuries of Christianity it is astonishing how clear the situation becomes. You can see that the mistake was that the Church became an institution which existed for its own sake, and the great object was to maintain the Church, to defend the Church, to secure its power and its authority and laws, to secure its property; and for centuries we wasted the pre-

cious time of human life in that futile attempt to build up a Church which should dominate the world. That perversion of Christ's thought was in a sense discredited at the Reformation; it was the great work of the Reformation to discredit it. It was called in question, it was shown to be false, and a great part of Christendom repudiated it. But, alas! another misconception took its place, and in the Church that was called the "Church of the Reformation" the task was—putting it quite simply, as Calvin used to put it—to gather together the elect and to secure for them the heavenly home while the rest of men should be cast into hell. That conception of the Reformed Church has lasted more or less down to our own day. It has been the implied supposition all along that by Christianity is meant essentially saving the souls of men for the next world, and the Kingdom of Heaven is that future to which we are going and not the condition to be sought and produced here. You can, in that brief record of the Christian centuries, see with startling clearness, looking back where the mistake was made and what the mistake is; the misunderstanding of the thought of Christ and the wrong direction taken as a result. But now, after all this time, and as a result of the great convulsions through which the world is passing and the great discoveries of science and the work of criticism—now we see that the first task of the Church may be, and indeed is, to regenerate the individual. We see that the promise of the Church is necessary and valuable; that there is a world beyond, and that thought of the heavenly life spanning this life and qualifying its brief uncertainty is necessary; no one disputes that. We see, as our fathers saw, the necessity of regeneration. We see, as everyone has seen, the all-important truth of the life eternal to which our life will go when death takes us; that we see, but what has dawned upon us at last is this, that the task of regenerating individuals in the society that is called the Church is to regenerate society; to find and to establish the right social order, the right social relations. To get the will of God done on earth means that the Kingdom of Heaven should come into existence in human life; that has dawned upon the Church at last. It is a new vision; it is a new call, and the Church is rising to undertake the new task, and it is rising to undertake it because it becomes clearer than ever that to do that great task a divine power is needed; and that though men may struggle in their own strength to promote the reformation by social reconstruction, they will never achieve the Kingdom of God on earth except by the power of God, and by those instruments of that power, love, mercy and truth which are the essentials of God's nature, and with which the Church has been endowed.

Now, as that opens before the world to-day there are these two lines of a practical nature that have become already apparent. First of all, it is necessary that the ministry of the future should be trained for this purpose; that the minister of the Gospel should become a carefully trained and equipped leader for the purpose of bringing the powers of Christ to bear on the social structure of his country and of the world. A minister must be taught the meaning of the times in which he lives, must be taught the bearings of industrial developments, must be taught the relation of the individual to society; and while he has to work for the individual with all his heart and with all his love, he is not to stop there, but he is to learn how to apply the truth of Christ to society, to such things as labor and capital, as production and distribu-

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tion, as education and social welfare, as wise legislation and right international relations. The demand for the future is a ministry of sound leadership, a ministry of enlightened people who have learnt what Christ means for the world as it is here, and for human society, of which we are all bound to form a part. The other line that becomes apparent is that the Church must become more and more a school in which its members, by study, by reflection, by fellowship, by prayer, are equipped to carry out the great thought in the society of their time. We have to educate ourselves. The members of a church must be educated people in the Kingdom of God, scribes in the Kingdom, bringing out of the Treasury things old, but also things new. Such a training must be systematic and complete, so that every member of the church is trained in the ways of the King, and can be, in his position in life, a leader in the coming of the Kingdom. Henceforth a church member must not be one who has made sure of heaven for himself, and keeps in touch with the church for the good he can get, but must be one who, being Christ's, is striving to get Christ's purpose realized on earth, and finds in the church his opportunity, the school where he learns the power by which he can act and the means by which his own life may become a part of the great purpose, for the welfare of society, for the salvation of mankind. This is the line which is opening up clearly before us to-day.

R. F. H.

Unprofitable Servants

WE know pretty well what is meant by doing our duty, taking the word in its ordinary sense, and as generally viewed in our common life. Jesus says that a life so lived is unprofitable. He does not mean that it is not good, nor that it is worthless. Any of us can see at once that if all people lived up to that conception of duty the world would be a much better place than it is. Immense evils would be got rid of, endless disputes would be settled. If economic justice were done, and commercial morality secured such as would satisfy a common standard, it would not be unprofitable as compared with life to-day. But here is the point: Jesus was not comparing it with life as He found it, but life as He conceived it and wanted it to be. He was speaking from the point of view of the ideal Kingdom of God. What He meant was that a life of duty in the ordinary sense would never realize the Kingdom of God. Unprofitable means not making profit, and profit means that which remains over and above when the working expenses are paid. Now, the life of duty, the life of what we might call natural virtue, the life which men generally will expect a man to live, only pays the expenses of living, so to speak. That standard is necessary to the maintenance of society. Those who fall below it are betrayers and anti-social forces. What men demand of each other, and have a right to expect, is the minimum that will keep society together. But this life of duty does not yield a profit over and above the maintenance of society as such for the creation of a higher type of society, and that is what Jesus means by saying it is unprofitable. A world in which all ordinarily conceived duties were faithfully done would not be by any means an ideal world to live in; it might be a very stern, unlovable world,

without grace or beauty or tenderness. Give us only men filled with the contract-idea of duty, and no kingdom of heaven is possible. You may imagine if employers and workmen in a large works establish justice, the master paying the right wage and the men doing the proper amount of work in the right way, it would be an infinitely better state of things than when these duties are not done. There would probably be no strikes, and no anger and bitterness. But it does not follow that they would greatly love one another, and there is no ideal society without a great love. Think of a bank where it is highly important that every man should do his duty with the strictest integrity. And, speaking generally, our banks maintain that standard, otherwise it would be impossible to do business. But we are not aware that people in banks love one another in any special degree. The doing of duty does not yield a profit for the production of that higher life. It only meets working expenses, so to speak. It is a great achievement, but it is not the kingdom of heaven. We do not begin to build the real human fellowship until we transcend the ordinary idea of duty.

We may afterwards carry the word with us into the higher sphere, but its meaning will be changed. Some men think that they can put the world right by setting men on the track of claiming their rights and filling them with the spirit that demands things. This is a necessary function so long as men are denied their rights. But Mazzini saw long ago how necessary was a stage beyond that, and insisted that the working classes should not merely claim their rights, but emphasize the idea of duty. Jesus would go far beyond even that demand. Even doing faithfully what is expected of us in our own places in society will never bring us the best life. So much service for so much pay; so many things done and so much for doing them; such and such facilities extended and returned; behavior up to the standard prescribed or expected—these terms alone will never realize the Kingdom of God, nor bring to full expansion the possibilities of our human soul. This is the truth that Jesus was trying to get into the minds of His disciples. What He wanted to create between men was a new sense of their true relationship. "If thy brother sin against thee," He says. You see He wants you to regard the man who sins against you as your brother in spite of that sin. This is something out of the reach of contracts and bonds and *quid pro quos*; it is a realization of our common humanity underlying all our differences, and even our grievances.

It is what we do over and above the common claim that proves the presence of great reserves of love and loyalty which are the reservoirs of that life which God is building in the world. Baron Von Hugel, in his "Christianity and the Supernatural," distinguishes between natural and supernatural good. By "supernatural," however, he does not mean "miraculous," and by "natural" he does not mean "not divine." All natural virtue springs ultimately from the life of God in humanity. We think it would not be unfair to say that by "natural good" he means very much what we have been describing as the life of duty, and by "supernatural good" he means the good that is on a much higher level, and transcends any claim that society would make upon a man. In this higher stage "decency is carried up into devotedness, and homeliness into heroism. Here the activities are primarily concerned with the soul. Simple justice and average fairness are transfigured into genial generosity and overflowing self-devotion. Competition is replaced by co-

operation, indeed, even by vicarious work and sacrifice." Of course, this higher life is attained at a cost. "For it means high heroism; yet also hospitable homeliness; it means the Alpine uplands—the Edelweiss and the Alpine rose—as well as the Lombard plains with their corn and their potatoes; it means poetry and prose, a mighty harmony and a little melody, or rather it means, taken as a complete whole, a great organ recital with the Grand Jeu stop of supernature drawn out full and all the pipes of nature responding in tones each necessary in its proper place, yet each sweeter and richer than its own simple natural self." Nor is it only in the sphere of massive heroism, but also in the homely common things that we can attain to this over-and-above standard, which is not indeed a standard, but a spirit. When this deeper spirit is once awakened it works wonders in the common sphere. Let it once invade a place of business by the employers doing for the men or the men for the employers something which no agreement demands, some overflow of graciousness, something to prove that they do not regard each other merely as master and men, and the whole business thrills with a new feeling and lights up like a landscape with the unveiling of the sun.

We do not say that such a thing often happens in business, but it has happened many a time, and altered the whole spirit of an establishment. The best things done in this world are not those ordinarily called duties at all. Who would have ever said it was Dr. Barnardo's duty to give his life, to spend and to be spent for the little waifs and strays of England? He did not feel it as a duty, but as an inspiration. Robertson Scott tells us of a poor Japan peasant in a time of famine who happened to be the possessor of the only unbroken bale of rice in the village. He died of hunger rather than use that bale of rice because it was the only

store which the village would have for sowing in the spring. There is no ethical code in Japan that would have told that man it was his duty so to die. This is the kind of thing that Baron Von Hugel calls "supernatural good." And the spirit of such an act is what Jesus relied upon for creating the ideal society. Baron Von Hugel tells the story of the young Anglican officer, Captain Horace Vere, who, after being wounded in the Crimean War, came back to England and recovered health, was happily married and the father of two little girls. One day on parade a trooper who had an unjust grudge against him shot him through the back and lungs, and he died in a fortnight from the wound. The trooper's vindictiveness was not assuaged by his act. Though he knew he would have to die if the captain died, he declared that he wished he would die. But the captain, after providing for his wife and little girls, concentrated all the strength that remained to him to win his murderer's forgiveness, and so to soften that poor, hate-blinded heart. And he succeeded. "The captain," says Von Hugel, "died fully resigning into God's hands the wife and the children and his own life, still well on the upward grade. He lost his bodily life, but he gained a soul; he went to God assuredly a saint, the selfless victor in a struggle between malignant hate and perfect love." No one would describe that as the life of duty, or of natural virtue. It was the victory of the Divine Spirit in the man, the victory of the grace of God in the human heart, flowing out over all the boundaries of any ethical code men would ever draw up. And it is this spirit, the spirit that flows out in service without considering demands or promises or expectations, or asking questions about duty, that makes the Kingdom of God on earth and avails for the redemption of man.

T. R. W.

THE OBSERVER

Music and the People

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

LAST night I witnessed what was both an interesting and encouraging sight. Sixteen thousand people sat in the open air for two hours listening to a great orchestra playing a Tschaikowsky symphony and pieces by Wagner and Liszt. I was thrilled by the sight of the vast multitude as much as by the wonderful music. Some years ago Mr. Adolph Lewisohn presented the College of the City of New York a great concrete stadium seating ten thousand people. His idea was not only that the students could use it for their athletics, but that the city might have a suitable place for pageants, out of door dramatic performances and concerts during the summer months. The Greek tragedies have been performed there. Percy Mackaye's symbolical drama, "Caliban," was given there for several nights before thousands of people. Each summer an orchestra has given nightly concerts before large audiences. These concerts have been of a high standard, although not strictly classical. This summer an experiment was tried. The Philharmonic Orchestra, one of the finest in the world, was engaged with their famous conductor, Mr. Hoogstraten. They have been

playing every night for two months, last night's concert being the closing one of the season. The outstanding point is that they have played exactly the same sort of programs that they play at their weekly concerts in Carnegie Hall during the winter months. There was doubt in the minds of some as to whether the people would come to hear Beethoven, Brahms, Wagner, Tschaikowsky and Richard Strauss. Mr. Lewisohn, who headed the experiment, had no doubt. He had faith in the people, and that faith has been justified. The attendance has been larger than at any previous season, the Stadium often having been filled to capacity. Last night not only was the Stadium filled, but there were six thousand people in the field surrounding the platform on which the orchestra was placed.

I felt a new hope for art in America when I entered the field last night. Here were sixteen thousand people sitting under the stars listening to real music—the kind of music which requires some brains to appreciate as well as a sense of tune and rhythm. And the best music, the Tschaikowsky symphony, received the most applause of all. I was inter-

ested in noting, too, that this last program was one chosen by the audience. Last week slips of paper were distributed among the audiences asking for votes on a final program. The people chose such selections as Tschaikowsky's "Symphonie Pathétique," Liszt's "Les Preludes" and Wagner's overture to "Die Meistersinger." The great throng listened in absolute silence while this program was being played. The programs of the whole season have been of the same character. Symphonies by Beethoven, Mozart, Brahms, Mendelssohn, Schubert, Schuman, Dvorak and Goldmark have been played. The great tone poems by Liszt, Rimsky-Korsakoff, Richard Strauss, Moussorgsky and Sibelius have been favorites and played again and again. Whole evenings have been devoted to Wagner. The orchestra has played superbly, the hundred men being inspired by the big audiences and the masterful conductor. Mr. Hoogstraten has just come to America from Amsterdam to take the place left vacant by the resignation of Mr. Stransky. He was known only by reputation. At the opening concert it was evident that he was a great interpreter of noble music. Last night the audience was quite wild in its enthusiasm, remaining for ten minutes after the concert to clap and shout and express its gratitude.

A friend, to whom I made known my enthusiasm over the changed attitude of the American people toward music, tried to chill my faith by remarking, "There were no Americans there. They were all Germans, Italians and Russians, of whom there are hundreds of thousands in New York. You couldn't get an audience of one thousand Americans to sit through a program of real music for sixty consecutive nights." I think he was mistaken, for I studied the audience at several concerts, and while no doubt the nationalities he mentioned predominated, yet there were many Americans present. Sometimes it seemed to me that at least a quarter of the audience present were Americans, and considering the indifference of the average American to music, this is a good showing. This increased love of music and interest in it is due to two things: First, the teaching of music in the public schools, and secondly, the hearing of it for twenty years. Love of art, except in exceptional cases, comes from familiarity with it. Theodore Thomas, the Damrosches, Seidle, and the other men who went on playing year after year to empty houses, gradually building up an appreciative audience, deserve great credit. So also do those who have insisted on summer music for the masses in Central Park, Madison Square Garden and the Stadium. At last their efforts are bearing fruit, and an annual course of summer concerts at the Stadium is assured.

The one thing that is doing most to hinder the appreciation of music in America and prevent the love of it is jazz. People cannot escape it. It is in every restaurant and every theater. Our children hear it everywhere. We are even degenerating Europe with it. Every phonograph is screeching it in every home. It destroys the appreciation of music as surely as the reading of trash kills all taste and enjoyment of good literature. Children brought up on comic supplements are not going to care for literature. They will hanker after the stuff on which they have been reared, not for Hawthorne, Scott, Shakespeare or George Eliot. People who live in an atmosphere of jazz are going to find Beethoven, Brahms, Wagner and Tschaikowsky very dull and stupid. There has been no such blow to music as jazz, and there is not much hope for a general love of music so long as it continues. Indeed, the psychologists are going much further than this and saying it has a degenerative influence on character, and they have coined such phrases as the "jazz age" and the "jazz temperament." I believe all this, but it is its

power to destroy the love of music that I am emphasizing here.

Might I say one word to ministers and choir masters in conclusion? You have a great opportunity to counteract this deadly attack on music by "jazz" by familiarizing the children in Sunday-school and church with the best music. Use hymns that are set to music, not to ragtime. In the church see that your choir sings music, not sentimental doggerel, vapid anthems that are composed by the yard and have no more breath of life in them or real music than Walt Mason's verses have of poetry. It would be a blessing if the music library of the average choir loft could be burned. There is such wonderful, beautiful church music. All the great composers—Bach, Beethoven, Mozart, Handel, Schubert, Mendelssohn, Gounod, Brahms, Verdi, Rossini, and many others—were devout and religious men and consecrated their genius to God through exquisite music for His worship. Use it. Throw away the trash. God deserves the best. Always see that your music is as lofty in style and as noble in tone as the words of the English Bible you read. The music following the Gospel should be as great in every regard as the passage from the Gospel or the prophets or the epistles that precedes it.

FREDERICK LYNCH.

A Students Co-operative School

A SCHOOL, owned and controlled by students, without principal, superintendent or board of directors, where committees elected by the students decide everything from the question of teachers' salaries to the selection of teachers and the determination of a program of courses and schedule of classes, is a student's dream of Utopia. Such a dream has been realized by the students of the Co-operative Educational Institute of Brooklyn. Writing in a recent issue of "The New Student," an intercollegiate fortnightly paper published by the National Student Forum, J. L. Afros, the registrar, relates how this school came into existence.

"In June, 1919, conditions in a local college preparatory school became such that the students went out on strike to protest the autocratic dominance and profiteering policies of the 'principal' and owner of that school," he says. "He charged exorbitant fees and imposed many intolerable rules. His instructors were incompetent, for he paid inadequate salaries. His classrooms were overcrowded and the curriculum did not satisfy the students. •

"Those who were of a fighting spirit and imbued with a desire for liberalism in education realized that there was an opportunity to use this ever-growing dissatisfaction in favor of the co-operative schools. We started with no material help from any source save the enthusiasm of a group of conscientious students. We held street corner meetings, issued circulars, picketed the private schools and gained the confidence of many students. We were undeterred by any obstacle in our effort to organize a 'students' school. We possessed no building and had no equipment or funds with which to acquire them. After a struggle lasting the entire summer of 1919 we enrolled two hundred students.

"Of course, we have made many mistakes in solving our many problems, both administrative and tactical. Ours was a work of pioneers, and it entailed many sacrifices. It is impossible to recount how those underpaid or totally unpaid workers have given up many necessary hours of sleep and leisure to the building of the first students' school."

(Continued on page 251)

THE WEEKLY SERMON

The Two-Fold Mission of the Spirit

By Rev. Howard Chandler Robbins, D.D.

Preached at the Cathedral of St. John the Divine, Whitsunday, May 20, 1923

"The Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you."—St. John 14:26.

IN these words from this morning's Gospel, Christ indicates the two-fold mission of the Holy Spirit. He is to teach the disciples new things, and He is to bring to their remembrance old things, to remind them of things that they already know. Contemporary religious thought is suffering from two extremes. At the one extreme stands so-called fundamentalism, which believes that God has no new things to teach us by His Spirit. At the other extreme stands the type of modernism which is all for new things, and has no proper reverence for the past, no true appreciation of the permanent and unchanging elements in a revealed religion. Whitsunday is a rebuke to both of these exaggerations. It rebukes so-called fundamentalism by the doctrine of the Holy Spirit, whose mission and function is to teach new things. "I have yet many things to say unto you," said Jesus, "but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." And then Whitsunday rebukes that type of modernism which is without reverence for the past by showing that the mission of the Holy Spirit is not only to guide us into new truth, but to keep us loyal to the old; faithful to the deep and precious things in our religion which have already been revealed. "The Holy Ghost . . . shall . . . bring all things to your remembrance, whatsoever I have said unto you."

Let us think first of this latter mission of the Holy Spirit. It is the first meaning of what happened at Pentecost. The coming of the Spirit to that little company of faithful people, gathered in the upper chamber in Jerusalem, did not mean the bringing of new truth to them. It meant the bringing of light upon the old truths, so that the truths gripped them, so that forgotten words of Christ came back to them and blazed all at once into new meaning. He had spoken the words while He was yet with them, but they had not understood. Now the Spirit takes those words and makes them plain.

The first bearing of this thought is upon the problem of conversion. The mind of man is now known to be larger than was once supposed. In its depths, submerged below the level of conscious life, all the perception, sensations, volitions of a lifetime are permanently registered. Among these buried elements of personality action and counter-action may be going on of the purport of which the conscious life is quite unaware. Suddenly these elements are acted upon by some powerful contact or suggestion. They rush up above the threshold of consciousness, they establish new series of

affinities and reactions, and the man is born again. If the buried elements are base, if the whole waking life has been a living lie, then there is a resurrection to damnation. Nero leaves behind him the promise of his youth, and becomes a blood-guilty madman. Judas goes out from the upper chamber to sell his Master for thirty pieces of silver and betray Him with a kiss. If the buried elements are noble, we have instead the phenomenon of which Pentecost is the perfect symbol the phenomenon of conversion and new births of love and power. A single spark, often a verse of Scripture, precipitates the explosion. St. Patrick, after his escape from captivity in Ireland, dreamed that he heard the united voices of many Irish who dwelt near the sea, exclaiming, "We beseech thee, child of God, come and again walk among us." And soon afterward he dreamed that a voice said, "He who gave His life for thee, He speaks in thee." These words determined his great mission. St. Augustine, tied and bound by the chain of his sins, knowing that carnal-mindedness meant death to all his higher life, yet unable to escape it—St. Augustine was walking in a garden when he overheard children in their play crying, "Tolle lege, tolle lege," take and read. He opened the New Testament and read these words: "Not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying. But put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof." And those words set him free. St. Ansgarius, the apostle to Scandinavia, dreamed that he was in a miry bog, striving to regain his footing, when he looked up and near the place saw a lovely meadow, with ladies walking there along a pleasant path, and among them walked his mother, whom he had lost when he was but five years old. One of them said to him, "My son, wouldst thou come to thy mother?" And he said eagerly, "Most gladly would I." Then she answered, "If thou wouldst be of our company, thou must guard against vain waywardness, and pursue a serious course of conduct." And the sleeping boy awoke, dominated by a resolution which led him on heroic ways. Francis of Assisi was attending service at a little church when the Gospel of the day struck home to his heart like a personal mandate from the Saviour: "Go and sell what thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me." That sentence changed his life. And Martin Luther was in Rome, ascending the Santa Scala on his knees, when the true way of salvation was pointed out by a voice audible only to his spirit: "The just shall live by faith."

Now we must note, and it seems to me that this is a point of vital importance—we must note that in all these instances of conversion there had been a previous culture. The Spirit of God acted upon the souls of these men, not directly, with fresh revelation, but indirectly, by bringing lost truths to

remembrance and making them real, giving them a grip and hold upon life. St. Patrick had been in captivity in Ireland; his youthful experience had made an ineffaceable impression; when he heard the call, "Child of God, come and again walk among us," he knew the words of the Irish and their needs. St. Augustine had been struggling for years to release himself from the bondage of his passions; the words of the epistle sank into a heart already desperately bent upon obtaining its freedom, and furnished the explosive spark which kindled the will. St. Anschar, poor little motherless boy! His heart was full of memories of that good mother, and the dream that he should one day meet her in God's paradise came from latent recollections of her own gentle words and Christian ways. St. Francis was taken unawares by the Gospel, but his own earlier experiences, the innate heroism of his spirit, his discontentment with a life of ease, had made him quick to apprehend its meaning. Luther's revelation came after travail of soul, after such search for God that his nature lay open, ploughed and harrowed and ready to receive the word. And St. Paul, the classic instance of sudden conversion—in that case, too, we find that there had been preparation. He had been present at the stoning of Stephen. He had witnessed, that is, the first Christian martyrdom. He had seen the face of the first martyr transfigured till it became as it were the face of an angel; he had heard the dying accents, "Lord, lay not this sin to their charge." No study of the conversion of St. Paul is adequate which leaves this out of account. Conversion is the fruit-bearing of a previous culture. It is the sudden recrudescence of buried elements in human consciousness. It is the Spirit bringing lost truths to remembrance.

If we accept this psychological view of the meaning of conversion, we do not on that account repudiate or minimize the divine agency and operation in it. On the contrary, we emphasize that agency. A better understanding helps, not hinders, because it enables us to co-operate more intelligently with the gracious Spirit who brings lost truths to our remembrance. It confirms us, for instance, in our strong and primary emphasis upon the importance of religious education. Without the good elements of Christian instruction latent in the mind there is, of course, no chance of their revival. A pugilist whose conversion furnished Wales with a useful leader was found to have been trained as a child in Christian doctrine before he lapsed into brutality. That was a profound remark of Jerry McAuley to a friend: "Far be it from me to limit the grace of God, but I never yet saw a man converted who did not have a good mother." The training of the young in the knowledge of the Scriptures and of the primary truths of the Christian religion is a matter of supreme importance, for without that planting of the seed there is nothing in later years for the Spirit to ripen and fructify. The ignorance of the Bible shown by our children and youth means only one thing. It means that they are not receiving religious instruction at home. It means that those who, a generation ago, were brought up under Christian influences, and, although they neglect religion, have still that gracious shadow of it upon their recollections—it means that they are giving to their children only the shadow of a shadow. Take the Bible back to the home. Use it as a text-book of religious instruction. Show the heroes of the Old Testament in their faith and in their valor. Show the Lord Jesus as the Gospels picture Him: merciful, powerful, glorious, without fear and without reproach, the King of Saints, the Lord of loyal men, and in the providence of God that picture, printed upon a child's mind before it is hardened by sin, will do there God's own work.

"The Holy Ghost . . . shall teach you all things." "I

have many things to say unto you, but ye cannot bear them now. Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." Whitsunday is a rebuke to that type of modernism which is lacking in reverence for the past, which is lacking in firm hold on the truths of revealed religion. On the other hand, it is equally a rebuke for so-called fundamentalism, which is hostile to new truth. It was the fundamentalism of His day, the literalism of lifeless, crystallized Judaism, which opposed the spiritual teachings of Christ. It was the literalism of the Judaizing party in the early Church which St. Paul, the apostle of liberty, had to contend with in opening the doors of the Church to the Gentiles. It is the same lifeless, Christless, crystallized literalism which is to-day conspicuous in its hostility to the truths which have been made plain to us by the patient and reverent pursuit of truth through the study of the physical sciences. Day unto day of glorious scientific discovery has been uttering new speech of God's handiwork in nature. Night unto night has shown new knowledge of the immensities of His creation, and according to Christ's most true promise the Holy Spirit has guided disciples of a later day into truths sublime and new. But so-called fundamentalism will have none of this. It will not even tolerate the possession by others of a vision of God to which its own eyes are blind, a revelation of Him to which its own heart is cold.

Fundamentalism insists that the Bible be accepted after the manner in which Mohammedanism accepts the Koran, as a book written in heaven and free from any trace of human imperfection. It insists that the Bible is to be regarded not only as a divine revelation, which it is indeed, and not only as a sure guide in matter of religion, which it is, and not only as "containing all things necessary to salvation," which it does, but also as a text-book in geology, biology, anthropology, and every other science which has come into existence during the past two thousand years. Taking baldly the poetic opening chapters of Genesis, it flies to them for refuge from all the new light that science has been able to throw upon the story of the origins of life and its development. To those, on the other hand, who accept Christ's promise that the Spirit of truth will guide us into all truth, the Bible is a work not of magic but of inspiration. They rest upon His promise. They believe that in the past hundred years of scientific research God's Spirit has been guiding us into a truer understanding of God's creation. They believe that in these days of earnest and devoted scholarship God's Spirit is guiding us to a better understanding of the Bible. They are not afraid of Biblical criticism because they trust the Spirit of truth.

"I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth."

That is the ultimate truth for which this blessed day stands, the truth of inspiration. The extraordinary thing about the Church of Christ is not the presence in it of defects and limitations. The extraordinary thing about the Church is the vitality in it, its amazing capacity for restoration. In spite of all defects and limitations, in spite of the worldliness of so many of its members, in spite of the timidity and lack of faith and indifference and sloth of many, in spite of all the pitiful admixture of human weakness, we are never allowed to forget its divine origin. We are never allowed to forget that the Church is Spirit-born. Every now and then, when things have appeared to be at their worst, and vitality has ebbed away, suddenly there has come change, great, authentic, unmistakable, reminding men of its Pentecostal origin. The moral tone of Europe was purified and elevated for two centuries by the revival inaugurated by Francis of Assisi.

Mercy, gentleness, ministrations to the outcast and the degraded, distinguished those who caught and kept its fire. A few generations after that John Tauler and his converts were tried in the balances of the Black Death and were not found wanting. They alone remained to nurse the sick and dying. The Great Awakening in New England was followed by a crusade against intemperance and by an extraordinary quickening of missionary zeal. What the Wesleyan and Oxford movements did for England and her colonies must be told in terms of heightened standards of public morals, a deepened sense of personal responsibility, and a purifying of

literature and speech. Always a great revival in the Church is reflected by a lifting of the moral standards of the community. It brings with it temperance, soberness, chastity, and above all it brings a springtide freshness of religious feeling, as of new created heaven and earth.

It is what we need to-day. The lack of it makes the wisest political counsels ineffective. The world from pole to pole is waiting for a healing and renewing which can only come from the breathing upon it of God's life-giving Spirit, making new departures possible for men.

Labor Sunday Message

Of the Commission on the Church and Social Service of the Federal Council of Churches.

THE twelve months just closing have been marked by industrial events which, although of less sensational interest than those of the preceding year, have large significance for the industrial life of America. A period of unemployment has given way to a period of greater business activity and of rising wages. The upward swing of the business cycle has greatly altered the relative position of capital and labor in industrial relations. The activities of labor organizations are no longer so aggressively nor so successfully opposed, and the economic power of the unions is much increased. This economic advantage may indeed be but temporary, but while it lasts it is labor's opportunity to set new standards of public service.

With the essential aims of the labor movement, the Christian Church has deeply sympathized. The criticism is not without foundation, however, that both in its particular objectives and in the means by which they are sought, organized labor sometimes fails to take sufficient account of the needs of the whole community. The fault by no means rests with labor alone; when forced to devote all its energies to a defense of its right to live, the labor movement could not be expected to develop social leadership. But the new economic advantage which with the turn of the business tide has come to labor enhances the stewardship for which it must give an accounting. To the extent to which they are relieved of the necessity of defending rights, labor leaders may give their attention to more constructive undertakings.

Such complaint as may be fairly brought, from the Christian point of view, against the activities of American labor unions, arises out of the fact that they have placed too great emphasis upon the preservation of their own status and too little provision has been made for the growing demands of the community in goods and services. No permanent advantage can be gained by any group which does not enrich the life of the people as a whole. This has been repeatedly asserted and often demonstrated with respect to combinations of capital, and it is equally true of organizations of labor. Labor itself has as large a stake as any other group in the prompt and adequate fulfillment of the community's needs.

It is not to be denied that the distribution of the product of labor is far from equitable, and this fact inevitably weakens labor's incentive to produce. But the basic economic fact in

America to-day is that instead of a surplus, the nation has an actual deficit; not enough goods are produced, even assuming the most equitable distribution, to provide the material needs of all our people. Labor cannot, of course, by its own efforts create an economic surplus. It may even be admitted that responsibility for greater industrial efficiency rests primarily with management. But the attainment of this end seems to be waiting upon the leadership of an industrial group that will give second place to defensive considerations in the interest of greater service. There must be a new lead, a breaking of the industrial deadlock. Would any other single act be so potent economically as a concerted effort by the great labor organizations to make industry a public service? The preponderance of economic power still rests with capital, but the improvement in labor's economic status has brought an extraordinary opportunity for moral leadership.

Employers have undoubtedly been too ready to make labor bear full responsibility for low production. Recurring periods of unemployment have struck fear into the hearts of workers, lest increased production should mean a flooding of the market with goods and a consequent shortage of employment. But this fear must give way to a fuller understanding of the nation's needs. In the future, labor unions must attempt more and more to justify themselves by functioning, as the guilds of the Middle Ages functioned, in creating, and to the limit of their power, preserving high standards of production. It is to the interest of labor, as well as of the community, that union membership should have a significance akin to that of membership in a profession. It should be a guarantee of the attainment of high standards in craftsmanship and of a higher order of integrity and fidelity.

We are not without examples of such industrial efficiency and statesmanship. Definite efforts have been made by more than one labor union to create higher standard of service. The absence of the skilled craftsmen from the railroad shops during the present strike has made the country newly aware of its dependence upon them. Likewise the maintenance of efficient production by means of a long-tried agreement in the garment trades proves that vigorous unionism is not incompatible with industrial efficiency, loyalty to the industry and orderly government. This regime of joint government has not ended strikes in the country, but it has very considerably reduced their number.

Not only the aims of labor but the methods by which they are sought must justify themselves before the conscience of the community. In this connection, several events of the year should be instructive to the leaders of the labor movements.

The continuance on several of the railroads of the conflict, now more than a year old, over recognition of the shop crafts' unions, has caused great hardship to the striking employees, enormous expense to the railroads, and a very considerable hazard to traffic. The public has been divided in its attitude, but the resentment caused by the interruption of transportation has made it almost impossible to secure attention to the issues involved. From some points of view the results of such a contest may, in the minds of those who participate, justify the undertaking. Nevertheless, labor cannot afford to overlook the cost and the hazard to its own cause that are entailed by an appeal to economic force.

This does not mean that the effectiveness of collective action by working men can be doubted, or that the propriety of such action should be questioned. The material gains to the working people of America which have resulted from organized effort on their own part cannot be denied. It would be superficial to say that the continuance of strikes is necessarily an evidence of a lack of social motive on the part of labor organizations.

It is quite conceivable that serious labor disturbances may be rather an evidence of a devotion to high ideals of liberty. There have been undoubted examples of justifiable and splendidly executed struggles on the part of labor. What is essential, however, from the social and Christian point of view, is that the aim of every act on the part of labor should square with labor's declared purpose to raise the standard of life for the whole community.

Of much import are the developments of the last few weeks with reference to the long continued regime of the twelve-hour day in the steel industry. An appeal to public opinion based solely upon a regard for the human values involved has brought an unequivocal declaration from the industry that the twelve-hour day would be shortly abandoned. Might not this end have been accomplished much earlier by an insistent and sustained appeal to the nation on the part of organized labor? Labor has played an important part in developing public opinion with reference to this question, but it can hardly be doubted that the labor movement has given too little attention to the possibilities of an appeal to the great body of public opinion which it has helped to create. It is inevitable, and just, that when elemental rights of working men are persistently denied, their economic power should make itself felt in protest, but even then that protest can be effective only in so far as labor commands the confidence of the community as to the breadth of its vision and the sincerity of its purpose.

Of perhaps equal significance is the continuing record for orderly settlement of disputes, in strongly organized industries, through jointly maintained arbitration machinery operating under an impartial chairman. An important feature of this new development is the increasing dependence that certain labor organizations are placing upon research and upon the substitution of proved facts for partisan propaganda and warlike methods. As labor becomes more secure in its rights to collective action, the community expects that an appeal to fairness and justice will take the place of an appeal to force. This does not mean weaker organization; on the contrary, it means more effective organization. But it means that such organization shall justify itself by its social purpose rather than its might.

Labor very properly insists that as its dependence upon

economic power is lessened, the moral responsibility of the community increases. There can be no question that the public interest is paramount, but it is coming to be recognized that in time of excitement and stress the most conspicuous factor is less likely to be the public interest than the public's immediate convenience. It will not do to substitute for arbitrary action on the part of labor an equally arbitrary action on the part of the State. In one of his last public utterances, President Harding declared himself against any legislative attempt to compel men, or any group of men, to work against their will, even when a public utility was involved. It is true that this principle has not been fully established in the public mind, but the statement of the late President may perhaps be taken as defining the American public policy on this important issue. Can there be any question that the price of such freedom is increasingly wise and conscientious action on the part of organized labor?

The trend toward a greater measure of social control by no means affects labor alone; witness the report recently made public by the Federal Coal Commission on the anthracite branch of the industry. Perhaps more notable than any specific recommendations in that report is the doctrine laid down that the industry in question "cannot continue to be treated as if it were not affected by a public interest." Can anyone doubt that the great basic industries will be increasingly held to be "affected by a public interest," or that in the development of public policy with reference to them, the primacy of that interest will be increasingly asserted? Labor has an important stake in the application of this principle. Justice in industry rests upon mutuality of responsibility and the greatest possible approach to equality of privilege. It is for this reason that spokesmen of organized religion have been reluctant to call upon labor to abandon aggressive measures, when these measures constituted the only means of balancing the economic power of capital. But as the community checks of the aggressiveness of capital; as it increases the stated obligations and reduces the immunities of industrial employers, labor must expect to be likewise judged by more exacting social standards.

Another issue that labor must face is that involved in the countrywide controversy over the closed shop. The question cannot be settled by a mere declaration of abstract principles. It must be worked out with patience and mutual respect by the parties involved. To the ardent supporter of trade unionism there is no violation of individual freedom in the closed shop principles. He considers it quite as just as the compulsory payment of taxes on the ground of participation in common benefits. From this point of view the individual worker has a moral obligation to the labor movement. But this doctrine cannot be impressed upon the community by force. Open-minded employers are coming to recognize the right of labor to organize and the impropriety and injustice of any interference by employers with such activity. This recognition is far from universal, but it will be increasingly difficult for employers to withhold it, if labor uses its power wisely. Possessed of the right peaceably to persuade workmen to affiliate with the labor movement, may not the representatives of organized labor abandon aggressive attempts, where they are now practised, to enforce union membership through the instrument of the closed shop? The labor movement aims fundamentally to give the worker greater security of status, freedom of expression, and a juster share in the product of his labor. It can hardly be maintained that this ideal is consistent with the use of compulsion, either upon a fellow worker, or upon an employer, in the matter of membership in a labor union.

The controversy over accountability of labor organizations

for their own acts has too often taken the form of a demand for drastic court action or for some purely legal device to insure responsibility. The liability of labor organizations for damages resulting from unlawful acts has now been established by the United States Supreme Court. In the light of this fact it can hardly be longer contended that labor is legally responsible. But the ultimate question is one of ethics more than of law; responsibility is not accounted for by the mere satisfaction of a legal formula. There can be no doubt that the continuing power and influence of organized labor, and its standing with the community at large, will depend in great measure upon the degree to which it can be said that labor's word is as good as its bond.

It seems fitting and useful to call attention to these facts as Labor Day for 1923 approaches. Organized labor in America is faced by an unusual opportunity. The liberal policy toward labor organizations which was adopted during the war under the patronage of the Government was all but obscured during the depressing period; but it is probable that in a fair test the public will support the right of labor, uncoerced and uncoercing, to organize on a trade union basis and to bargain collectively through appointed representatives

for the improvement of its own conditions. It thus becomes more and more incumbent upon labor to make an earnest effort to introduce social ideals into industry.

The labor movement has a history of important achievement and of patriotic service. It promises to be greater in the future than in the past. But the public will increasingly insist, and the teachings of religion require, that in undertaking to serve the workers organized labor should serve the whole people. In no other way can the interests of labor itself be permanently advanced.

There is reason to believe that organized labor is not unaware of its opportunity and the responsibility which it entails. The recent appeal of the American Federation of Labor for the observance of Labor Sunday gives a clear recognition of the spiritual factors in industrial relations and declares the essentially spiritual aims of the labor movement. This statement commands the respectful attention of the public. The public in turn will expect that the spiritual aims of the labor movement will make themselves manifest in very definite ways during the new period upon which we have entered.

An Interpretation of the Labor Movement—II.

Rev. F. Ernest Johnson

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II. WHAT IS THE LABOR MOVEMENT?

THE industrial age in the midst of which we now are is taken for granted as inevitable by most of us. Occasionally, to be sure, a writer comes forward like Edward Carpenter, with his "Civilization, Its Cause and Cure," or Arthur J. Penty, with his "Old Worlds for New," and seriously proposes that we should retrace our steps and go back to where the Industrial Revolution found us. But such a course puts a great strain on the imagination, and seems inconsistent with the strongest tendencies of modern life in accord with which it becomes more intricate and its processes become more scientific and technical. Most people who deplore the human consequences of our high-speed industrial régime nevertheless look for the remedy not in the scrapping of our machines, but in making them our servants rather than our masters.

This is the position now taken by the labor movement. There was a time when the workers rebelled angrily against man-displacing machines, and at first the British Government was inclined to support them. The gig-mill was prohibited in 1552 and 1555 by acts of Parliament, which also restricted the number of looms that one person might own. But it would probably be hard to find now a labor organization with any such obstructionist purposes. Labor accepts as a matter of course the whole régime of machine production. There is no apparent desire among workingmen to go back to the days of the craft guilds. To be sure, the slowing down of machine processes by the workers and the limitation of output by both parties in industry are always live

questions. But no representative spokesman for labor is ready to-day to advocate anything less than the full and efficient use of our national industrial plan. Mr. Gompers himself has put the matter thus: "The question of increased production is not a question of putting upon the toilers a more severe strain; it is a question of the elimination of outworn policies—a question of the introduction of the very best in machinery and methods of management."

But if we accept the material and mechanical accompaniments of the modern industrial system, how can we escape the fundamental change in human relations within industry to which the new system has given rise? Here are tens of thousands of men in a single industry, whose industrial status is determined by the same employer or groups of employers, whose homes are perforce located in the same congested communities, and whose social satisfactions are limited by the same stern necessity. Could we expect anything else than that they would develop what the sociologists call a "consciousness of kind"—or, in the current vernacular, "class-consciousness"?

What in reality is this labor movement which appears so aggressively upon the scene every now and then to interrupt the current of our peaceful industrial life? The public is, generally speaking, aware of labor unions only when there is a labor disturbance. The unions make a demand and threaten to stop work if it is not complied with; upon which the public assumes very much the attitude of King Ahab in the presence of Elijah, crying, "Art thou he that troubleth Israel?" The employer takes up the accusation and labor replies—to preserve the Scriptural parallel—"I have not

troubled Israel, but thou and thy father's house!" Thereupon ensues a bitter contest marked by constant recriminations, in which the effort to fix blame upon one group or the other often obscures the real cause of the disturbance. By the time peace is restored and production resumed, usually through the exhaustion of one side or the other, the public is weary of the whole matter and ready to forget it. Hence the labor union becomes synonymous in most people's minds with the labor strike.

This idea of labor unions is far from accurate, but there is a measure of truth in it which may as well be taken account of at the outset. The "fear psychology" which has characterized the labor movement has been conducive to aggression when opportunity offered, just as the French fear of German invasion has led France to initiate on her own part a course of aggressive harshness in disregard of her Allies. Labor leaders have for the most part been chosen with reference to the strategy of conflict and controversy, rather than for their wisdom and integrity. The labor organizer is not always an attractive figure or a factor of constructive peace. He has to be a sort of drummer whose main business it is to increase the organization membership. "Hence," say the Webbs, in that notable *History of Trade Unionism*, "the greater part of the organizer's time is taken up in maintaining the enthusiasm of his members and in sweeping in the new converts. This involves constant traveling, and the whirl of excitement implied in the everlasting round of missions in non-union districts. The typical organizer of a labor union approximates, therefore, more closely than any other figure in the trade union world to the middle-class conception of a trade union official. He is, in fact, a professional agitator. He may be a saint, or he may be an adventurer, but he is seldom a man of affairs." This is the testimony of the foremost authorities on trade unionism, recognized as such within the labor movement itself. It sounds strangely like what many employers say. It was written more than twenty-five years ago, but it is still probably not far from an accurate portrayal. There need be no argument about the defects and faults of labor organizers: the true friends of the movement admit them.

Having said this, however, we shall do well to recall the statement of the great English Quaker employer, Mr. Seebohm Rowntree, who reminds us that so long as the British employers chose to fight the labor movement rather than to co-operate with it, British labor elected to leadership its best fighters; but after the employers abandoned belligerent tactics and took labor unionism for granted, labor in turn began to put forward diplomats and statesmen instead of fighters. Can any careful observer doubt that our situation in America is susceptible of the same analysis? We shall recur to this phase of the subject when we take up the question of the closed shop.

The fact is, however, that no labor union worthy of the name is interested chiefly in striking. Such an organization would be comparable to a nation that preferred war to peace as a matter of general practise. Striking is serious and painful and hazardous business. It is not part of a labor union's normal activity. Its very existence grows out of the necessity, from the workers' point of view, of keeping the wheels of industry turning and keeping the pay envelope filled.

The functions and activities of the labor union are many. In its simplest terms it is a social organization. The "local" is a club whose activities in normal times may be but little different from those of a fraternity chapter. Once established the local union might continue indefinitely without reference to its industrial program.

The organizing principle, however, of the trade union is insurance against unemployment and underpayment and a defense against long hours and overwork. It may be questioned whether the trade union movement would ever have become strong and articulate solely for aggressive purposes. As a well known student of trades unionism has said, "Rights grow out of wrongs and wrongs come first." The efforts of the unions during the war to raise their wages was for the most part an effort to resist a virtual reduction, that is to say, a lessening of purchasing power due to generally rising prices. And the strikes following the war during the period of deflation were largely an effort to hold what labor felt had been earned by war-time efforts. It is a mistake to suppose that the unions uniformly demanded a continuance of "peak" wages when the cost of living was rapidly declining. In a multitude, probably the vast majority of cases, the unions accepted proportionate reductions without resistance.

The strike fund of the union is in reality an insurance fund. Indeed, Professor Commons has recently advised labor to invest its money on a large scale in strike funds as the best form of insurance and a virtual guarantee against the necessity of striking.

The labor unions are organized in a manner not unlike our large ecclesiastical bodies. There is the local union known as "Local No. So-and-So," which may represent the craft or industry in question for a whole town or for a small area of a large city. Then comes the district organization, which has general supervision over and responsibility for the locals within its area. This is roughly comparable to the conferences or presbytery or classis of our ecclesiastical organization, save that the districts are usually larger. Finally, there is the national union, which is the supreme authority, and which operates in accord with a large body of constitutional law. Sometimes the union as a whole is known as the "international," but that means only that it has affiliations in Canada or Mexico. The great labor unions of America have no organic relations with those of other countries.

Another parallel to the form of church organization is found in the labor federation. The locals in a city, representing a great variety of trades and industries may associate themselves in a Central Trades and Labor Council, and all such organizations may form a State Federation of Labor. These are inter-union organizations and they tend to effect harmony of purpose and unity of action. Each union, however, retains power over its own funds and the determination of its policy. The culmination of labor organization is in the American Federation of Labor, with which the great national unions, with a number of exceptions, are affiliated. The Federation, however, like the Federal Council of Churches, has no power over the policy of the units which compose it. It is a consultative body having very limited powers of action, but because of its representative character it is extremely influential and powerful.

A very important distinction in labor union theory must be recognized between "craft unionism" and "industrial unionism." The former type is trade unionism proper. It is the form approved by the American Federation of Labor and prevailing, though not exclusively, within it. In the craft union the workers of a single craft act as a unit and may or may not co-operate with the workers in another craft within the same industry. The industrial union, on the other hand, a type of which is found in the United Mine Workers of America, which is affiliated with the American Federation of Labor, combines all the crafts and the "common labor" in the coal mining industry in a single strong —

national union. The advantages of this form of organization for certain forms of action is obvious. On the other hand, there is a strong preference among many American labor leaders for the craft principle. The subject relates itself

closely to that of revolutionary labor movements which will occupy our attention later.

(To be continued)

The Church and the Mass Spirit

By Rev. G. W. Eggleston

of Marcus, Iowa

SO much has been said of late about the Church and its relation to the workingman, the masses, capital and labor, and kindred subjects, that there would seem to be no more room for discussion. In our opinion, much of the criticism of the Church has been overdrawn for the reason that some phases of the situation have been overlooked, so eager have been the opponents to fasten the stigma of failure where they are sure it belongs.

No one element has entered so largely into the difficulties of the work of the Church, and at the same time has been so completely overlooked or ignored, as the mass spirit, the outgrowth of the diminishing power of individuality, as it has been submerged in the massing of men in the great commercial and industrial organizations of the country. It is increasingly customary for large concerns to deal with their men through delegated representatives of unions or brotherhoods who present grievances and make demands in the name of and by the authority of the organization concerned. No individual is considered unless his case is related directly to that of the whole body, for it is a well understood fact that individual matters presented by individuals will receive no reasonable consideration, and many employers will not take up an individual's case without representations from the organization to which he belongs. Thus the massing of forces has reduced individuality to the minimum. Powers that rightfully belong to the individual man have been taken over by his organization. It becomes his brain, for it does his thinking; it becomes his tongue, for it does his speaking; it regulates his conception of justice by formulating a standard which is to be his guide in his dealings with his enemies, and, as may be supposed, it stands higher in his estimation than almost anything else in the world. It enters his home and influences his family. His wife and children take up the battle and wage it as persistently and fearlessly as does the husband and father. Some years ago I was entertained in the home of an engineer on the Northern Pacific Railroad in Montana. Because of his long service with the company he was given an easy run which allowed him to be at home every night. There was talk at the time of a strike on the road and I asked him one evening if he would go out with the brotherhood should they decide to strike. His wife answered for him by saying emphatically, "Indeed we would. Our brotherhood stands above everything else."

Herein lies the secret of the workingman's estrangement from the Church. His labor organization directs his thought and has turned it away from the Church. He gets his idea of the Church, not from the Church, or from anything friendly to it, but from his union. He hears it denounced in speech and remark as the "rich man's club," and knowing the rich man only as an enemy, he puts the Church

down in the same class and leaves it out of his consideration.

For this condition the Church is not to blame. It has had no opportunity to direct the channels of industrial development—the capitalist has had that in hand. Indeed, it has often been asked to step aside with its program of the heart and give place to the world's program of the head. The cold, calculating dominance of brains has built up a great system of finance and the heart of the Church and of the Christ has not been permitted to touch it with the spirit of love and truth. The centuries have been marked with trails of blood and greed for personal gain because the head has been allowed to predominate. The disgraceful procedure should have shamed the new-born centuries had they not continued the processes of their fathers and placed the utmost confidence in the ability of brains alone to do that which was best for the world.

Christ established His Church on the basis of heart supremacy in the individual. The world has established the supremacy of the head as the ruling factor and the masses or classes as the medium, and these to-day are cursing the world.

But the wise critic says: "How came the Church to such an impotent condition? It was ordained to overthrow the works of darkness, and why has it not done it?" For the same reason that Christ did "not many mighty works" in the land of His youth "because of their unbelief." The "offended" people limited His work and His influence so that if He were to do His best work He must depart from them, which He did.

The organized masses have not given either Christ or His Church a fair chance. The door has been shut and the divinely ordained agencies cannot and will not force an entrance. Governments and peoples have expressed or implied no inclination to recognize the hand of God, the salvation of His Son, Jesus Christ, or the leadership of the churches in the affairs of nations and of men. No considerations of state are settled on the basis of Christ's teachings. Capital and labor meet with no intention of settling their disputes in harmony with the spirit of the Prince of Peace. They have massed their forces to prevent any such rigid applications of the principles of right. In fact, they know that if these principles prevail every man would obtain what was his right and no more. They all want more, as much more as they can wring from their opponents.

When mass rule shall have worn itself out, as it eventually will, and men think in terms of human brotherhood without reference to industrial differences and distinctions, then and only then will the Church of Jesus Christ find its true place and work in the leadership of men.

The Church to-day 'needs a chance, not a criticism; it needs open human hearts, not soulless labor unions and capitalistic organizations on which to work; it needs doors thrown open and an entrance invited, instead of barred doors and surly invitations to break them down if it thinks it can;

it needs an opportunity to remould human opinion and link it with divine love in that fellowship which abides through time and eternity. Give the Church a chance at the hearts of men in every walk of life and it will recreate the world on the basis of God's desire and purpose.

What Labor Thinks of the Church

A Symposium

[The following is a portion of a symposium printed in "The Homiletic Review."]

SOME surprising answers have rewarded our letter to labor leaders and the editors of the labor press asking for information regarding labor's attitude toward the Church. The old antipathy is breaking. To a gratifying extent, it has already vanished. Serious misunderstandings remain, it is true, and we give first place, accordingly, to the expressions of unfriendliness. They are significant. Many of them will be found instructive, as the writers speak with entire candor and now and then reveal clerical shortcomings which clergymen will know how to correct. But in studying these expressions of ill-feeling, the reader is requested to remember that they are followed by letters displaying an altogether different spirit—a spirit not only new and startling, but in the situation it discloses, highly encouraging.

In our letter we said:

What do you believe to be the general attitude of labor toward the Church? Is it true, as one labor leader has stated, that "the Church is not for workers but for business men and employers"? Do you agree with another labor leader who says, "I don't think very much of the Church because the Church doesn't think very much about us"? Do you believe that when he moved to town he "found out that the city church has no use for the man who wears overalls"?

Is the Church performing the service it should perform among working people, or is it holding too much aloof? Are the criticisms quoted above just? Or are they too harsh? If you believe them to be true, what do you think the Church should do about it? What steps can the Church take to prove its sincere interest in the working man? What do you recommend? What has been the effect upon labor of the Interchurch Report on the Steel Strike and the Federal Council of Churches' attitude on the open shop and the coal strike?

C. F. Stoney, former editor of "The Intra-Mountain Worker" (Salt Lake City) replies:

(1). I believe the general attitude of labor toward the Church to be antagonistic.

(2). I would modify the statement of the labor leader a little, making it more plain and definite, and say that the Church caters to the business men and employers and disregards the cause of the toiling masses.

(3). The labor leader who said that he didn't think much of the Church, because the Church didn't think much of the workers, had good grounds for the statement.

(4). I agree with the union official who says that the city church has no use for the man who wears overalls.

(5). The Church is not performing the service that it should perform among working people; it is holding too much aloof.

(6). These criticisms are, in my judgment, just, and not too harsh.

(7). I believe that the Church should "bout face," "clean house," "weed out the followers of mammon," and proceed to teach and practise the doctrines of Christ which are embodied in the Golden Rule and the Second Great Commandment.

(8). There is only one way that the Church can prove its sincere interest in the workingman, and that is to take up the cause of the working man, which is a demand for justice.

(9). I would suggest that the Church cease to follow after gold or be guided by men of vast wealth, and follow in the footsteps of Christ, teaching as he taught and doing as he did, through which course they will build up the brotherhood of man, which will tear down the barriers that to-day are holding the great world classes apart.

(10). As to the effect on labor of the Interchurch Report on the Steel Strike, and the Federal Council of Churches' attitude on the open shop and the coal strike, they are regarded as mere incidents. The workers have come to feel that big business controls the Church as it does everything else; and they feel that these are incidents in the general progress to keep the working class in a condition through which their masters can the more readily handle them. . . . The men who occupy the pulpits of to-day are the representatives of the business world. They will tell me that it is right that I be a good servant and obey my master; that there are poor and rich in the world; and that it is part of God's plan that there should be. The working man knows that he will not hear the doctrines of Christ taught; but instead, the doctrines of commercialism, backed by militarism and imperialism, clothed in the robes of "citizenship," from the business man's point of view. As his mind reflects along these lines, and the conditions multiply before him, he may be heard to say: "To hell with the Church and all religion! They have nothing for me, only slavery."

Special interest attaches to the letter sent us by Albert F. Coyle, editor of the Brotherhood of Locomotive Engineers' "Journal," who writes:

This matter is very much upon my heart, since I at one time intended to enter the ministry, and even now hold a B. D. degree from the Yale Divinity School. I mention this so that you can appreciate that what I have to say comes out of an eager sympathy for what the Church is trying to do, and a very genuine desire that it will remain true to the social ideals of its great Founder. Frankly I believe that the general attitude of labor toward the Church is one of suspicion and distrust. . . . I question whether this attitude is warranted, but it is nevertheless a fact. Why? I think it is largely due to lack of contact, to a failure on the part of both the Church and labor to understand the other's aspirations and ideals.

You ask, What can the Church do to prove its sincere interest in the workingman? Just the same things that you would do if you wanted to prove to an individual that you were his genuine friend. You would evidence a vital interest in his problems, you would champion his cause in so far as it was right, and you would speak out frankly to correct it in case it were wrong. With a few brilliant exceptions, the Church has done nothing of the sort. It has satisfied itself by adopting a social creed, and then sitting back and letting things go on just as before.

The Interchurch Report on the Steel Strike, and the attitude of the Federal Council of Churches on the open shop and the coal strike, the bishop's program of the Catholic Church, and the fearless utterances of such men as Father John A. Ryan and Rabbi Stephen S. Wise are effective in demonstrating that certain great leaders of the Church are sincerely concerned with the lot of the workingman. I have

mentioned this fact to countless labor leaders, and the invariable response has been, "Yes, it is all right on paper, but what are those fellows doing for us in this city?" I realize that such a reply is unjustly shortsighted, but what else can you expect of a man whose only contact, for instance, with the Church which Bishop McConnell represents is through a narrow-visioned clergyman who exhibited none of the bishop's deep social sympathy and zeal for industrial justice? . . . I am a member of the Methodist Episcopal Church.

S. Yankowsky, who edits "Justice" for the International Ladies' Garment Workers' union, tells us:

The Church . . . is with the strong. When labor will have become a force, then and then only will the Church be with labor. It is strange—the Church ought to be with and for the weak, the helpless, the down-trodden; but as a matter of history, the Church has always been the mainstay of the oppressor, of the mighty, of the rich. If the Church does sometimes lift its voice for labor, it does it halfheartedly, and only for a short while—then it assumes the usual attitude of indifference toward the exploitation of man by man. Of course in the Church there are a few good men, who are imbued with the true religious spirit, but they are the exception.

Such is the opinion expressed also by William L. Harfel, editor of "The Weekly Dispatch," who writes:

From reports all over the country it has been gleaned that in communities where the open shop situation was the most aggravated, the preachers were noticeable for their stand in this matter. Those of the big churches were notably silent. They had nothing to gain, as their retainers were from the ranks of the great and mighty. Those of smaller dimensions could not afford to take the workers' side as the support that paid the expenses of the parish would be jeopardized. While there were a very few notable exceptions, they were the acts of the individual preachers of strong mind and independent thought rather than the expression of that particular creed of denomination.

The editor of the "Journal of the Switchmen's Union," W. H. Thompson, complains that—

The Churches' action in the late Steel Workers' Strike affords a good illustration of their aloofness at a time when their co-operation, if exerted at the time most needed, would likely have effected a victory for those crushed steel workers, and have won for them the eight-hour work-day and privilege of contractual relationship with those companies which in their postliminious report they acknowledged those workers were entitled to.

Writes John P. Frey, editor of "The International Molders' Journal":

Even to-day many clergymen feel that their duty toward wage-earners has been performed when they state that the industrial problem can not be solved until employers are more influenced by the spirit of the Carpenter of Nazareth. Such a general statement is much worse than nothing to the intelligent wage-earner, who knows that when there is a specific evil it should be exposed and attacked.

In Tacoma, Washington, John McGivney edits "The Labor Advocate." He says:

The general attitude of labor toward the Church is one of indifference. . . . The reason for this is a feeling that the Church is indifferent to labor. . . . In many industrial centers most of the churches depend upon the support of financial and commercial interests for their upkeep. Few pastors but take pride in a large and imposing church edifice and, to put over such a project, big business must be catered to. The man who holds the pocket-book will, if dominant in the Church (and he usually is), dominate also the attitude of the Church toward labor. . . .

Labor is keenly alive to any discrepancy which many of the preachers may show in preaching and practise. I find among all sorts and conditions of the workers a uniform contempt for men like Billy Sunday, and intelligent labor officials have laughed at . . . the man and his methods, while openly contemptuous of those churches which use him to "revive" their anemic congregations, and the uses which big business is accustomed to put him to as their sole spiritual depository. . . .

The Church too, I mean organized religion, has been so closely identified with "official charity" that frankly it is become a hissing and a byword in the minds of the most intelligent in the labor movement who have taken note of the utter lack of love and kindness in that same official charity.

Ellis Searles, editor of "The United Mine Workers' Journal," brings a similar charge against welfare work:

There is too much "welfare" and not enough real religion in most of the churches. Laboring people have been surfeited with "welfare" and annoyed almost to distraction by "welfare workers," whose principal business appears to be to pry into the most sacred and confidential matters.

President F. B. Wood of the Nonpartisan League, "an organization of farmers to secure political power that economic injustice may be diminished and that farmers may be more prosperous," says:

Our movement has suffered considerably from opposition of many ministers and has been helped by a few. . . . Our opponents have persistently tried to show us as opposed to the Church and to the home as well as to our country. A great number of ministers have accepted and acted on this claptrap of politicians on their mere say so. They do not even do a little reasoning on the matter, such as, Could we Leaguers be such fools as to commit these sins which no one commits who aims at political power?

My general complaint as to church attitude as affecting our organization is that churchmen take too much for granted from "high places." And, "high places"—governors, courts, money-kings—are about as far from Christian ideals to-day as they were in New Testament times.

Several correspondents feel that ministers as a class are unfitted by their training and environment to reach the working class. For example, H. Arends, editor of "The Labor Journal," writes:

In general the minister is raised and educated in another atmosphere than the workingman, few have really worked and gone through the sufferings and hardships workers have to contend with from the cradle. If they have been brought up in a workingman's home the very fact that they want to become ministers shows they are looking forward to something soft. If they have the right principles at the start and make up their minds to follow the true teachings of Christ closely, they have to be exceedingly strong of character. If they are, they will become a failure as ministers. A minister has to cater to the dominating element in his locality in order to make a living. A minister can not teach true Christianity; if he does, he loses his job. It is hard for a minister, after spending all the time to become one, to do something else. Christ associated with the lowly, the people who worked; a minister under the present church system can not do it; the few who do it are severely criticized by their brother ministers and by their congregations.

Teaching real Christianity in the Church is not possible. Therefore we have no hope that the Church will at any time be of any benefit to the labor movement.

Meanwhile, H. M. Fallen, managing editor of "The Advance," official organ of the Amalgamated Clothing Workers of America, observes:

The system of social relationships in which professional churchmen operate and on which they depend for their livelihood and standing is exceedingly complicated. They are themselves, judging by their wages, an exploited part of the "white collar" community. No matter what ideals they may start with, they will end with a set of habits determined by the necessities of conduct imposed on them by their position. Only the foot-loose, the inspired, and those of so great distinction that they need no longer be afraid, have ever been able to form a new sect with heterodox opinions regarding social policy and service.

Still more unsympathetic is a letter from W. F. Dunne, editor of "The Butte Bulletin," who asserts:

The churches have no function in modern society except that of bulwarking the existing order, because the doctrines they preach are untrue and serve only to befog the real issues in the struggle that labor is waging all over the world against the oppression of a privileged minority. During the late war

for democracy the churches of all denominations were the most energetic supporters of the war-mongers in their respective nations and even outdid the profiteers and professional patriots in hounding those who tried to show the utterly material issues involved and the crime against humanity that was being committed.

The churches, then, have still to combat a great deal of antipathy in their effort to win the workers. But the outlook is hopeful. Many of our correspondents side strongly with the churches.

Turning to this class of replies to our letter, we find, for example, that James Duncan, international president of the Granite Cutters' International Association of America, denies *in toto* the charges preferred against the Church.

I do not agree with the statement that "the Church is not for workers but for business men and employers." I do not agree with the expression, "I don't think very much of the Church because the Church does not think very much about us." I do not agree with the statement of the man who "found out that the city church has no use for the man who wears overalls."

These are extreme expressions by individuals who are more governed by prejudice than by normal reasoning. A man with overalls would not be expected by a church to go to church in his overalls, nor would he care to do so himself. . . . Those expressions come very largely from men who have heard sermons or addresses in churches in which the working man is strongly advised by the parson to be satisfied with his conditions and to obey his employer, and which harks back to the "master and the servant" proposition.

Writing from the New York headquarters of the American Federation of Labor, Hugh Frayne, general organizer, remarks:

Organized labor is not unfriendly to the Church; working people generally are not. In fact, representatives of organized labor nationally and locally are constantly meeting, conferring, and co-operating with the representatives of the churches in movements of all kinds that have for their purpose the betterment of humanity generally.

I have no complaint to make and no criticism to offer in regard to what the churches generally have been doing. As time goes on those who now do not understand as well as they should will join forces with those who have been and are still active in the work and much good will come from these efforts, not only to the working people economically, morally, and spiritually, but it will reflect itself on the nation as a whole.

Says L. H. Moore, editor of the "Union Labor Bulletin":

I believe that the Church and labor are beginning to co-operate. . . . That the Church has viewed organized labor with suspicion is perhaps true, but that feeling is rapidly disappearing as the result of education as to organized labor's real mission. I have the honor of belonging to the People's Baptist Church of this city and know that it is thoroughly in sympathy with the working men.

Specific instances are related by Harry W. Semple, managing editor of "The Trades Union News," who tells us:

In prominent churches of leading American cities labor speakers frequently are to be heard addressing sympathetic congregations. In the largest Presbyterian Church in Philadelphia, on a recent Sunday night, a member of a labor union spoke from the pulpit on the subject of "Labor and Capital," the radio broadcasting his utterances.

In the Central Labor Union of Philadelphia clergymen often have taken part in the discussions of the delegates at the meetings, which are held on Sundays. They always have been welcomed and what they have said invariably has received the most respectful attention. For many years an eminent clergyman of Philadelphia has been an honorary delegate of the Central Labor Union of Philadelphia.

Throughout the great coal mining districts of Pennsylvania the relations of the Church and the mine workers are as close as family ties. In all controversies between the mine workers and the operators the Church has supported the cause of the mine workers. The influence of the Church with the mine workers is a remarkable feature of the industry.

It benefits the workers and the community. It is exercised for the general welfare and for law and order. It is a dominant factor in preserving peace during strikes.

In the long and bitter struggle of the mine workers and the operators last year, a persistent and effective part in negotiations for a settlement was taken voluntarily by a Pennsylvania priest, acting for the mine workers. . . .

John M. Work, editorial writer for the Milwaukee "Leader," describes himself as:

A Socialist, a union man, and a religious man, though not a member of any Church. . . . When I meet a worker who is a member of a Church, I advise him to stay in it. I have only the kindest feelings toward the Church, even though I criticize it sometimes. In the labor movement some of the immediate things I work for are material, but my ultimate object is wholly spiritual.

You ask for recommendations. I would suggest these:

1. That preachers and priests, in and out of church services, dress like other folks.
2. That church services be made simple and straightforward.
3. That women be placed on an equality with men, in the pulpit and otherwise.
4. That the Church be anti-war and pro-peace, in war time as well as in peace time.
5. That less attention be given to doctrine, and more to practical suggestions for self-development, physical, mental, moral, and spiritual.
6. That the Church actively support labor unions in their struggle for better conditions.
7. That the Church aggressively support good proposed legislation—such as anti-injunction bills, unemployment insurance bills, minimum wage bills, maximum hour bills, old age pension bills, court curbing bills, public ownership bills, etc.—sending delegations of Church members to speak before legislative and Congressional committees in behalf of such proposals.
8. That the Church ardently support the movement toward the co-operative commonwealth, as the essential method of putting Christianity into practise and opening the way to higher spiritual development.

Says B. A. Larger, general secretary of the United Garment Workers of America:

The Church is doing all it possibly can for the workers today. It should not attempt to interfere with labor organizations. That would not be good for the Church or the workers either.

Similarly, the editor of "The Labor World," W. E. McEwen, tells us:

There is a happy rivalry among the several big Church organizations and each seems to be endeavoring to outdo the other in the character of the social service it is rendering.

Daniel J. Tobin, general president of the International Brotherhood of Teamsters, Chauffeurs, Stablemen and Helpers, and treasurer of the American Federation of Labor, affirms:

Any one who makes a statement that the Church in general is not friendly to labor, is either very ignorant or very much prejudiced against religion in general.

I say to you candidly that the Interchurch Report on the Steel Strike was, in my judgment, one of the most helpful documents that has been published in the last fifty years in bringing about a better understanding as to the cruelties and crimes perpetrated on the steel workers by the men who control enormous industries.

The Federal Council of Churches is doing splendid work. Their investigation of the coal strike was extremely helpful because, while they publish nothing that is not already known to the workers, their report and bulletin reaches the masses of those who are sometimes opposed to labor, many of whom are wealthy and inclined to be fair if they knew the facts.

Phil. E. Ziegler, editor of "The Railway Clerk," is of the same opinion:

There has come a change in the churches' attitude toward the problems of the workers. Social aims are being substituted for theological opinions. Social redemption, the king-

dom of heaven on earth, is coming to be regarded as rightfully the supreme concern of the Church. The splendid statement of the Federal Council of the Churches of Christ and the National Catholic Welfare Council on industrial and social problems; the stand taken by these and other churches—Protestant, Catholic, and Jewish—on the right of labor to organize and bargain collectively, employ representation in management, a more equitable distribution of the products of labor; the courageous report of the Interchurch World Movement on the steel strike; the attitude of the Federal Council on the open shop and the coal and railroad strikes, have left little to be desired by labor. The influence of these great Church bodies is beginning to be felt. Their ringing declarations in favor of labor's aims, the establishment of

human brotherhood, and the elimination of economic injustice—has, I believe, done much to restore the workers' interest and renew their contact with the Church.

In general agreement with this statement, some of them adding appreciation of the churches' good work in supporting the coal and the railroad strikes are many others.

Of all the letters, the most enthusiastic perhaps, is one from John F. McNamee, editor of the *Brotherhood of Locomotive Firemen and Enginemen's "Magazine."* Speaking of the Interchurch Report and similar measures, he predicts:

The effect will undoubtedly be to cause outstanding figures in the labor world to take a prominent part in the work of the Church.

The Anglo-Catholic Congress: What Does it Mean?

[NOTE: *Several thousand men and women from all over England recently assembled in London for the Anglo-Catholic Congress. Over a week was spent in great gatherings and crowded services. It was planned evidently with the idea of showing the strength of the Catholic party in the Anglican Church. The following editorial from the "Christian World" of London is a very interesting review of the Congress by a well-known Free Churchman.—EDITORS.*]

IT is said that a box was placed at Cardinal Bourne's disposal at the Albert Hall for his representative to follow the doings of the Anglo-Catholic Congress, but it is not reported that any representative of English Nonconformity was offered so much as a back seat. One does not complain of this. When you are going with full press of sail on one tack it is useless to pretend you are on the opposite tack. The message sent to the Pope is another good and honest admission of the bearings that have been taken in the present movement. Tributes were paid at the Congress to the men who began the Oxford movement ninety years ago in college quadrangles and quiet country parsonages, though there does not seem to be much similarity between the scholarship and restraint of men like Pusey and Keble and Church and Isaac Williams and these dazzling limelight campaigns. But what does the Anglo-Catholic Congress really mean?

We must put aside at once the crude idea that Anglo-Catholicism is preparing a surrender to the Pope, or has the least idea of bringing back an Italian jurisdiction into the English Church. To say that it has treachery up its sleeve is to miss the real strength of the movement. Such a view is partly a controversial prejudice, and partly it arises because so many have made the position a bridge-head towards Rome. But that is very far from being the intention of the movement. If the Holy Father is waiting, as the Bishop of Zanzibar said, then he will wait a very long time indeed if he expects a Canossa. There is nothing of that kind in the wind. The dream of the Anglo-Catholic is something much greater than a surrender to the Pope. He thinks to build a new spiritual empire, to set up guarantees and sanctions almost of his own kind for Christian truth, and to proclaim a gospel of salvation through Christ, but a gospel mediated and secured by a priesthood and by a priestly Church which is independent of Rome and stands in its own rights as a living part of the universal Catholic Church. There is something imposing

and daring in such an ideal. It is a claim to authority in spiritual things and in the realm of truth and to the possession of sacramental graces in a succession of its own; a claim exactly like that which is associated from of old with the Roman See, but in fact distinct from the claim Rome makes, and held to be valid for whatever Rome may think; a claim founded on the continuity and antiquity and apostolic character of its own Anglican Church. That is the claim. The condition of reunion with Rome is very simple; it is to accept the sovereignty of the Bishop of Rome. But the Anglo-Catholic can never do that without surrendering his whole fighting case.

One of two things need emphasis in considering the present situation. One is that ritual, however extreme, is not the essential point. Ritual is what strikes the onlooker, and if he does not understand the ritual he is confused by it, or perhaps angered; but the ornate service or highly ornamented church has little to do with the question. There was very little of the ornate in the churches of the early Oxford preachers, and when I was at Arundel recently and saw the beautiful Roman church of St. Philip Neri it was very striking how simple the interior was compared with some of the Anglo-Catholic churches. These churches, full of images and fustian decorations, are not the heart of the movement, but its eccentricities. "The Anglo-Catholic is out for truth," said Dr. Winnington-Ingram, "and not primarily for ceremonial at all."

Another thing is that the movement is profoundly evangelistic. It holds fast to a Gospel of Redemption, which it believes passionately and makes great sacrifices to proclaim. In a little country church before a crucifix I found not long ago one of the most tender and heart-searching prayers to Christ that ever the heart could express. The cross and the presence of Christ are not superstitious or priestly charms to these men, though they might seem so on some representations of them, but they are transcendent facts and the very soul of a new life for the world. But these heavenly gifts, they say, are guaranteed to us and made securely our own, in a world gone astray and in a questioning age, only by an authoritative Church to which they are committed as a sort of entail. If you are not in the succession you are out of the inheritance. It is easy to see why Nonconformity was not offered even a back seat at the Congress.

However much one honors the sincerity of the Anglo-Catholic movement, two questions arise: (1) Whether this

account of the Church of England really is an account of what the Church of England actually is; and (2) whether Anglo-Catholicism does really offer a tenable position for the religious mind of the modern world.

On the first of these questions it is significant that the crucial point in Prayer Book revision is again adjourned. What is the Church of England going to do with its communion service? Nobody minds much about the imprecatory Psalms. But what about the mass? Is it to be admitted in some form or other, either openly or in disguise, as an alternative use? Whatever the Anglican Church does in the autumn, whether it accepts revision or shuffles the matter off the boards, the question of the real nature of the English Church is now raised with a definiteness the Oxford movement never secured. One recalls the story of how Newman withdrew from St. Mary's to Littlemore, and then later on the sob and heart-break of the sermon on "The Parting of Friends," and the cry against a Church that bids her children begone, and one seems to see another procession going forth. What a drama it is! What an old tale!

And that other question, whether Anglo-Catholicism offers a really tenable intellectual position for to-day. Well, the Bishop of London rather upset things when he told the Congress of Mandell Creighton's saying that the Reformation was "a return to sound learning," and then went on to beg the Congress not to be obscurantist in the matter of sound learning. The "Church Times" remarks that when the bishop left the hall the tone and temperature of the meet-

ing completely changed. But this brings us face to face with the whole challenge to religion from the camps of modern thought. How are the defenses of Christian faith to be strengthened, and how is truth to be maintained? Is the reply to the extravaganzas of modernism to be another extravaganza of a new scholasticism and an authority of illusory make-believe? For the clash of arms is not now whether this or that ecclesiastical theory is old and historical, but whether the revealed truth of God in Christ Jesus has any ground in human reason, and whether faith and knowledge can go hand in hand. When the Vatican in 1870 laid down the doctrine of Papal infallibility it did a bold but unfortunate thing, for men are not convinced of truth at the spear point. Jerusalem that cometh down from above is free. It is not by these ways, and certainly not by local imitations of infallibility, that any enduring authority can be wielded over the human mind. It were better, if it came to that, to go down sailing the seas in search of the immortal treasure than to be marooned souls.

After all, there is plenty to be said for our Nonconformity. If we look on at this controversy with a certain detachment it is because we made up our minds long ago on the issues that are raised. We have made our own mistakes, and not a few of them; but as the religious situation develops before our eyes it justifies the main positions that were taken up when we gained the liberty wherein we stand. This is not a day to forget the rock out of which we were hewn and the spiritual ancestry in which we were born.

An Appeal to America

[Fifteen distinguished leaders of British thought have united in making the following appeal for American co-operation in European affairs.—EDITORS.]

MANY thoughtful men and women in Britain of various or no political attachment, but nourished upon liberal ideas and valuations are convinced that the very existence of Western civilization is in jeopardy owing to the failure of Europe to make a good recovery from the material and moral injuries of the Great War. Believing that the strongest co-operation of liberal-minded people in all countries is urgently required if this peril is to be averted, they would naturally turn in the first instance to the people of America, who have inherited so many of the same traditions and institutions as themselves.

Though grave economic issues are involved in this task of safeguarding our common civilization, it is not for co-operation on the economic plane that we here appeal, but rather for a closer common understanding and sympathy upon other aspects of the situation.

A CONFESSION OF ERROR

Perhaps the best way of approach is by a short general statement of the situation from our point of view. For most of us that statement must be a confession of error and disillusionment. In the heat of the actual conflict many failed sufficiently to recognize the dangers of a victory so complete that the victors would be able to force upon the vanquished

any conditions, political, territorial, economic or moral, which the interests or passions of any one of them might prompt. Some of us were not even disabused by the doings at Versailles, but still believed and hoped that the lessons of the war would somehow liberate forces of reason and good-will adequate to redress any excesses in the operation of a dictated peace so as to make possible a pacific restoration of Europe.

Such beliefs and hopes have now disappeared. The events of the past four years have shown us industrial and financial ruin, wars, famines, revolutions, springing up in quick succession over large tracts of Europe and West Asia from seed sown in the peace treaties and the subsequent policies of the great Western powers. The professed conditions of a just and reasonable settlement in these treaties and policies are now seen to have been poisoned by the atmosphere of hate, greed, jealousy and suspicion in which they were conceived and administered. The Sévres Treaty for the settlement of the Near East quickly broke under the early strains of application, and has left a mere mass of political wreckage behind. The follies of the St. Germain Treaty have unfolded themselves in the unspeakable sufferings of Austria and the grave disorders which have occurred in most of the Austro-Hungarian succession states.

THE TREATY OF VERSAILLES

But our most intense concern is now centered upon the operations of the Versailles Treaty in the ruthless hands of

its chief executant. Experience has shown that the rigorous administration of that instrument can yield neither of the two chief results for which it was designed: "Reparations" and "Security." On the contrary, a sharp contradiction between these two prime purposes is contained in the fabric of the treaty, not in some simple error or inconsistency, but traversing the entire body of the treaty and penetrating its minutest recesses. Everywhere runs the contradictory purpose, the crippling of the economic recovery in the supposed interests of French security and the demand for reparations on such a scale that a complete restoration of Germany's pre-war resources would not suffice for fulfilment.

The occupation of the Ruhr is the supreme instance of the menace to civilization contained in France's separate action, and her now manifest determination to impose her will on Europe, regardless even of the plainest obligations as laid down in that very treaty to which she constantly appeals in justification of her conduct. For though all the Allies are responsible for the follies and injuries contained in the Versailles Treaty, it is notorious that every other government whose will is not controlled by French power now holds it to be unworkable and favors either formal and complete revision, or the more face-saving method of a non-enforcement of its bad provisions. France alone still stands by its integrity. France alone insists upon terms of reparation which all economists and financiers in America and Europe know and have declared to be impossible.

EUROPE'S STATE OF MIND

Our object in this statement of the situation is not, however, to arraign France, but rather to invite consideration of the state of mind which continues to make European recovery impracticable. This state of mind, though not dominant as in France is still prevalent in many circles in our own and other Allied countries. But our people as a whole has thrown off the definitely war mentality, with fear and hate as its chief ingredients, and is anxious for a true peace of Europe and a realization of the ultimate community of material and moral interests between the combatants in the late war.

The signatories of this Appeal stand, in a word, for an international order, not based on a fortuitous harmony of separate national interests, or upon a balance of power, but upon a conscious regular agreement between the peoples of the world to preserve the common order of the world, and to co-operate in other ways for the achievement of objects which lie beyond the limits of merely national endeavor. That is not the cancelment or the abridgment of national patriotism, but its fulfilment. Just as an individual realizes his highest purposes in concert with his fellows, so a nation needs for its national perfection a society of nations. This is no merely pious aspiration or distant ideal. Such effective co-operation is an immediate need. Only by vigorous international co-operation can Europe escape the disaster we have indicated. The waste and ruin into which French policy is dragging Europe are implicit in two mischievous articles of her faith.

MISCHIEVOUS FRENCH POLICY

The first is her insistence upon administering justice in her own case. The second is the execution of this self-made justice by her national force. The recent exchange of notes between France and Germany is the touchstone. However inadequate the German proposals for reparations and security may be, they are strengthened by the offer to accept an impartial international tribunal as the final court of settlement.

If France should continue to refuse this proposal she refuses the only way by which reparations and security can be made compatible. To extricate the mind of France from her fear complex and get her to recognize in international co-operation the only way of salvation, financial and political, is therefore the paramount need of the moment. France cannot extort by force from Germany either the money or the lasting security she needs. Only a wide co-operation in which she has faith can give her what she needs. It is to help in the establishment of that faith that we appeal to America. Will America participate, will she take that leading part to which her strength and disinterestedness entitle her? It is often said that she is not prepared after the recent unhappy experience to entangle herself again in the affairs of Europe. Even those Americans who are least intransigent may be disposed to say, "Let Europe first bring forth fruits worthy of repentance, let her cast out the evil spirits which still rule her policy, let her show by her own capacity of peaceful co-operation that she has learned the lesson of the war—and then we will consider your invitation." As a commentary upon the many ill-considered approaches from Europe in demands for debt remissions and monetary aids, this may well seem unanswerable. How can America be expected to enter into closer political or economic relations with states which amid all their lamentations about poverty are finding fresh means to furnish armaments upon a more lavish scale than before the war, and are spending on them the money which they constantly profess their inability to repay to their creditors?

A SPIRITUAL NEED

But what if Europe is unable by her own moral resources to escape from this evil mentality? The efforts and suffering of war seem to have left an aftermath of spiritual lethargy, making Europe incapable of coping successfully, by her unaided moral resources, with the devastating ravages of fear and hate. Our appeal to America for co-operation is based upon a spiritual need. America is able to perform a great service of healing for the world, on the one hand, because of the position of detachment and security which she holds; on the other, because of the disinterested motives which brought her into the Great War.

Having proved herself a principal agent of victory in the war, she had every right to a determinant voice in securing the fruits of victory through a just and healing peace. Defeated in this work four years ago by the passionate conduct of her war associates, she still retains the opportunity to rescue Europe from the path of ruin. European nations alone have not the moral power to enforce fundamental changes in the terms of peace and in the practical relations between their governments and peoples. America, by her co-operation, could perform this immeasurable service to humanity. Her weight could turn the scale in favor of a just and healing policy. Her co-operation, either by adhesion, with or without reserves, to the League of Nations, or by some other method of her own choosing, would enable her to exercise the greatest influence in the ordering of world affairs ever vouchsafed to any country. It is precisely because her action in the war carried so determinant a weight, precisely because her motives were disinterested, that this opportunity to complete the work in which she was interrupted four years ago arises.

AMERICA'S OPPORTUNITY

The war and the subsequent peace do not admit of abrupt

separation. By the same act of free choice and moral impulse under which America entered the war she is involved in the sequel. We cannot believe that history will record that America, after throwing her force into the war, refused to bring her contribution of wisdom to the making of the peace. For the peace is not yet made. We ask America's help in its making. We believe that America can, in that making, impose terms by which the future of world history shall bear the clear impress of a just and clearer-sighted view of the needs of a distracted world and of the same policies which should guide its statecraft.

WILLIAM ARCHER,

Playwright and Dramatic Critic.

ARNOLD BENNETT, *Novelist.*

JOHN DRINKWATER,

Author of "Abraham Lincoln" and "Robert E. Lee."

A. G. GARDINER, *Late Editor, "Daily News."*

PROF. L. T. HOBHOUSE,

Professor of Sociology, London University.

J. A. HORSON, *Economist.*

J. M. KEYNES,

Author of "Economic Consequences of the Peace."

EARL LOREBURN, *Formerly Lord Chancellor.*

J. RAMSAY MACDONALD,

Leader of Opposition, House of Commons.

H. W. MASSINGHAM, *Late Editor, "Nation."*

GILBERT MURRAY, *Professor and Author.*

SIR HORACE PLUNKETT,

Founder of Irish Co-operative Movement.

MAUDE ROYDEN, *Lecturer.*

MRS. PHILIP SNOWDEN, *Lecturer.*

GRAHAM WALLAS, *Sociologist and Author.*

COUNTRY CHURCH DEPARTMENT

Conducted by Rev. Edmund de S. Brunner, Ph.D.

Why World Agriculture?

"BECAUSE agriculture is the indispensable foundation of individual and national existence and because more than half the world's population are engaged in it and in the industries directly dependent upon it, no subject has greater importance in the establishment and maintenance of the world's peace. Competition for control of the means of subsistence has been the ruling motive of the past and has reached its inevitable culmination in the Great War with incalculable destruction of the very things contended for. Co-operation in the use of the earth's resources is the alternative for the destroying competitive attitude, and until the peoples of the world realize this and set themselves resolutely to the task of bringing about actual and practical co-operation chaos and a return to savagery stare us in the face. The calling of a conference to consider World Problems in Agriculture and Country Life was the crowning achievement of the work in agricultural education so ably carried on in the American Expeditionary Forces under the inspiration of Dr. Kenyon L. Butterfield. This conference will be remembered as one of the most important of the gatherings held in recent years for the consideration of international relationships."

These prophetic words, used by the editor of the quarterly journal, "World Agriculture," in its second issue, June, 1920, are being realized at the present moment and point to even greater fulfilment in the near future. Never, perhaps, has this country focused its desire so ably upon a given goal as in the recent Conference on Armament Limitation. Regardless of politics, of locality, of sex or occupation, the people of the United States spoke, and through petitions and meetings and personal letters made their voice heard at their national capitol; and the voice said: "We want reduction of armament; we want cessation of wars." Feeling the strength of the people with them, our public men at Washington have

spoken in a brave and certain way. Reduction of armament, thus sponsored, seemed at first easy of attainment. Reduction of war does not follow as an easy corollary.

There has been much to give pause to the most world-minded representatives of the nations met at Washington. The International Conference for Disarmament had set itself no easy task—some have said it faced an impossible one. A representative of a well-known Pacific journal even went so far as to say that those people were wrong who averred that the task of the conference was to reduce war. It was only to reduce armament—an expense none can afford now—and to straighten out a Far East tangle. "But," replied his companion, "if it does those two things, does it not thereby reduce the chances of war?" We would like further to ask, Does it not really reduce those chances more by finding an answer to the Far East questions than merely by reduction of armament? The practical solution of an economic problem which, unsolved, makes arms necessary, is the only fundamental means of preventing wars.

The World Agriculture Society claims to deal with a whole group of these underlying economic causes. Its purposes is to "conduct a campaign of popular education showing that competition for control of the means of subsistence tends to bring war and destruction of the things contended for, whereas co-operation in the conservation and use of the earth's natural resources is the foundation of world peace."

The society desires, in the first place, to create a clamor for world co-operation—just as the Councils for Limitation of Armament have brought about a universal demand for disarmament. So, by co-ordinating a multitude of individuals and organizations in one fellowship of purpose, it aims to create a social consciousness of the actual preventives of war which have their root in Christian economics.

Secondly, it aims to make available the findings of ex-

perts in the economics of agriculture, geography, industry and commerce and apply the results of their investigations to the problem of actual world co-operation. It does this by the following means: (1) Gathering and publishing facts concerning the production, distribution and use of agricultural commodities in all countries; (2) encouraging the formation of study groups to consider problems of rural life and of the world's food supply; (3) securing international exchange of students and teachers of agricultural subjects; (4) enlarging the mental view of the students in agricultural colleges through study of world relationships and actual correspondence with agricultural students in other countries; (5) furnishing agricultural recruits for foreign government and mission fields. Later it hopes to establish chairs of the Science of World Agriculture and eventually a World Agriculture School, which shall make available the experience and erudition of each nation for application to the needs of others. To take one concrete example: Agriculture co-operation and rural credit are in their infancy in this nation of individualism and of wide gaps between capital and labor. We can learn from such nations as have already successfully practiced such credit and co-operation. In some of our states there are already co-operative grain elevators and farmers' unions doing a successful business. One part of our country can learn lessons from the other, but when it comes to even a national program in agriculture the task faced is no easy one. The interests of one part of the country seem to militate against those of another. Still more difficult of solution is the problem of adjustments and harmonious interchange according to a scientifically ordered program between the nations of the world.

But because the task is so stupendous, shall we fail to take hold of the nearest end of the burden? It is because David Lubin took hold of one end with the arm of a strong man, the sagacity of an unusual intelligence and the far view of a prophet that the Institute of Agriculture at Rome was established by the King of Italy. Our country already had a well-established system of crop reports, but the fact that no such system existed in other countries—or where it did there was no co-ordination to render the knowledge available in all parts of the world—left the market unduly influenced by mere rumors. The Institute at Rome, as founded by Lubin, was essentially a working federation or league among nations and has functioned as a government bureau of research and information, but it has not yet reached the ideal which David Lubin had for it as a world parliament of agriculturists. It has been the aim of "World Agriculture" ever since, at its start, it received the approval of Signor Dragoni, general secretary of the Institute, to help fulfil the other half of David Lubin's plan—in the popularization of the agricultural information and the spread of understanding among producers and between producers and consumers.

Signora Agresti, for many years David Lubin's secretary and interpreter, during a recent visit to this country told the story of his "economic tripod"—he saw an economic tripod supporting society. He was fond of illustrating this by placing his three fingers on the table. "These two front fingers," he said, "represent city industry and city finance. The third finger behind them represents the farm. When these two front fingers grow strong, as they do by combination, they bear heavily on the third, and as this third finger all alone grows proportionately weaker, it cannot uphold the extra pressure. What happens? All three go down, and with them the super-structure of society." David Lubin's plea was not a sentimental plea for the farmer as a class—it was a plea for all classes.

It is this plea for all classes which the World Agriculture Society is making through the pages of its magazine—through its study groups and through the fellowship of individuals and organizations—for not only would it bring about a better understanding between nations, but between the warring factions and classes of the same nation by teaching through practical examples that what serves the best good of one in the end serves all, that the farmer is a consumer as well as a producer, and a trader as well as a consumer; that the tariff that brings about a retaliatory tariff on the part of the country that buys his products is not a blessing to him even in disguise. The farmer is no more a citizen of Farmerville than he is a citizen of the world. World politics are his concern as much as they are the concern of the urbanite.

The World Agriculture Society makes its appeal to the city dweller also. It shows him David Lubin's tripod and interests him in keeping the right balance between town and country. It endeavors to open a path for the truth to find its way into action—not crushed against the density of ignorance on one side or overborne by the weight of convention and prejudice on the other. Unbiased by any commercial interests, its journal is free to find and give to the world the fruit of that tree, the leaves of which are for the healing of the nations.

A Students Co-operative School

(Continued from page 236)

The school to-day has a membership of four hundred students, according to Mr. Afros. It occupies a modern building having all the equipment and facilities necessary for the maintenance of an efficient educational institution. A monthly meeting of students is held to discuss the problems of the school. Administration is vested in an Executive Committee of twelve members. The constitution also provides for the election of five officers—a president, vice-president, secretary, treasurer and registrar. The Executive Committee meets every two weeks. In addition, there are sub-committees on Education, Finance, Entertainment, Grievance, Auditing and Co-operation.

The school now has ten instructors in its academic department and a number of visiting lecturers. A business of about \$25,000 yearly is transacted. During three years' operation the institute has had an enrollment of more than three thousand students. It is said that the institute is represented in almost every college and university east of the Mississippi.

Co-operative schools have created widespread interest among educators. To understand the mode of operation of these schools Mr. Afros writes: "Co-operation is an organized non-political effort of the people to control the production and distribution of the things needed to satisfy their wants. Convinced that co-operation offered a solution to the many economic and industrial problems, the students looked to co-operation to solve the ever-growing educational problem—the control of education by the few. The students realized that the same principles which apply to commodities apply to service. Education, consisting of knowledge and training, is given to the student by the teacher. Like everything else under the present economic system, education is exploited in the interests of those who own and control our schools and colleges.

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

League or War*

EVERYBODY interested in seeing the United States true to her traditional policy and manifest destiny will rejoice at this exhaustive survey of the recent endeavor of the people in this direction and this most convincing argument that it is either the League or war. For the traditional policy of the United States has not been isolation. For one hundred years she has been exerting her beneficent influence on other nations, taking active and often energetic part in foreign affairs, as witness, foreign missions, Monroe Doctrine, incidents in China and Japan, feeding Europe, participation in the World War. The present policy of isolation is a *sudden* and *absolute* reversal of her age-long policy and is true neither to her character or her destiny. Unfortunately, this sudden reversal of policy has had most disastrous effect upon the world. It is a hard thing to say, but it is true, when one says that the present miserable condition of Europe to-day—the delayed peace and the consequent chaos, anarchy and suffering is largely due to the United States. There is not a shadow of doubt that the situation would have been infinitely better had we stayed, joined the League with the other nations, taken our part in reconstructing a civilization in whose shattering we had a vigorous part. There would have been no Ruhr, no Greek and Turkish war, no German collapse, had we stayed. All this Professor Fisher sees very clearly and enlarges upon it in a most engrossing chapter called “Uncle Sam’s Empty Chair,” or “Isolation versus Participation.” “Had America’s power for unity continued, through our presence in the League of Nations, the German reparations might have been put upon a practical basis and the Turks and Greeks both held in leash so that the Turkish problem would never have become acute. England and France would probably have kept up the spirit as well as the letter of their *entente cordiale*, the Geneva Conference would have been unnecessary, or had it been held would have succeeded instead of failing. Everybody would have listened to America, victor and vanquished alike. Each country would feel itself facing a united world, frowning down their quarrel at the start, and holding over it the wholesome possibility of force if need be. Moreover, France would never have kept as great an army if her dread of another German invasion could have been allayed by an assurance of peace such as the presence of the United States in the League would have given.”

This next to the last sentence gives the key to Professor Fisher’s argument. The League must be a *united* world if it is to prevent war. It cannot be a United States of Europe over against a United States of America, as President Butler is reported to have intimated in an interview in Europe the other day. We cannot have a world half League and half outside the League. Then we have a balance of power. There might be some semblance of argument for America’s staying out of the League were she independent of the problems of Europe; but, as Professor Fisher shows, there are no European problems. All problems are world problems. They are just as much ours as Europe’s. The war itself

taught us that—and we have forgotten the lesson. But the problems and crises of the peace concern our welfare just as much as did the questions and crises of the war. America is just as near to Europe as she is to Mexico in these days. We should be in the League for our own sake as well as for the service we can render.

The reader will find the most thorough and complete history and interpretation of the League in this book that has been published. It gives the early forecasts of a League of Nations; tells the history of the present League and President Wilson’s connection with it; shows why some form of League was essential in making the peace at Paris and Versailles; thoroughly analyzes the Covenant of the present League; answers all the objections that have been brought against it; tells why the Senators opposed it. Then the book turns to the achievements of the League since its inception. We are glad Professor Fisher has gone into this at some length, for after all it is the best argument against it, and, as the author shows, not one of those terrible things the Senators prophesied has happened. There has been no sign of a super-state; no call for troops to be sent to the uttermost parts of the earth; no attempt to meddle with the internal affairs of any nation in the League. Indeed, the chief criticism of the League has been that it has not asserted itself as it might. The very opponents of the League in America have been asking. Why doesn’t it step in and settle this Ruhr question? Why didn’t it stop Greece and Turkey from going to war? These questions have been coming from those who opposed the League on this very ground that it might “step into” just such quarrels. For one, we wish it would.

Professor Fisher also gives a very helpful survey and criticism of the alternatives that have been proposed. These alternatives are easily dismissed because most of them have been tried before and failed. Others are only partial. All of them miss the one thing, namely, the organizing of the nations into a community. One thing, and one thing only, has stopped war and piracy among individuals, and that is the organizing of individuals into the community life. When individuals ceased acting as their own judge, sheriff and defender and organized into the community with common court, common sheriff and common police, then wars stopped. It is in this way, and no other, that wars between nations will stop, when they stop living purely by the law of individualism and organize themselves into the community life. This is what the League attempts to do. It is an attempt at a community of nations, with common judges, common court, common force and common life. Professor Fisher is perfectly right in saying with all emphasis that it is this community life or 1914 or worse over again—“League or War.” Let us close this review with one of the truest passages in this book. (We wish the book could be sent to every anti-League man in the country):

“We hear people say that the United States should hold aloof until the European nations set their own houses in order, disband their armies, stop inflation and pay their

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*League or War. By Irving Fisher. Harper and Brothers, New York. \$.

International Sunday-School Lesson

September 9, 1923

Luke, the Beloved Physician

LUKE 1:1-4; ACTS 1:1; 16:9-15; COL. 4:14; 2 TIM. 4:11.

"A friend loveth at all times; and a brother is born for adversity."—Proverbs 17:17.

THE material for a biography of Luke is meager, but it is most attractive. What we know is precious, and beyond that is much that we are at liberty to infer.

"Luke, the beloved physician, and Demas, greet you." So wrote Paul at the close of his letter to the Colossians. The two names, Luke and Demas, thus joined in Christian salutation, meet us again in almost as close juxtaposition, but with a startling contrast, at the end of Paul's second letter to Timothy—"Demas hath forsaken me, having loved this present world. . . . Only Luke is with me." What a contrast is this final reference to these two men!

But Paul's reference in Colossians 4:14 is not an introduction to the personality of Luke. If we read the Acts of the Apostles with reasonable care we shall discover along about the middle of the book that the narrative is told in the first person. The change from the third person is so unobtrusive we may not have noticed the first occurrence of the first person. If we read backward we shall at length discover it in Acts 16:10.

"And after he had seen the vision, immediately we endeavored to go into Macedonia, assuredly gathering that the Lord had called us for to preach the gospel unto them."

Paul alone saw the vision, but three others "gathered" from Paul's recital of the incident, and from their confidence in him and in the leadership of the Lord, that they were to cross over from Asia into Europe to preach the gospel. Two of them are named—Silas, who started with Paul after the latter had separated from Barnabas (Acts 15:40), and Timothy, whom Paul picked up at Lystra (Acts 16:1-3). The fourth member of the party is not named in this place, but when we look over the names to discover who it could have been that was present on this occasion, and had written the account of the event, we discover that can have been no other than Luke.

Apparently Luke lived in Macedonia and remained there when Paul went over to Athens and Corinth, but rejoined Paul when he began his last journey to Jerusalem. It is in Acts 20:5 that we find the "we" passages, beginning after Paul's departure from Macedonia, and that is when Paul appears to have found Luke again. After that Luke never left him. He was with Paul in that journey to Jerusalem; with him during his two years' imprisonment in Caesarea; with him in his voyage and shipwreck and his winter in Malta; with him when he entered Rome; with him for two years in his first imprisonment, where his own book breaks off abruptly (Acts 28:30, 31); with him in the loneliness of his second imprisonment (2 Timothy 4:11); with him, as we believe and hope, till the sword of Nero fell upon the neck of Paul. All this we know when we add to Paul's brief reference in his letters the content of the "we" passages of the Book of Acts. This process of comparing Scripture with Scripture that so we may have from the Bible itself facts

concerning the authorship and date of its several portions is that highly useful and much abused but reverent and indispensable discipline known as the higher criticism. Whoever picks out these passages in the Acts and the Pauline epistles and thereby discovers who it was that wrote these precious records of a faithful eye-witness has accomplished an important result of higher criticism. There is no other way in which we can possibly learn such things about the Bible, and we should be very stupid and foolish if we did not thus learn all that we can of such precious and interesting truth.

Can we imagine what the friendship of Luke meant to Paul? Not many of the early Christians were men of education. Even the twelve apostles were men of very limited learning, and Paul saw very little of them. Many a minister, leaving behind him the academic pursuits of college and university and accepting service among plain people, feels the isolation of a community life nearly destitute of intellectual companionship. There are compensations, but a minister is entitled to friendships, and sometimes has all too few of them. Paul, after he became a Christian, cannot have had many friends who could meet him upon a common intellectual plane. He needed the companionship of men who were, we will not say his equals, but his associates, in kindred ideals, intellectual as well as spiritual.

Luke was an educated gentleman. His writings show that he possessed some measure of scholarship. He was the first professional man, not a minister, to come into companionship of the apostles. No wonder Paul loved him.

But that is not all. It may have been through him that Paul received his vision of the "man of Macedonia." Paul had been seeking most earnestly to discover the particular work to which the Lord was calling him after he parted with Barnabas. He did not readily discover it. The records in the Book of Acts, immediately preceding the story of Paul's crossing the Aegean into Macedonia, show his conflicts and his troubles. He himself tells us that in this period his troubles were many, and that they did not immediately cease; his flesh had no rest; without were fightings and within were fears (2 Corinthians 7:5). It was just before Paul left Troas and shortly before he resolved to go into Macedonia that Luke came into Paul's life. Apparently Paul was sick at Troas. Luke may have come to him in his professional capacity. From whom, if not from Luke, did Paul learn about Macedonia? Luke lived there; he must have talked to Paul about it. Paul dreamed about Macedonia. He saw a man from Macedonia inviting him to come and help. Was that man Luke? Did Luke, influenced by that modesty of which his writings bear such evidence, conceal his own name? But was it his hope that inspired Paul's dream? So far as we know, no other Macedonian had any share in it. Silas was not a Macedonian, and neither was Timothy. Who was the "man of Macedonia" if not Luke himself?

If Luke really did bring to Paul the invitation that grew

so insistent and persuasive that Paul could not forget it even in his sleep, we of Europe and America ought to cherish profound gratitude to Luke.

Paul seems to have judged Macedonians, and so all Europeans, and we might almost say Americans, by what he saw of Luke. Luke was then the representative of a continent which as yet had not heard the gospel; and also as the representative of the continent farther west. When Luke said, "Come over into Europe," he was also saying, fifteen hundred years or so ahead of the event, "Come over into America and help us." Luke was the representative of America no less than of Europe.

Luke cared for some things in which Paul was not greatly interested. Paul, for instance, did not greatly care about the mere historic facts in the life of Jesus. Perhaps this was because he met now and then a man who said that Paul, never having seen Jesus in the flesh, could not be an apostle like the others. This irritated Paul, who said that even if a man had known Christ after the flesh, he might better unlearn the mere historic facts than permit too great pride in them to obscure the spiritual content of Christ's ministry.

But if Paul did not know or care much about these facts—and the meagerness of his references to actual incidents in the life of Jesus is clear indication on this point—Luke did care about these very things.

There fell into the hands of Luke and of the Jewish disciple believed to have been Matthew copies of a very brief life story of Jesus by John Mark. Neither of these two men, Matthew or Luke, felt quite satisfied with it. The story as Mark gave it was vivid, terse and full of action, but it contained almost nothing of the teaching of Jesus. It had no Sermon on the Mount and hardly any parables. It was a good outline, but colorless. Matthew rewrote it, and it is interesting to see what he added. He added the Sermon on the Mount, and many parables, and so much of the teachings of Jesus that Matthew has always been the preachers' Gospel. But Matthew was a Jew; and he was eager to quote Old Testament prophecy and to show its fulfillment in Jesus—a matter about which Luke cared little, if he cared at all.

But Luke cared for those qualities in the history of Jesus which touched the life of all men. He alone told of the Good Samaritan and of the rich man and Lazarus, and of the lost sheep, and of the Prodigal Son. These were not Jewish parables; they were honestly human. If Matthew heard Jesus utter these parables he did not select them for record; but they were the very things that most appealed to Macedonian Luke.

Moreover, Luke in some interesting way came into touch with some one who told him the women's side of the story of the ministry of Jesus. Luke has in it a remarkable feminine element. When and how Luke obtained this is an interesting question, and one on which I have my own opinion; for our present purpose, however,

the important fact is that Luke alone discovered and preserved this element. But it is just this feminine touch that, added to its other fine qualities, makes Luke a beautiful book. He tells of the birth of Jesus, not in Matthew's blunt man-fashion story of Joseph, but in the delicate cast of Mary's own story. It must have come from Mary. There was no one else who could have told it, and she must have told the Elisabeth story also; and Luke got them both. We need not in the brief compass of this sermon attempt a summary of the feminine element in the third Gospel, but whoever is interested can find it there, and he may form his own opinion as to where and how Luke obtained it.

However Luke obtained his materials, he wrote what is beyond question the most beautiful book in the world. If the Gospel of John is most spiritual, and the Gospel of Mark most concise, and the Gospel of Matthew most filled with the material for instruction, the Gospel of Luke is most human and most intellectual and most beautiful. Through all that is distinctive in this noble book, Luke, the beloved physician, still salutes us.

All professions are liable to abuse. The nobler the calling the more it is capable of harm when it is dishonored. No man can do as much harm in a community as a corrupt and unworthy physician, unless it be a false and immoral minister. But most ministers are good men, and a majority of physicians are men of kind hearts and broad sympathies. No man except the minister can do as much good as a conscientious physician, or deserves more richly the love of the community for the doing of it. Physicians are kind to ministers. For that matter, good and beloved physicians are kind to a great many people, some of whom do not show them much gratitude. Let us honor the good men who by day and night give themselves to the blessed work of healing. Let us hope for the whole profession that it will ever be true to the ministry and the Church, and as Luke was to Paul, a companion and beloved and helpful friend.

WILLIAM ELEAZAR BARTON.

UNUSUAL CHURCH ACTIVITIES

Kansas City has several very large churches: First Baptist, 2,700 members; Linwood Boulevard Christian, 2,700; Independence Boulevard Christian, above 2,500; Linwood Boulevard Presbyterian, 1,700. All of these churches have salaried staffs, exceptionally able pastors, and are seven-day churches, and they are growing. The Linwood Presbyterian is completing a great new house of worship, and the Linwood Christian is about to erect a gymnasium and otherwise enlarge its facilities.

Oak Cliff Methodist Church, Dallas, has a free medical clinic. That which is unusual about it is that the church is located in a substantial residential neighborhood. Several churches in Dallas have taken up the clinic idea.—*The Christian Herald*.

LEAGUE OR WAR

(Continued from page 252.)

debts. As Ivy Lee says, 'This is easy to say, but cannot be done by any nation acting alone.' Then, says the imperturbable isolationist, let them first agree among themselves. But America is the most effective means of bringing about agreement. It was America which, during the war, created unity of action through the Supreme Council, in the appointment of Foch as Commander-in-Chief, as well as in putting Pershing under Foch. That is, we set the example of internationalism. The Allies remained united just as long as American interest in preserving this unity lasted. As soon as America withdrew from Europe, the old jealousies and quarrels in Europe broke out afresh. They had to, for there was no longer any impartial influence to keep the peace. Again we set the example, but this time not of internationalism but of nationalism. If we keep on waiting for European nations to be united before we unite with them in any peace effort, there is grave danger that we shall wait until there is another world war. It was the spirit of selfish nationalism before 1914 that led to the war; it was the spirit of broad, sane internationalism that won the war; it was the reversion to the selfish nationalism after 1918 which brought war back in Europe, and it will be only by reverting once more, in the future, to the spirit of broad internationalism that we can maintain real peace. The people of Europe will listen to the voice of America because we are disinterested, as well as because we are great and because we hold Europe's destiny in the hollow of our hands."

CORRESPONDENCE

THE SUCCESS OF THE COMMUNITY CHURCH

EDITOR OF THE CHRISTIAN WORK:

In your issue of July 28 I notice the paragraph "Is a Community Church Satisfactory?" citing the case of an independent church which became denominational in order to have participation in Christian missions and denominational guidance and help.

This undoubtedly puts a finger upon a real point of weakness in the union independent church. In the past, many such churches have become denominational for this reason. We have such cases in Massachusetts.

But that this is not necessary is clear from the cases of union churches that are not merely successful, but also generously missionary. The first national conference of community church workers was held in St. Paul's Church, Beverly Hills, Chicago, Illinois, in May. Under the leading of its pastor, Rev. F. A. Gageby, the church has developed and increased its missionary budget until it actually supports nine missionaries at home and abroad. Mr. Gageby testifies that the more it has given to mis-

sions the easier it has become to meet home expenses. In Massachusetts the union churches have been given something of the fellowship and assistance of a denomination through the State Federation of Churches, which might well be called the Union Church of the Commonwealth; and we point out that there are abundant opportunities, as in the support of the Union church in the Panama Canal Zone, for participation in world evangelism, without which no congregation is a true church. Rev. George Frederick Welles has given us a happy phrase, that the climax of development for a church is to be "a community center for world outlook."

May I also take the occasion to object to what I believe to be a misuse of the term "community church"? This should be confined, I believe, to a church which is the sole (Protestant) church of a definite community. A union church may not be a community church, and hundreds of denominational churches deserve the title.

E. TALLMADGE ROOT,

Executive secretary The Massachusetts Federation of Churches.

POSSIBLE DEFEAT FOR THE TURKISH TREATY

EDITOR OF THE CHRISTIAN WORK:

I was much interested in the article by Bishop Cannon about the Turks in your issue of August 4. In regard to the treaty, it seems a foregone conclusion that one will be negotiated with the United States. You seem to forget however, or rather those writing to the President may forget, that this treaty may be defeated by an appeal to the Senate, where it can be defeated by a vote of one more than one-third. One iniquitous provision, that only those made American citizens previous to 1914 shall come under the protection of its terms, is sufficient for its rejection. I certainly hope that the Senate will be asked by the proper societies to reject this treaty unless a just treaty can be negotiated which shall protect the rights of our citizens as well as the rights of minorities.

L. H. ROBERTS.

THE UNITED CHURCH OF CANADA

EDITOR OF THE CHRISTIAN WORK:

Canada has boldly stepped to the head of the column and said, "The time for talking is passed. The hour for action has come." The only way to bring about Christian unity is to do it, trusting the Holy Spirit to show the way how to do it.

If now all the other churches of these three denominations which have taken this action in Canada will do the same in the United States of America they could go before the Faith and Order Conference in Washington in 1925, so as to put the question squarely up to the Episcopal Convention, which meets that fall, "What are you going to do about it?" This would make the whole of Christendom sit up and take notice.

That combination successfully functioning would easily dominate Christianity in

America, and from there would spread over the whole world.

Such an organization could be called the United Church of the United States of America. Possibly with such a living Church so functioning before their eyes the rest of the old, slow-moving Churches would wake up and find a way to get into the procession and win the world for Christ in the twentieth century.

What a glorious consummation would that be—so much to be desired.

In the meantime let all the other Churches take off their hats to Canada, which was the first to take the words of Jesus seriously and to set to work to get them answered in His way.

J. S. JOHNSTON.

Retired P.E. Bishop of W. Texas.

San Antonio, Texas.

SENTENCE SERMONS

BY GEORGE WILSON JENNINGS.

Recently passing the Church of Our Father, Grand avenue and Lefferts place, Brooklyn, the writer was attracted by a group of people near the main entrance. Upon investigation I was told that often different sayings and quotations are placed there which have created great interest in the community. These interested people are reading and discussing the merit and value of the latest clever saying placed on the bulletin, which read in this wise, "Worse than a quitter is the chap who is afraid to begin." A young man who stood near me, said, "Have you heard that saying before and do you think it is a quotation?" I replied, "It must be one of the pastor's (Dr. Thomas E. Potterton, D.D.) gifted and unique utterances." An aged man in the group said, "Did you see the saying here a few days ago which read, 'A man to be a success must have more bone in his back than in his head?' There is a wealth of meaning in that line, so I made many copies of it to give to my friends. 'A few weeks ago I read an inscription here, which impressed me, if I can recall the exact wording, 'I tried to be a skeptic, when I was a young man, but my mother's life, example and faith was too much for me.' An aged colored woman overhearing the conversation, said, 'Last week there was one that I liked better than any of them—I am going to remember it—believe me.' The writer requested her to repeat it for the benefit of those present. Having copied, she took it out of her little hand bag, and read the saying, which was truly a wise one, 'Be sure to see with your own eyes and hear with your own ears.'"

The Church of Our Father radiates to the people outside in these many quotations and subjects of deep interest, which speak volumes, ideas that are most helpful and hopeful during the summer days. It is a timely thought of Dr. Potterton's and he is to be congratulated on his earnest and successful Christian work, which is far-reaching in its splendid influence.

Truly, apt quotations carry convictions. All minds quote. Old and new make the

warp and woof of every moment. We quote not only books and proverbs, but art, sciences, religion, customs and laws.

We should always repeat an ancient truth, when we feel we can make it more striking by a neater turn, or bring it alongside of another truth, which may make it clearer, and thereby accumulate evidence. It belongs to the inventive faculty to see clearly the relative state of things, and to be able to place them in connection, but the discoveries of ages gone by belong less to their first authors than to those who make them practically useful to the world.

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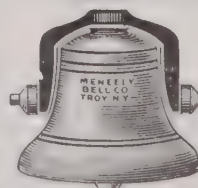
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ETHICS IN BUSINESS

Much has been heard recently of the need of codes of ethics in business and professional life. The latest such word comes from the meeting of the Wholesale Grocers' Association held in Washington this spring. The President of the Organization, Mr. J. H. McLaurin, as quoted in the *Washington Post* of May 23, characterized the present regime as "wild, insane, jungled competition," of which he said, "Such competition as that is destructive of the moral fiber of men and subversive of the highest welfare of the public, and leads only to discouragement, failure and defeat." He declared that grocers "should not, by combination or agreement among themselves, fix the prices at which they sell their goods. Individual grocers, however, should carefully consider the cost of doing business and should demand and receive what their goods cost, plus what it costs to handle them, plus a fair return to themselves. This each grocer should do, not in combination with his competitors, not because anyone suggests it to him, but because good business demands such a policy."

The code of ethics which he proposes in his opinion "would not always control the conduct of the unscrupulous, would not always prevent secret rebates to favorite customers, would not always prevent unfair prices. But such a written code would have its influence and would tend to induce the thoughtless to maintain its principles." —*The Christian Herald*.

"AND HE WALKS WITH ME"

It was Sunday dinner. The small boy broke out, "Who is this Andy we sing about at Sunday school—'Andy walks with me, Andy talks with me'?" It was confusing.

PERSECUTED FOR ATTENDING SUNDAY SCHOOL

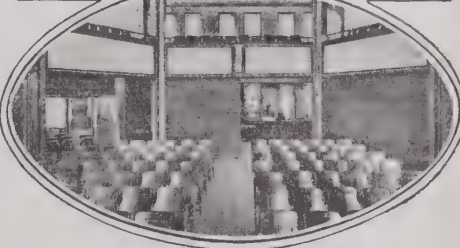
It is hard to realize that any parents would ill-treat their children because they were eager to attend the Sunday school. Yet that is the condition which prevails in some sections of Japan. In most parts of that country the Sunday school is a welcomed institution, and many non-Christian parents send their children to the school where the Bible is the one text-book. H. E. Coleman, Educational Secretary for Japan for the World's Sunday School Association, tells of some conditions which he noted on a recent trip to the West coast. "Christian work in this section is very backward and the Buddhists very active. We found a number of cases of serious persecution. One girl we heard of was taken from a school where she had become a Christian, and when she refused to marry a non-Christian who had been selected for her, she was badly beaten, taken from her sickbed and banished from her home. She was helped by friends and finally found safety in Tokio. At Nanao, a harbor town, where an evangelist went a few years ago,

the people refused to sell him anything to eat. At present two earnest girls are conducting a kindergarten, and the little preaching place and kindergarten where I gave my lecture on Sunday school work

was well filled. The missionary in charge said it was the largest gathering he had seen there for a long time. Those who become Christians under such hard circumstances generally become good ones.

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Dr. Frederick Lynch, editor of *THE CHRISTIAN WORK*, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in *THE CHRISTIAN WORK*, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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CONTINUING

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The World of To-day

THE COAL SITUATION

Fifty years from now our grandchildren will read with amazement of the coal strikes in the third decade of the twentieth century. It will not be comprehensible to them that a great nation should have so little power to protect itself when employers and employees in a vital industry had a private quarrel with each other. But to-day it is only dawning on the American people that the object of business is not to make money. The real object of business, of course, is to provide a needed service. The people who provide the

service have a right to a living in consideration of the useful service which they are rendering. Our present method of supplying this living to the active or silent workers in the enterprise is through wages and profits. The method more or less effectively supplies the living. The difficulty in it is that it disguises the true state of affairs and gives people an inferior motive for working. Through the influence of the Administration the anthracite operators and miners got together again at Atlantic City eleven days ago to see if they could not come to some sort of agreement before September first, when their present contract runs out. The conference had broken up earlier this summer because the operators would not agree to take the union dues, fines, and so on, out of the men's wages, on behalf of the unions. That is the so-called check-off system. When the operators and miners got together anew at Atlantic City the miners began by demanding an increase of twenty per cent. in wages for men paid by the piece system and of \$2.00 a day for men paid by the day. The latter was an increase of forty per cent. in wages. The operators would not grant the increase and proposed arbitration with the stipulation that there should be no decrease in wages. The leaders of the miners absolutely refused the proposition. Three years ago when they submitted to arbitration they expected to receive an increase of twenty-seven per cent. in their wages, as had the bituminous miners. The arbitrators gave them only seventeen per cent. That was enough of arbitration for them, says President Lewis. Mr. Lewis spoke most truculently last week. The miners, he estimated, had two million dollars in their treasury, and very great financial resources behind them. "The mine workers," he said further, "are prepared to enter the industrial contest in the anthracite fields and administer to the anthracite operators on these issues the most complete trouncing of their career." When Mr. Coolidge succeeded Mr. Harding the expectation was very general that the new President would deal with the coal situation vigorously and effectively. At this writing it is too early to say whether he will come up to expectations. He has turned over the dispute to Governor Pinchot of Pennsylvania. Perhaps the Governor can settle it. The talk of anthracite substitutes is not very satisfactory. The people of the northeast do not want to have to use soft coal with its smoke and dirt. And they do not want to be obliged to go to the expense of

THE WORLD OF TO-DAY

installing oil heaters. Moreover, in regard to the use of fuel oil, with the rapid diminution of the petroleum supply of the United States it is not fair to future generations to use it up for purposes for which other commodities are available.

TOWARD THE ABOLITION OF SPACE

The performance of "The Covered Wagon" now going on at moving picture houses recalls the days within the span of a life time when men started from Missouri in early summer and arrived in Oregon only when the country was covered with snow. Last week the Mayor of San Francisco read Tuesday's "New York Times" at his dinner table Wednesday evening. The new air mail had come in from the east. The mail left Garden City, Long Island, some twenty-five miles out of New York, at eleven o'clock Tuesday morning. It reached San Francisco at 6.24 Wednesday evening. Allowing for the three hours difference in the time, it took thirty-four hours twenty-four minutes for the mail to cross the continent. From New York to Cheyenne the mail took seventeen hours fifty minutes, an hour and twenty-five minutes less than the Postoffice Department schedule. But the weather at Cheyenne and westward was so thick with fog that the next pilot could not depart from Cheyenne for more than five and a half hours. The first eastbound mail trip was not put through, but on the second eastbound trip the mail crossed the continent in twenty-seven hours twenty-one minutes. The eastbound mail is scheduled to cross the country two hours quicker than the westbound on account of favorable wind. The second westbound mail made the trip in twenty-eight hours forty-four minutes. But the best record in the four-day test was made by the eastbound mail which left San Francisco Thursday and crossed the continent in twenty-six hours fourteen minutes. The mail takes five days to cross the continent by train. The Postoffice Department is reckoning on a twenty-eight-hour schedule for the air mail. The air mail goes by way of Cleveland, Chicago, Omaha, Cheyenne, Salt Lake City and Elko, Nevada. The most difficult element in day and night flight is, of course, the night hours. The Government has placed a powerful beacon every twenty-five miles with smaller beacons every three miles along the way from Chicago to Cheyenne, where the planes travel by night. The Postoffice Department is so well pleased with the four-day test that it will shortly begin a regular coast to coast air mail service. Letters for the air mail should be addressed, "Via Air Mail Service." Postage will be eight cents from New York to Chicago, eight cents from Chicago to Cheyenne, and eight cents from Cheyenne to San Francisco; that is, twenty-four cents across the continent. Physically as well as spiritually we are finding ourselves neighbors one to another, no matter how far away Jews and Samaritans may live from each other.

THE FRENCH ANSWER TO LORD CURZON

Imitating the example set by the British government, M. Poincaré last week promptly gave to the public his answer to Lord Curzon's recent note. Lord Curzon, it will be recalled, had criticized the amount of the reparations payments demanded by France and Belgium, and had declared that the British government had never held the occupation of the

Ruhr to be legal. M. Poincaré's note, some fifteen thousand words long, declares that the French government bases the right of the Allies to occupy the Ruhr on Paragraphs 17 and 18 in Annex 2 of the Versailles Treaty. Those paragraphs provide that in case of German default in payment of reparations, the Reparations Commission "may make such recommendations as to the action to be taken . . . as it may think necessary." The measures which the Allied and associated powers have the right to take, in the case of Germany's voluntary default, and which Germany agrees not to regard as acts of war, "may include economic and financial prohibitions and reprisals *and in general such other measures as the respective governments may determine to be necessary in the circumstances.*" France finds her legal justification in the phrase which we have italicized. M. Poincaré points out at length that the British government at one time in the past joined in the occupation of German territory beyond the bounds laid out in the Treaty of Versailles, in order to force Germany to observe her obligations, and has more than once joined in threats to occupy the Ruhr itself. When resistance to the occupation comes to an end, France, says M. Poincaré, will "transform progressively the character of the occupation." "But," he adds, "we will not evacuate the Ruhr against fresh promises, and it is payments which we desire." As for the question of debts, M. Poincaré writes: "France has never repudiated her debts and will not repudiate them, but she is convinced that no British government will ever bring to bear upon an allied country the pressure which the British Cabinet does not think it possible to bring to bear to-day against the former enemies of England and France. We can therefore only repeat that we will be in a position to repay our debt to England, or even to pay interest on it, when payments by Germany shall have enabled us to complete the reparation of damages caused on our soil by invasion and battle." The French appear to have a great deal of reason on their side. With all the difficulties in which Germany has involved herself through her destruction of her currency, it scarcely seems that at this moment any body of experts could reckon how much she would be in a position to pay yearly ten years hence. And it is no wonder that France feels that she has a right to expect that, in addition to the cost of remaking the devastated regions, Germany should pay enough to offset what she (France) may have to pay to Great Britain and the United States. Premier Poincaré suggests that for the future the negotiations between the Allies might be carried on somewhat more privately than they have been of late. Prime Minister Baldwin is spending a fortnight at Aix-les-Bains, and there is every prospect that the two premiers will find an opportunity to talk together in person before he leaves French soil.

HISTORY TO ORDER

It would appear that some one of the self-appointed supporters of the Ku Klux Klan is desirous of entering into competition with Captain Traprock and Stephen Leacock as the leading American humorist. From some unspecified source comes a rare rendering of American history under the title of "A Word to Dragon Fighters." In this brochure we read not only of the probable discovery of America by Leif Ericson in the year 1000, but we learn that the name of America comes from Leif himself. Leif was the son of Eric, or "Americ." What more obvious? We learn further that the Norse colony founded by Leif persisted in

THE WORLD OF TO-DAY

America for nearly three hundred and fifty years, until the Black Death decimated Norway in 1437 and stopped further emigration. Then one hundred and fifty years later the Vatican decided that the time was ripe for it to lay claim to the Western Hemisphere in the name of Rome! So Cristobal Colon, its agent, went up to Iceland to learn about the Icelandic voyages. The Roman Church renamed Colon, Christopher Columbus, that is "Christ-Bearer of the Dove" (or Holy Ghost), a name given to him as the bearer of Roman Catholicism to the western continent. So Columbus in due time received the credit of discovering the new world. But these clever Romanists were faced with the problem of finding a derivation for the name America from a Roman Catholic source. With a scrupulousness which we scarcely might expect they searched out another voyager with an appropriate name, Amerigo Vespucci. Him they dispatched to the western continent, where he made "a reputed exploration of a portion of South America," and the Roman Catholic authorities circulated the word that the new continent was to be called America in honor of Americus Vesputius. So much for the derivation. We also learn that it was Roman Catholic intrigue which attached the names Columbus and Columbia to American cities, towns, streets and rivers. One of their most devilish accomplishments was to surround our capital with a District of "Columbia." The Vatican, we discover, was responsible for the Civil War. The great open air memorial to the Confederacy which is being carved on Stone Mountain, Georgia, is another Roman Catholic device to promote schism in the nation. An "All-seeing Eye" should overcap the pyramid on the reverse of our seal. But because of Roman Catholic disobedience to law it is omitted! As for our international relations, "the Pope made desperate efforts to inveigle America into Europe through the so-called League of Nations and the World Court, but Christ is invincible and the dragon has again been defeated!" We discover that no Roman Catholic and no Jew is or can be a citizen of this republic. We further learn that the Negro is not one of us because we are a "white" nation. The most damning evidence of all against him is that "the Roman Catholics were responsible for his presence here in the abject and despicable role of a slave." If the Klan's authors go on at this rate we may look forward to the creation of some of the best humor of modern times within the next few years.

THE BAPTIST MESSAGE TO THE WORLD

On page 269 we print a message of the Baptist World Alliance to their Baptist brethren and to all Christians throughout the world, adopted by the Third Baptist World Conference at Stockholm this summer. Those who desire an authoritative statement of the Baptist point of view to-day will find it a document worth preserving. Its ringing declaration for religious freedom is courageous and fine. "Baptists have ever insisted upon religious freedom for unbelievers and atheists, as well as Christians. However deplorable their unbelief, they are responsible, not to human authorities but to God." Its words concerning the Sabbath have a like note of just freedom. "Laws to compel the religious observance of the Sabbath are opposed to religious liberty. But laws to protect the Sabbath as a civil institution are right and should be enforced." That is a distinction which we all like to think we regard, but which we certainly have sometimes neglected.

The men who framed the statement were animated by a vision of the Kingdom of God on earth. God's will, they write, "is to rule in the family, the church, in industry, in society, in the arts, in the state, and in international relations." Again, "We must strive also to the end that the organization of society itself shall accord with Christ's will, as well as that one's calling within society shall be comformable thereto." What they say on the family likewise is profound and fine. They emphasize the individual's freedom in the family as well as in the church. "The [child's] will is not to be broken, but disciplined and trained." The principle which they emphasize that the home should be the "living fountain of religious life" needs to get into the thinking of every Christian the world around. They affirm the Christian conception of industrial relations to be co-operative rather than competitive. They stand not only for world peace through international courts of justice, but for industrial peace through obedience to the law of Christ, "Do unto others as ye would they should do unto you." And they do well to add the declaration that they stand for domestic peace "by acceptance of the sanctity of the marriage bond and the parental responsibility to train children in the nurture and love of the Lord." Their word in behalf of temperance is good. To be sure, the statement has its weaknesses, too. Its emphasis on the importance of baptizing only adults will surprise non-Baptists. Most Christians find it hard to see how the custom of infant baptism is "utterly irreconcilable with the ideal of a spiritual Christianity." Then the statement's summary of the "common basic beliefs" leaves a good deal to be desired. It certainly does not express the ideas which make a man of broad education turn to Christianity to-day. The "common basic beliefs" enumerated are "the incarnation of the Son of God, His sinless life, His supernatural works, His deity, His vicarious atonement, and resurrection from the dead. His present reign and His coming kingdom, with its eternal awards to the righteous and unrighteous." How different is such a summary of Christianity from the summary of the essentials for life given by Jesus Christ Himself. How foreign most of it is to the Sermon on the Mount. And where is the constitution of Christianity if it is not there? The absorbing interest of Jesus Christ was in the Kingdom of God on earth. Has not the time come when we can define Christianity in the words which most authentically come from Jesus Christ Himself? However, portions of the statement on which we have commented show that the men who drew it up have a far fuller understanding of Christianity than their enumeration of "basic beliefs" suggests. Considered as an index to the thinking of millions of men and women in the world, the document is very really encouraging.

Fifteen years ago the United States signed an arbitration treaty with Japan. Each five years the two nations have renewed it. When our State Department renewed it late last month, it was agreed in the notes covering the renewal that if the United States adheres to the Permanent Court of International Justice, the two governments may arrange to refer the disputes covered by the Treaty to that Court. Our government came to a similar arrangement with France and Great Britain when we recently renewed our arbitration treaties with them.

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to point out that the doctrines of materialism are no part of natural science." Now, the supposition that those doctrines of materialism are a part of natural science was in the last generation operative commonly among the intellectual classes; in our day, this notion, more or less vague, has filtered into the minds of great masses of the people. Though they do not pretend to know anything about science itself, they take for granted somehow that the thing has been proved, and that natural science has put God and religion out of the world of sensible men. Well, listen to what Dr. Haldane says: "I think the future generations will look back with the same wonder on the popular materialism of the present time as we look back on the old popular belief in astrology and witchcraft or the ancient Greek conceptions of the physical world." The materialistic theory, he contends, has "all the distorting defects of gross forms of superstition." Surely, this is a turning of the tables. For years now it is the religious man who has been supposed to be superstitious. But here is a scientist telling us that it is the man who supposes that physical science can say the last word about the nature of the universe who is superstitious.

In biology, the science of life, we come a little nearer to a true representation, but that also leaves out any proper account of the behavior of conscious persons. When this latter is considered the conception of the individual life being self-contained is impossible, it only exists in relations, there is constant interaction going on between the individual and nature and between him and other men. There is no ultimate explanation of the human life except in the terms of a larger life. Dr. Haldane concludes that religion is the recognition that the only ultimate reality is found in that supreme personal existence which we call God. Here a man who has devoted most of his life to researches in physiology reaches a spiritual conclusion. "The faith that behind our blurred vision of the world lies the love and power of God is, in reality, the same sort of faith as that of the man of science that behind the confusion of his observations there is intelligible order. But the faith of religion is deeper and more far-reaching, since it covers the whole of our experience and is rooted deep down in its very nature. It was in this faith that our fathers faced trouble, danger and death. Faith in a God working by blind law is not a faith that can ever satisfy us"—think of that from a scientist—"the faith of religion is not something apart from reason. It is in the fullest and deepest sense rational; and nothing is more mistaken than to represent it in any other way. The appeal of religion is an appeal to us to look at our experience as a whole, and not to look merely at partial aspects of it." The last part of Dr. Haldane's article is to us indescribably pathetic. He talks about the Church; he deplores the fact that he himself is kept outside by creeds which he cannot accept. To him the creeds are partly materialistic, partly the degradation of religion into a matter of individual self-interest, and partly associated with questionable historical beliefs. Yet here is a man who believes that when we take all into account, all that appears in conscious life, in our fellowship with one another, and with those who have gone before, and with nature, God is revealed as the ultimate and only reality. God and God's love and omnipotence are within and around us, behind what appears as space, time, the material world, organic life, and individual personality. The material world, as such, is an imperfect appearance, and the only real world is the spiritual world, the only real values are spiritual values. In this knowledge we find inward satisfaction and can

Religion and Science

IN view of the fundamentalist controversy we would call the attention of our readers to an article by Dr. Haldane of Oxford in the April number of the "Hibbert Journal." Dr. Haldane writes as a representative of natural science, he has devoted most of his life to physiological research, and his article is written to warn people against taking the principles of physical science, or even biological science, to be anything more than working hypotheses of limited application, and not the means of discovering what reality is. "We must rid ourselves of the idea," he says, "so characteristic of the present, that the physical interpretation corresponds to reality itself, and is more than a preliminary and quite inadequate representation of it." To him the great illusion with which our age has to contend is the illusion that the physical sciences had given us reality.

To those, for instance, who think that consciousness is only a by-product, or an accompaniment of some kind of material processes occurring in the brain, he says that such reasoning makes the gigantic and unwarranted assumption that we really know what the material processes are, which we do not. The physical scientist does not study the whole of any subject, but only certain aspects. This is true in what is called inorganic nature, it is more true in organic nature, whereas consciousness and personality are of course beyond his measurements altogether. "It concerns me," says Dr. Haldane, "as a representative of natural science,

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go forward without fear. Here is a man who believes that the mission of the Church is the greatest of all missions. It is to help men to see the universe of their experience whole, and possess spiritual reality at all times and throughout all their occupations, so that they may live steadfast and unselfish lives, and fear nothing except dishonor. Think of a man like this feeling that he cannot join the Church. There must be something seriously wrong with such a Church. There are individual churches, indeed, which he could join if he knew of them. To shut out men of this kind by insisting upon beliefs in creeds which are untenable is worse than a foolish policy, it is unjust to the souls of men. We should remember that just as physical science is not able to carry us to the depths of religion, neither are creeds, nor is ritual, nor any appeal to external authority whether in State or Church or Bible. The depth of religion can only be found in the depth of the human soul, and there alone can God be realized. The well is deep.

T. R. W.

Day of Prayer for Schools

THE National Reform Association, moved by a deep sense of the difficulties and dangers which beset our public schools, especially in their bearing on the interests of morality and religion, has recommended that a day in September, every year, be observed as a day for special and united prayer in behalf of the public and private schools of the United States. This was first proposed in 1902. It was warmly approved and commended to various ecclesiastical bodies and adopted by them, including the Presbyterian General Assemblies, North and South, the United Presbyterian General Assembly, and the Synods, Councils and Conferences of a number of other evangelical bodies.

The second Sabbath of September was most appropriately designated. The schools are opening, the churches are filling, the Sabbath schools are rallying. How can the year's work be better introduced than by praying for the children and youth?

This day is meant to concentrate the ordinarily loose thinking about the schools so that there may be more praying and the praying more intelligent. There will be notices and prefaces from some pulpits and stated discourses from others. Sabbath schools will feel their affinity with the theme and its treatment instinctively, and the young people's societies (in which there are always so many teachers and pupils) will be quick to show sympathy. Can there be anything of greater importance than that all, younger and older, teachers, parents and pupils should come to feel the close and vibrant unity existing between school life and church and home life?

The magnitude of the moral and spiritual interests involved in this vast work of education, or affected by it, commend this day of prayer for schools to all Christian citizens. For more than seventy years the day of prayer for colleges has been observed by the Christian people interested in these institutions, and incalculable results for good have been vouchsafed in answer to these prayers. But while the student world in the United States numbers not far from two hundred thousand persons, there are about twenty millions in the common schools of the nation. For every student in our universities, colleges and professional schools there are eighty in our public schools. When we add the private

schools which, with certain classes take the place of the public schools, we have before us an agency which gathers under its influence, with insignificant exceptions, the children of the whole people, which is steadily making its work more thorough and complete, and which is confessedly one of the strongest moulding forces at work upon the character of the nation.

What ought to be the bearing and effect of this great agency on the morals and religion of the people? This nation is, in important respects, a Christian nation. The education provided for her future citizens ought to correspond to the national character in this respect, and should aim to transmit that character to the coming generations. The supreme need of the nation is not for intelligence or mental culture in her citizens, important as these are, but that they shall be men and women of good moral character, able to distinguish between right and wrong and resolved to do what is right and to avoid and resist what is wrong. The chief end, therefore, of the schools, to be held supreme above all mere intellectual culture, is to develop the moral nature of the pupils. If these positions are correct, it follows that any proposal to divorce education from the general, fundamental, unsectarian truths of religion, to make our education merely secular, and to absolve the teacher and the school from all responsibility except for the intellectual development of pupils, is subversive of the true American idea of education and fatal to the chief interests for which our schools were established. And yet this bald secular theory of education is accepted in wide educational circles. Many cities and many whole states are moulding their school systems in accordance with it. This very disagreement as to the true nature and objects of education constitutes a grave peril to the schools. Those who believe in God and in the efficacy of prayer will agree with us that interests so momentous and so urgent as these ought, by Christian people, to be spread before the Hearer of Prayer.

These are interests, moreover, which lie very close to the hearts of the people. Parental love and solicitude, as well as the impulses of patriotism, will respond to this appeal. There is a multitude of Christian teachers, superintendents and school officers, unselfishly desiring to do their best for the moral welfare of the pupils and burdened often with a sense of their responsibilities, who will be greatly helped and encouraged by this sympathetic remembrance on the part of the Christian Church. These prayers, moreover, will enoble in the minds of many less thoughtful teachers the work to which they have been called, will inspire them with new and higher motives and set a worthier aim before them through all the arduous labors of the following year. The same impressions will be made, in measure, on the millions of pupils from Christian homes who at the beginning of each school year will hear their pastors entreating God for them, for their teachers and for their fellow-pupils throughout the whole nation, that the true ends of education may be accomplished through the studies and the discipline of their schools.

The general observance of the day of prayer for schools will afford to pastors, insofar as they may wish to embrace it, a natural opportunity to inculcate vital truth concerning the whole work of education, and its relation to the moral and spiritual welfare of the child and to our national Christianity.

If anything more is needed to commend this proposal to

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devout and thoughtful minds, a glance at the petitions which will naturally be offered on such a day of concerted supplication will suffice. Pastors and churches, Bible schools and families will pray that all school teachers and school officers be guided and helped in their responsible work; that a blessing may attend the reading of the Bible and other Christian literature in the schools, and all instruction, counsel and discipline which have for their end the moral improvement of the pupils; that the vices and sins that often creep into schools may be effectually restrained; that all atheistic and un-Christian tendencies in the world of education, as well as all influences which would pervert the schools to any sectarian ends, may be successfully withstood; that the nation may have the wisdom to use her vast all-embracing system of education for those moral results which will promote the true welfare and glory of the nation; and finally, that the Spirit of God, who is the Fountain of Light, may preside over the schools, quickening and sustaining all intellectual endeavor, and leading teachers and pupils, by all the paths of learning, to Him who is the source of all wisdom and virtue. Merely to state such subjects of prayer is, in our judgment, to justify abundantly the suggestion of the Association, and to secure for it the hearty endorsement of Christian educators and leading citizens throughout the nation.

X.

Presbyterian Missions in Peril

THE Presbyterian Board of Foreign Missions is sending out the following statement, which speaks for itself:

"The foreign missionary work of our Church is in the most perilous situation in its history. At a time when its fruitfulness and efficiency are greater than they have ever been, it is threatened with the necessity of a reduction so drastic that in many fields it will have to be cut to the heart.

"What is this situation? The fiscal year ending March 31, 1923, closed with an accumulated deficit of \$657,187.57. The expenditures of the current year will be greater than those of last, and if the receipts for the current year are no greater than the receipts for last year, there will be, unless radical reductions are made, an additional deficit on March 31, 1924, of \$620,152, making a total deficit of \$1,277,339.57.

"How did the existing deficit arise? Let there be no misunderstanding here. It did not arise through any falling off of missionary interest in the Church or any want of confidence in the missionaries. They are the soundest, truest, most faithful body of men and women in the world. It occurred simply from the absolutely unavoidable increase in the expense of supporting the missionaries and their work. The deficit of \$657,187.57 was made up as follows:

"\$126,298.44 balance of deficit from the war years.

"\$409,415.76 required to provide living salaries, necessary furloughs and hygienic homes for the missionaries. This amount needed by the missionaries was carefully worked out in a conference with representatives from all the missions at Princeton in 1920, whose findings were reported to and approved by the General Assembly.

"\$121,473.37 required for the direct evangelistic, educational and medical work and for the Board's share in the obligations imposed by General Assembly action in 1922.

"What is needed? An increase of \$1,250,000 in the contributions of the Church to foreign missions this year. If this increase is given, deficits can be met or carried forward and the work can be maintained without destruction. This increase is an advance of one-third over the contributions of last year. The churches increased their foreign mission gifts forty-three per cent. between 1913 and 1919 and one hundred per cent. between 1919 and 1921.

"Will the Church not make this increase now? We do not ask for any preferential treatment for foreign missions, much less any transfer of gifts from other causes. We appeal for the full budget for all the boards. But we are setting forth the special trust committed to us and reporting to the Church the gravity of the issues involved. The budget approved by the General Assembly asks for the increase of more than the one-third for which we are now appealing.

"What will happen if this income is not given? These things will happen:

"Reserve funds will be swept away.

"The work will have to be cut to the roots.

"Many qualified young men and women of our church who have consecrated their lives to missionary service will have to be refused.

"Homes cannot be provided for missionary families now on the field.

"The opportunities for which we prayed will have to be rejected, now when God is giving them.

"The work will be set back for years at the very time that it ought to be expanded and advanced. And remember that this work is the only work being done in most of our fields. Here and there other Christian agencies are at work with us, but they cannot take over our abandoned task, and in most places there is no one near. If we stop or reduce, it means that all Christian effort stops or reduces. Is it Christian to require this? We shall be withholding the Gospel when we ought to be spreading it broadcast.

"How can this be averted? By prayer and sacrifice. By a loyal increase of all gifts, enabling all the boards to meet their needs. By special gifts from individuals and churches to meet this emergency. If six hundred churches would give \$2,000 each, above their foreign mission gifts of last year, the need would be met. Some can give more than this. Thousands of churches can help with less.

"It must be done now. Let us not be confused or troubled in the face of the clear issue. We have in our foreign missions the greatest work in the world and the noblest and most trustworthy workers. They must not be allowed to suffer.

"Never have we asked for your support of this work as earnestly and appealingly as we ask now. This is no ordinary call. We beg your help to avert disaster. From whom? From the missionaries and their work. It is not the Board which is in need or is making this appeal. The Board is nothing but the agent of the Church and the representative of the missionaries. It is on them and their work that the disaster will fall. They have a right to expect of us that we will do whatever needs to be done and will make whatever sacrifice needs to be made at this time to save them and the work that is theirs and ours.

"Please draw your check now to the order of Dwight H. Day, treasurer, or Lucy Lepper, associate treasurer, and send to the Board of Foreign Missions, 156 Fifth Avenue, New York."

THE OBSERVER

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

The Revolt of Youth

I HAVE been very much interested in reading Stanley High's recent volume, "The Revolt of Youth." (It is published by the Abingdon Press and is a very valuable study of certain phases of awakening among the students of various countries.) I wish I could feel as optimistic as Mr. High does about the outcome of the movement. I have watched the universities for thirty-five years and must confess that my hope in youth has been somewhat dampened. Every class that has been graduated has contained a few fine spirits of high idealism and prophetic outlook, but most of the men have become just good, honest, capable, amiable lawyers, doctors, teachers, clergymen and business men. They are the salt of the earth, but not its fire or spirit. They accept the conventions without question and do what their fathers did, but somehow or other they do not dream dreams or see visions or lead crusades or even smite the evils of the world. Mr. Coolidge is a typical college man and his declaration is, "I am going to continue Mr. Harding's policies." (Mr. Harding was another college man, stable, full of poise, respectable, generous, cultured to a degree.) But suppose Mr. Coolidge had said as his first word, "I am going to lead the world out of this morass up into light and happiness and peace." This is what Mr. High is expecting from the present generation of students. But I am afraid they are much like the old. I see no signs of idealism or leadership in the rank and file of our students. I pick up the circular which has just come from the Fellowship of Reconciliation, a group of ardent, idealistic youth, inviting me to their October conference and I read what these youth stand for:

"The Fellowship of Reconciliation believes that social injustice, war, and every kind of evil can be overcome only by God's power of love, shown in Jesus, working through men and women. We seek, with others, to set up in the midst of the present alienation of individuals, classes, races and nations a family that cannot be divided."

When I get the news from Yale or Princeton or Harvard or Michigan or Minnesota I do not read these things. I read about the students taking military drill, joining certain regiments and camps. I read all about big social events and now and then an expression of opinion on industrial and social matters, but almost always on the side of conservatism and convention. I read the other day about one university where the students refused to hear a group of visiting students from Europe because some of these visitors held advanced ideas about patriotism, the social order and militarism. The students seem the bulwark of the old-fashioned patriotism—the kind that produced the war. They rushed to protect their country when we entered the war, but there is little sign that they have caught any vision of a bigger thing than that, a higher devotion, and there is a much bigger thing, a much higher consecration, namely, humanity and the building of a beautiful world-city of good-will. I look in vain for such manifestation of idealism among the students of to-day.

Of course, as I said, there are some such students in every class, and it is to these, I suppose, that Mr. High looks for leadership, and it is in these he puts his hope. My only question is whether there are as many as he thinks he finds and whether he does not give an unconsciously false impression, whether he is not looking through both rosy and magnifying glasses. I hope I am mistaken, and I want to say again that in every class are these men, that our great Student Movement is of college men, that even such societies as the Fellowship of Reconciliation is itself largely composed of college men.

Neither do I feel so sure as does Mr. High that it is the students of Germany, Austria, Serbia, Hungary and France who, having fought for something they thought bigger and nobler than country during the last war, and who, seeing the disillusionment which the war has brought, are going to rise up and demand a new order. Mr. High says:

"The youth of the world are pointing the way to the new day which statesmen have failed to bring to pass. A larger friendship, a new internationalism, is appearing with these assertions of the youth-spirit. Already to control the potentialities with which it is invested has become the object of preying politicians. But the manifestations of the youth-spirit, as we shall study them in the succeeding chapters, furnish constructive evidence that from the bewildering confusion which seems to have engulfed the world a new world structure may arise, built, perhaps, after the manner of the ideals which youth professes."

While there are a few students who, in their various countries have caught the vision, unfortunately most of them are putting themselves solidly behind the intense nationalism developed since the war. The German students are the bulwark of the monarchical party; the French students are solidly behind the chauvinism of France. The students of Austria and Hungary are so hungry that they are a little more idealistic, but the majority would follow any policy of their respective nations, just as they do in America and Great Britain.

The value of Mr. High's book is that it does survey the various youth movements in the different countries, including China, Japan and South America as well as Europe, and does show us the new forces that are working in the world. They do enter the colleges and they touch a man here and there, but he has to come apart from his college companions, who, on the whole, sit in the seats of their fathers, and join *The Young Republic* in France or some league of youth in the other countries—and there are several—which rises above nationalism, chauvinism, militarism, stand-patism and the *status quo*. Mr. High is right in one thing: there is more fermentation and wondering going on in the minds of the students of Japan and China than in our Western universities. Large groups of students in both countries are on the liberal and progressive side. Credit should be given to the large group of students in Oxford who have taken the liberal and progressive side in international affairs. It is

an almost unheard of thing that any large, considerable, really influential group in any British or American university has come out ardently for any new order. A very large number of Oxford students joined the League of Nations Movement and a large union was formed composed of students. They even went up and down England on pilgrimages and speaking tours. The youth of America had a wonderful opportunity at the same time to speak unanimously for America's leadership in a new world order, a federation of the world. On the whole, however, they were silent, abiding by isolation, as did their fathers. But perhaps Mr. High is right when he says the forces are gathering that are going to shake these youth. There is my hope. I believe one

trouble is that the ideal is not put before our colleges. I happen to know of one or two colleges where the president is a devout Christian, a pronounced idealist, a passionate believer in humanity and the family of nations. I think I can feel a different atmosphere in these colleges. I am also sure, from my own experience with college audiences, that when the larger call, the bigger devotion, the idealistic outlook upon life is presented, the youth respond. Perhaps there is hope after all. Anyhow, let us be thankful that out of our colleges every year come at least a few who see beyond the confines of party, class and nation and recognize themselves as world citizens with duties bounded only by the world.

FREDERICK LYNCH.

THE WEEKLY SERMON

The Larger Nationalism

By Rev. R. F. Horton, M.A., D.D.

THE book on the burning question of Unemployment by Mr. Kirkconnel places all the troubles of to-day to what he calls the "mad nationalism," which appeared to culminate in the war, but has survived and is making the peace of Europe still unattainable, and doing what is called to-day Balkanizing Europe. Now up to a certain point, national feeling, or, as we call it, patriotism, is a very necessary and a very educative virtue. Reformers, for example, used to look on it as a guiding policy for thought in Europe. You will remember, some of you, how reformers rejoiced when Italy, instead of being a geographical expression, became a nation. Some of you even may remember how reformers sympathized with Kossuth in his struggle for Hungarian nationality. It seems incredible to-day, but there were many, led by Thomas Carlyle, who congratulated Bismarck on making the German nation; and always there were many perpetually deploring the partition of Poland and the suspension of Polish nationality. Some even sympathized with Ireland in Ireland's contention that she was a nation. But very few of us in this generation after the war feel such enthusiasm for nationalism. We have seen that German nationalism produced the greatest disaster that we know in history, destroying Germany and bringing destruction and misery to Europe; and we have learned to see that nationalism may be the greatest hindrance to the prosperity of mankind, keeping the world in a perpetual ferment of hatred and jealousy and antagonism. The truth is that nationalism to-day is horribly tainted with commercialism and unblushing greed. The honor of a nation is a fine phrase for securing trade opportunities, the markets of the world, the command of raw materials. It used to be said, "Trade follows the flag," but that has come to mean that the flag is used in the interests of trade.

The jingling of a guinea helps the heart that honor feels, And the nations do but murmur, snarling at each other's heels.

This nationalism, therefore, that our fathers regarded as one of the great virtues of the human spirit has come to be

very greatly suspect. But we must remember that it is not desirable that it should be destroyed. It is a step in the development of humanity; it has played its part in rescuing the world from imperialisms of many kinds, and it has been the training of the people for self-government. But the task of to-day is to cure it of its madness. We want to find out the hellebore for nationalist insanity. Men are beginning to believe that a wise internationalism is going to be, for the future, the most effective safeguard of nationalism. We do not want to destroy nationalism, we want to make it safe; that is all; and the cure for that insanity lies exactly in that Kingdom of God which Christ preached and which must somehow be realized; and the Church's task, and the statesman's task—as many very prominent statesmen begin now to realize—is not to destroy nationalism, which has many valuable features, but somehow or other to apply the laws of Christ to the nations in their relation one with another.

That is the idea which we want to impress upon our readers. And, what is far more difficult, we want to convince you that it is a possible ideal, and that the result will some day be achieved.

A few days ago we were in Norwich, and looking at that masterpiece of medieval architecture—Herbert de Lozinga's cathedral—one of the things that struck us most was that in the front of it is a monument to a great local celebrity, Lord Nelson, and in the rear of it is a monument to another great local celebrity, Nurse Cavell, and that great monument of medieval piety brings together in one those two names that are familiar to us all. Those two names are also brought together in London in a rather remarkable way, for there, in Trafalgar Square, the lofty column of Nelson has been teaching us for more than a century a great lesson, and who shall say that England has not learned that lesson during the century? That column is ever proclaiming to us that England expects every man to do his duty. There is no such inscription upon the column, but we never can look at the figure of Nelson without that word leaping from his lips to our hearts. But that lowlier monument close to Trafalgar

Square, the monument to Nurse Cavell, the monument to a woman's devotion, is ever uttering to us her memorable words as she died. These words are not inscribed upon the monument, any more than Nelson's words are inscribed upon the column. It is not necessary, for to all generations it will speak, and no one will ever be able to look at the statue of Nurse Cavell without hearing her dying words, "I have learned that patriotism is not enough."

Those two monuments stand in Trafalgar Square proclaiming apparently antagonistic sentiments. But they are not antagonistic. We are moving on to the point of development where they will blend. "England expects every man to do his duty" will merge into "God expects every nation to do its duty," and then the love of country will be in a sense transformed; it will mean the passionate desire of every citizen of a great country that his country may be worthy and able to contribute its quota to the general welfare of the world. Go round about Trafalgar Square, consider her columns and her monuments, until that idea becomes familiar, so obvious that no one would venture to dispute it.

Now we are going to offer three considerations which may make this great consummation of history appear not an idle dream, as, we are sorry to say, it still does to a great many people who are pessimistic, but a true reading of the real trend and development of human history. These three considerations will not appeal equally to everyone, one to some, another to another, and the third to a few, but if any of us can estimate these three considerations, take them into account, we shall find a very strong hope growing in our hearts that this Kingdom of God is sure to come, and that what seems to-day so impossible will be realized by ways we never dreamed of, and as we realize the possibility even we shall all rise up to greet it and to accomplish it. Now, the first consideration is this: it is a very obvious one, but it is just as well to point out the things that are happening around us: the rapid and undreamed-of drawing together of the whole world, not only into a unity, but almost into a particular place, must have vast consequences. The conquest of the air, terrible, indeed, if war is to be included in the program of the future, terrible as it was seen to be in that prophetic verse of Tennyson's long ago, this conquest of the air is really one of the greatest possibilities for the realization of the Kingdom of God, because it has speeded up the relations of men with one another; it has brought us into touch with one another. We are told only this past week that an airship is being prepared in Hamburg which will convey three hundred passengers in all the comfort of an Atlantic liner, and will cross from Hamburg to New York in forty-eight hours. The discovery of the wireless telegraphy has brought the world literally together; it has made the world in a sense quite small; it points to the time when men will be able, all over the world, to consult together with more unanimity than hitherto the people of a single nation have been able to consult. And with the application of the same principle to the telephone, and, what is now becoming common, "listening in," listening to things that are uttered many miles away, even thousands of miles away, it all points to something which will soon be the commonplace of our children's experience. The whole world will become one auditorium in which one voice can speak to all mankind. And that significant and almost unimaginable discovery which is implied in this broadcasting, if you come to think of it, is the condition of the nations becoming one, and of mankind living together in the same peace that at present the people of a single country enjoy.

Now, the second consideration is of a different kind. This unification of the nations, this solidarity of man, has always

been anticipated and foretold by prophetic minds. For example, in those prophetic writings which are the most familiar to us, the writings of the Old Testament prophets, you can see constantly flashing in upon their minds the certainty of this accomplishment. They see the nations flowing together and coming up to the House of the Lord. They see those nations learning war no more, but changing their implements of warfare into implements of industry; they see the nations of the world harmonized in a common knowledge. "The knowledge of the Lord shall cover the earth as the waters cover the sea." And that prophecy to which we have just referred in passing, that prophecy of Tennyson's, which you must remember was written in 1842, must appear very extraordinary to us to-day. You cannot help thinking that Tennyson was among the prophets, that the spirit of God was guiding him. Or it may only have been that he had studied those Old Testament prophets until their expectations had become his. But that passage which we so often quoted during the war, because it referred to the aerial warfare which was our torment, ends, as you remember, in the forecast of that complete unity of the nations about which we are speaking to you to-night:

For I dipt into the future, far as human eye could see,
Saw the Vision of the world, and all the wonder that would
be;
Saw the heavens fill with commerce, argosies of magic sails,
Pilots of the purple twilight, dropping down with costly
bales;
Heard the heavens fill with shouting, and there rain'd a
ghastly dew
From the nations' airy navies grappling in the central blue;
Far along the world-wide whisper of the south-wind rush-
ing warm.
With the standards of the peoples plunging thro' the thun-
der-storm;
Till the war-drum throb'd no longer, and the battle-flags
were fur'd
In the Parliament of man, the Federation of the world."

"In the Parliament of man, the Federation of the world"—what a prophecy that is! In days when the world had never conceived the possibility of a League of Nations, and when Tennyson himself was farther off from even thinking of it than perhaps any man then living.

But there is a third consideration. Christ must have anticipated this, and He must have pointed the way to its realization. For though He seemed not interested in the politics of His time, and seemed to hold aloof deliberately from any judgment upon a political issue, He uttered that prophecy which covers the whole ground. He said, "I, if I be lifted up, will draw all men unto Me." And He pictured the end of this world's history as a judgment of the nations brought before His judgment seat. It is therefore evident to us that what Christ was always telling men, though they could not understand it, was exactly what now we begin to hope for—a real parliament of man, a federation of the world. He passed His life in the bosom of a nation that was indeed fanatical in its nationalism, and He was surrounded by that great Roman Empire which was the absolute negation of the Kingdom of God. It demanded worship for itself in the person of its Caesar. German Kaiserism was only the continuation of that Roman conception, and the diseased nationalisms of to-day, since the war, are perpetuating just the blind nationalism of Judah. It was in the midst of those nationalist states or imperialistic conceptions that He passed His life. And how did He treat them? He, as it were, looked over them and took no notice of them. He was a true lover of His people, but He only loved the Jews because they were part of humanity, and He wished them to contribute their quota to the world. Salvation, He said, is of the Jews. His

coming among the Jews was the Jews' one contribution to the life of mankind. But He did not love that Roman Empire. He treated it with absolute scorn. Caesar meant nothing to Him. He knew that that, like every other imperialism, would vanish away in dust, leaving nothing but the tragedy of its defilement behind. He stood among men, a true Son of His people, but without any mad nationalism. He stood in the Roman Empire conceiving a Kingdom of God. No rebel against the powers that then were, but ignoring them

as transitory and unimportant. For the Roman Empire was to pass away, and many other empires were to pass away, and it mattered little to the world. The one thing that mattered was that the Kingdom of God would come, and that He, Christ, would be Lord of lords and King of kings. And it is that certainty of Christ upon this subject that should give us confidence in believing that this better day is coming, when the nations shall literally flow together and be united in a common faith and loyalty to the supreme good.

A Message to the Baptist World Alliance

To the Baptist Brotherhood, to Other Christian Brethren, and to the World

THE Third Baptist World Congress, meeting in Stockholm, Sweden, July, 1923, and representing with few exceptions the Baptists of every country in the world, a constituency numbering nine millions of baptized members and many millions of adherents, in view of world conditions, and resolutely facing the problems of the future, makes this declaration of Baptist principles and purposes to the Christians and peoples of the world.

We are, first and always, Christians, acknowledging in its deepest and broadest sense the Lordship of Jesus Christ, and devoted to Him as the Son of God and Saviour of the world. We rejoice that the spiritual unity of all believers is a blessed reality, not dependent upon organization or ceremonies. We pray that by increasing obedience to Christ's will this unity may be deepened and strengthened among Christians of every name.

THE LORDSHIP OF JESUS CHRIST

There are various ways of stating the fundamental Baptist principle. If we indicate the source of our knowledge, we say the Scriptures of the Old and New Testaments are divinely inspired and are our sufficient, certain and authoritative guide in all matters of faith and practice. As to the nature of the Christian religion, we affirm that it is personal and spiritual. We believe in the direct relation of each individual to God, and the right of every one to choose for himself in all matters of faith. A Christian's religion begins in the soul when personal faith is exercised in Jesus Christ, the divine Redeemer and Lord. As the Revealer of God to men and the Mediator of salvation, Jesus Christ is central for Christian faith. His will is the supreme law for the Christian. He is Lord of the conscience of the individual and of the Church. Hence, the Lordship of Jesus Christ is a cardinal teaching of Baptists. It excludes all merely human authorities in religion.

THE NATURE OF BAPTIST UNITY

We desire to impress upon our Baptist brethren in every part of the world the importance of Baptist unity at the present time. Accepting the voluntary principle in religion and regarding the nature of Christianity as a spiritual relation between man and God, we inevitably take the same attitude on questions of faith and conduct as they arise within

the Church. We hold fast to the freedom with which Christ has set us free, and this principle implies that we must be willing to love and to work with those who, agreeing with us on the main things and in loyalty to our distinctive Baptist principles, have their own personal convictions upon non-essentials. All Baptist organizations are formed on the voluntary principle. None of these possesses authority over any other. All enjoy equal rights and autonomy within the limits of their own purposes.

CHRISTIAN UNITY

Baptists have ever held all who have communion with God in our Lord Jesus Christ as our Christian brethren in the work of the Lord, and heirs with them of eternal life. We love their fellowship, and maintain that the spiritual union does not depend upon organization, forms or ritual. It is deeper, higher, broader and more stable than any or all externals. All who truly are joined to Christ are our brethren in the common salvation, whether they be in the Catholic communion, or in a Protestant communion, or in any other communion, or in no communion. Baptists, with all evangelical Christians, rejoice in the common basic beliefs: the incarnation of the Son of God, His sinless life, His supernatural works, His deity, His vicarious atonement, and resurrection from the dead, His present reign and His coming kingdom, with its eternal awards to the righteous and unrighteous.

To Baptists it is entirely clear that the direct relation of the soul to God, or the universal priesthood of believers, is the basis of the New Testament teaching as to the Church and the ministry. Christian unity, therefore, as Baptists understand the New Testament, is a result of the operation of the Holy Spirit arising from a common faith in Christ, enlightened by a common understanding of His teachings, inspired by a common vision of the ends of the Kingdom of God, and issuing in a free and voluntary co-operation in the execution of the will of Christ. Christian unity is thus a flexible principle, adapting itself to every situation. It admits co-operation so far as there is agreement, and abstains from all coercion beyond this point.

The implications of the voluntary principle based upon the universal priesthood of believers in their bearing upon Christian unity are clear. Baptists cannot consent to any form of union which impairs the rights of the individual believer.

We cannot unite with others in any centralized ecclesiastical organization wielding power over the individual conscience. We cannot accept the sacerdotal conception of the ministry which involves the priesthood of a class with special powers for transmitting grace. We cannot accept the conception of ordination made valid through a historic succession in the ministry. As Baptists understand the New Testament, all believers being priests unto God, the ministry can possess no sacerdotal powers. They are called to special tasks of preaching and teaching and administration. They remain the spiritual equals of other believers in the Church. Again, the principle of the universal priesthood of believers involves the direct authority of Jesus Christ our great High Priest. Christian unity, therefore, can only come through obedience to the will of Christ as revealed in the New Testament, which Baptists must ever take as their sole, sufficient, certain and authoritative guide.

THE BAPTIST FAITH AND MISSION

As Baptists view it, the Christian religion finds its central truth in the incarnation of God in Jesus Christ, whose sinless life and heavenly wisdom, whose deity, atoning death, resurrection from the dead, and whose second coming and lordship in the Kingdom of God constitute and qualify Him for His work as its Founder and Mediator. God calls all men to salvation through Him, in whom they are freely justified by grace through faith, and regenerated by the operation of the Holy Spirit. Regeneration, or the new birth, is a necessary condition of church membership, since in this way alone can the churches be kept spiritual and responsive to the will of Christ. Church membership of believers only is a fundamental Baptist principle. Each church, as made up of the regenerate, is competent to conduct its own affairs. It is, therefore, by its nature and constitution, a spiritual democracy, free and self-governing, and answering to Christ alone as its ultimate authority.

The New Testament recognizes nothing as baptism but the immersion in water of the believer in Christ upon profession of faith. In the Lord's Supper it recognizes no sacerdotal authority in those who administer it, and no sacramental quality in the bread and wine, by virtue of which it conveys grace through any change in the elements.

In the matter of the polity, the officers and the ordinances of a church, Baptists seek to preserve the spirituality and simplicity of the New Testament, and at the same time the proper proportion of emphasis. A group of great spiritual principles underlies their conception of a church at all points. As a self-governing spiritual democracy, a church recognizes the spiritual competency and freedom of the individual members. Since it requires a personal profession of faith as a condition of baptism, it eliminates the proxy element in faith and respects the rights of personality. Hence, infant baptism is utterly irreconcilable with the ideal of a spiritual Christianity. Voluntary and not compulsory baptism is a vital spiritual principle of the New Testament.

The officers of a church are teachers and leaders, not ecclesiastical authorities. Thus at all points a church of Christ is the outward expression of great spiritual principles; the supreme value of personality, the inalienable rights of free choice and of direct access to God, the equality of all believers, and their common spiritual priesthood. No charge, therefore, can be more groundless than that Baptists are ceremonialists or sacramentalists. They are the exact opposite of these things.

In harmony with the above principles, Baptists conceive their mission to the world to be moral and spiritual. Pri-

marily, their duty is to make known the will of Christ and secure the willing submission of men to Him, as set forth in the Gospel of the grace of God. Evangelization and missions thus become prime factors in the program of Baptists. The command of Christ to preach the Gospel to every creature is of permanent binding force. The necessity for education, philanthropy and civic and social righteousness in manifold forms arises inevitably out of evangelizing and missionary activity.

RELIGIOUS LIBERTY AND ITS APPLICATIONS

Baptists from the beginning of their history have been the ardent champions of religious liberty. They have often been persecuted, but they could never persecute others save in defiance of their own principles. Religious liberty is an inherent and inalienable human right. It arises out of the direct relation of the soul to God. Man is constituted in God's image. He is a free personality. Moral responsibility is based upon this freedom. This is a fundamental axiom of ethics as well as of religion.

Religious liberty, in its broadest significance, implies the following elements: First, no human authority of any kind, in society at large, in church or state, has any right to repress or hinder or thwart any man or group of men in the exercise of religious belief or worship. Second, the right of every man and group of men to complete freedom in the search for, the worship of, and obedience to God. Third, freedom to teach and preach those beliefs and truths which men may hold as committed to them from God to be made known to others.

Religious liberty is inconsistent with any union of Church and State, because the Church rests upon the spiritual principle of free choice, while the State rests upon law with an ultimate appeal to physical force. It is inconsistent with special favor by the State towards one or more religious groups and toleration towards others, because equality of privilege is a fundamental and inalienable religious right of all men. It is inconsistent with priestly and episcopal authority and infant baptism, because free choice and voluntary obedience to Christ are essential to the Christian religion.

Thus Baptists stand for the rights of the individual versus the close ecclesiastical corporation, the direct relation of the soul to God versus the indirect, free grace versus sacramental grace, believer's baptism versus infant baptism, personal versus proxy faith, the priesthood of all believers versus the priesthood of a class, democracy in the church versus autocracy or oligarchy or other forms of human authority. Religious liberty is not license. It gives no right to the indulgence of lust or sin in any form. It confers no exemption from the authority of the State in its own sphere. It implies and requires loyalty to Christ on the part of every Christian. For non-Christians it implies responsibility to God alone for religious beliefs and freedom from all coercion in matters of religious opinion. Baptists have ever insisted upon religious freedom for unbelievers and atheists as well as Christians. However deplorable their unbelief, they are responsible, not to human authorities, but to God.

RELIGION AND ETHICS

Our religion is not only for the salvation of the individual, it is also ethical and social. The new life in Christ creates a new moral character and a new sense of social responsibility. The Christian ideal is God's Kingdom. He is to reign in all realms of life. His will is to rule in the family,

the church, in industry, in society, in the arts, in the state, and in international relations.

FAMILY LIFE

Family life of high quality is fundamental to all human progress. Here especially should personality, its needs, its discipline and development, control. Here Christ's law of mutual love and service should rule. Children are free personalities to be reared in the nurture and admonition of the Lord. The will is not to be broken, but disciplined and trained. The home should be a living fountain of religious life, where prayer and the study of the Scriptures should not be shifted to the school or to any other agency. Divorce is one of the greatest evils of the day in many parts of the world. The duty of all Christians everywhere is to resist this evil. Christ's teaching on the subject should be respected and every proper means employed to resist and correct the tendency to divorce. The sacredness of the marriage vow and the purity of home life should be safeguarded in all possible ways.

CHRISTIANITY AND SOCIAL QUESTIONS

There is widely apparent in the churches to-day the growth of a new conscience in relation to social problems and a new quest for the will of God in modern society. We are realizing afresh that the purpose of Christianity is the purification of the entire life of humanity, its end a community truly and completely Christian. The noble and self-sacrificing work of caring for the social wreckage of our time, the poverty-stricken and the outcast, must not cease. But our duty does not end there. Not simply by doing an honest day's work, or by cultivating relations of brotherhood with one's fellow-workers, important as these are, can the Christian obligation be fully met. We must strive also to the end that the organization of society itself shall accord with Christ's will, as well as that one's calling within society shall be conformable thereto.

Baptists gladly recognize the Christian duty of applying the teaching and spirit of our Lord to social, industrial and family relations. While not committed to any of the varied and conflicting theories of economics, we affirm the Christian conception of industrial relations to be co-operation rather than competition. Life is a stewardship held for the enrichment of all, and not simply for personal gain.

We stand for world peace through international courts of justice, industrial peace through obedience to the rule of Christ, "Do unto others as ye would they should do unto you," domestic peace by acceptance of the sanctity of the marriage bond and the parental responsibility to train children in the nurture and love of the Lord.

CHRISTIAN STEWARDSHIP

Christian stewardship rests upon the foundation of God's ownership of ourselves and our possessions. "Ye are not your own. Ye have been bought with a price," is the divine declaration. All wealth is to be held in trust as God's gift. It is to be used as He commands. The right of private ownership of property by the Christian does not mean the right to do as he wills with his own, but rather as God wills. The mere accumulation of wealth is not the aim of the Christian business man, but rather the use of wealth in the service of God and men. Under the old dispensation the Jews gave at least one-tenth of their income to the service of God. Christians are not under law, but under the Gospel. But surely

their obligation requires giving upon a scale equal to that of Jews. One-tenth, however, does not exhaust the Christian's obligation. All that he has belongs to God and his giving should be in proportion to the needs and requirements of the Lord's work and his own ability, whether it be one-tenth or nine-tenths, or even more of his income.

THE SABBATH

We recognize and reaffirm with vigor the sanctity of the Sabbath; all work except works of necessity and mercy should be avoided on the Sabbath day. God has appointed one day in seven as a day of rest and worship and it should be observed by all men in accordance with the divine command. We condemn as un-Christian the commercialization of the Sabbath day in the interest of business or amusement of any kind. As a civil institution, one day in seven, observed as a day of rest, has proved to be in the highest degree promotive of human welfare. The religious observance of the Sabbath as a day of worship is a matter for free and voluntary action. Laws to compel such observance are opposed to religious liberty. But laws to protect the Sabbath as a civil institution are right and should be enforced.

TEMPERANCE

We record our conviction that the modern movement to curb traffic in strong drink for beverage purposes is of God. We believe that governments should recognize the movement, and that instead of deriving support from it through taxation, should abolish this traffic.

BAPTISTS AND LOYALTY TO STATE

Baptists have always been a loyal and patriotic people. This attitude arises out of their fundamental principles. It is a necessary result of their submission to the will of God as revealed in Jesus Christ. It is seen clearly in the light of their view of the State and of the Church. Baptists believe that the State is ordained of God. It is established to restrain and punish the evil doer and for the protection of human rights. It is, therefore, essential to human welfare. It is not to be used in the interest of any group or class, but to promote the common good. Its duty is to safeguard the personal, economic, civic and religious rights of all.

It thus appears that the work of the Church and the work of the State lie in different spheres. In the one case it is a spiritual, in the other a political task. There is no antagonism, and there should be no conflict. Each should freely pursue its own tasks in its department of life by its own means and methods. Neither should seek to thwart or hinder the other. The members of the churches should obey the laws of the State as loyal citizens or subjects. The State should protect the rights of all men of various religious beliefs. The supreme loyalty of all men is to God. Disobedience to the State, therefore, is never justified except when the State usurps the place of God in trying to compel the conscience in religious matters, or when it becomes a transgressor of the law of God in requiring what is in violation of divine commands.

INTERNATIONAL RELATIONS

Nations are morally bound to each other. The State, like the individual, must be regarded as a member of a larger community in which other members possess rights similar to its own. This implies that in an orderly world there can

be no real conflict of interests between various governments. Secret selfish diplomacy and intrigue are crying sins before God. National selfishness is a terrible evil.

We record our profound conviction against war. It is destructive of all economic, moral and spiritual values. A war of aggression is a direct contradiction of every principle of the Gospel of Christ. It violates the ideals of peace and brotherhood and is inconsistent with the law of love. It alienates nations which Christ seeks to unity in bonds of friendship. It enthrones hate and dries up the fountains of sympathy. It sets power above right. It creates burdensome debts. It is prodigal in its waste of life.

The true remedy for war is the Gospel of Jesus Christ. soul of the individual. The law of God is thus written upon soul of the individual. The law of God is thus written upon the heart. The greatest need of the world is acceptance of the Lordship of Christ by men everywhere and practical application of His law of love.

We favor co-operation among the nations of the world to

promote peace. No nation can live an isolated life. To attempt to do so inevitably gives rise to complicated problems and leads to conflict in many forms. The good of all is the good of each, and the good of each is the good of all. Christ's law of service is the key to all human progress. Nations as well as individuals are bound by that law. By obedience to it shall we hasten the complete realization of God's will among men and the fulfillment of the ideals of the great prayer which the Master taught us to pray, "Thy kingdom come. Thy will be done on earth as in heaven."

We believe that the world has come to a parting of the ways. It is another coming of the Son of man. It is another day of the Lord. The question is whether the world will pass along the way of order and peace and goodness and faith, or whether it will go down into scepticism and ruin. We believe that the simple message of the Baptists, with its union of gospel ethics, of faith and practice, with its note of freedom, democracy, spirituality and gospel, will find an answering chord in this new world.

The Church's Challenge to Industry

By Rev. John McDowell, D.D.

Secretary of the Presbyterian Board of National Missions

[Dr. McDowell is author of the social creed of the Presbyterian Church as adopted by the Presbyterian General Assembly. He himself started life as a poor breaker boy in the coal mines, where he lost an arm. He was then educated for the ministry, became pastor of the famous Brown Memorial Church in Baltimore, and was called to the secretaryship of the Presbyterian Board of Home Missions, now merged with the Board of National Missions. After each point in Dr. McDowell's statement of the Church's challenge to industry we have inserted a brief comment in fine print suggesting the relation of the challenge to present conditions. For this comment we are indebted to Rev. F. Ernest Johnson, of the Research Department of the Federal Council of Churches.]

NO one who believes the teachings of Christianity as recorded in the New Testament and who accepts the Christian Church as the divinely appointed agent to perpetuate these teachings will deny or question the Church's right to challenge industry.

That Christ constantly challenged the un-Christian ideas of his day is abundantly proved by the record of His life in the Gospels. His challenge was voiced in such unforgettable words as these: "Seek ye first the Kingdom of God," "How much is a man better than a sheep," "What shall it profit a man if he gain the whole world and lose his own soul?" "Is not the life more than meat and the body than raiment?" "It is not the will of your heavenly Father that one of these little ones should perish." These and many other passages make it clear that Jesus dared to challenge the idea that "might gives right, even if it does not make right"—the idea that satisfaction is best won in the game whose rules are "grab" and "get" and "keep." Insofar as the Church is true to the example and practice of Christ, it, too, must dare to challenge everything that is un-Christian in industry to-day.

The New Testament makes it perfectly clear also that

Christ intended Christianity to be the dominant and regulative factor in all of man's relationships and obligations. In accordance with this inclusive conception of Christianity we find that Christ defines religion in terms of two commandments, namely: "Love the Lord thy God," and "Love thy neighbor" (Matt. 22:37-39). It is obvious that this definition of religion covers all man's life and obligations. Obedience to the first commandment saves the individual; obedience to the second commandment saves society. There can be no doubt that Christ meant the second commandment to govern men in all their relations with one another precisely as He meant the first commandment to govern all man's relations with God. That Christ intended Christianity to dominate and regulate all of man's life is further shown by the symbols which He used in describing what His disciples should be and what they should do in the world. He said: "Ye are the salt of the earth," "Ye are the light of the world" (Matt. 5:13), "Ye are the leaven of society" (Matt. 13:33). Such statements as these make it perfectly clear that Christ claimed the whole earth, the whole world, the whole of human society as the sphere in which His religion was to operate. These and many other teachings indicate that Christ expected Christianity to conquer all peoples, to sweeten all relationships, to sanctify all activities, to satisfy all the longings of the soul, to solve all the problems of human society. If Christ's expectation, therefore, is to be realized, the Church must establish the authority of Christ in all human relationships—domestic, civic, commercial, industrial, educational, political, national and international. Righteousness cannot be excluded from any department of our manifold life. Christianity teaches that Christ is Lord of all and all must be claimed in his name. The spiritual must penetrate and dominate the material and the commercial if God's Kingdom is to come in all its fulness to this world.

Much of our present industrial unrest is due to the failure of the Church to insist that if Christ is to be Master any-

where He must be Master everywhere. Had the Christian Church insisted from the beginning that Christians exclude their business, their politics, their industry, their national and international interests from Christ's sovereignty, the present industrial and international unrest would have been impossible. The present industrial unrest is a direct condemnation of the Church for not insisting that "His Kingdom ruleth over all"—over all railroads and coal mines, over all steel mills and cotton factories, over all stores and schools, over all congresses and churches, over all national and international life. The Christianity entrusted to the Church for the salvation of mankind is a law for the regulation of society as well as a way of salvation for the individual.

The Church will never win for her Master the allegiance of the strong men of this world until she shows them that Christ has the power and the purpose to rule the shop, the factory, the counting house, the labor unions and the manufacturers' associations as well as the church and the home. Charged with these inescapable divine and human obligations, the Church should be the first to see what justice demands, what honor requires, and what the Christian spirit dictates in the realm of industry. While the Church is not prepared to advocate the employment of any particular industrial system, it does affirm the Christian fundamental principles and challenges industry to embody them in all of its operations. The Church challenges industry to declare:

I. For the application of Christian principles to the conduct of industrial, agricultural and commercial organizations and relationships. Among these Christian principles are:

A. The sacredness of life and the supreme worth of personality, so that a man must always be treated as an end and never as a means.

1 (A). This cuts across the current idea that industry is to be measured solely by the production of goods. The introduction of the eight-hour shift in the steel industry is bringing many new applicants who would not work in the steel mills while the length of the working day was determined solely by the demands of the manufacturing process.

B. The brotherhood of man, demanding for every worker a democratic status in industry, and mutual understanding, good-will, co-operation and a common incentive among all engaged in it.

1 (B). It is still accepted doctrine in great industrial concerns that the handling of labor is a detail of management, like the placing of machinery or the routing of materials through the plant.

2. For the right and duty to work, since human society cannot endure unless each of its members has the opportunity and feels the obligation to serve the common good to the extent of his ability.

2. One of the main hindrances to efficient productive effort on the part of labor is the fear that if much is produced the job will give out. Moreover, the fact that many do not work because they do not have to militates against labor efficiency and contentment. "Six days shalt thou labor!"

3. For a worthy and just return to every man according to his contribution to the common welfare, and for a social order in which no man shall live on the fruits of another man's labor and no man shall be denied the fruits of his own labor. "The laborer is worthy of his hire." Worthiness of return for honest work is measured to-day, first of all, by the standard of "a living wage," by which is meant a wage adequate to maintain the worker and his family in health and honor, and to enable him to dispense with the subsidiary earnings of his children up to the age of sixteen.

3. After all the hard work that has been done on living standards and budgets by social workers and government officials, the United States Railroad Labor Board has given the signal for a general disregard of the whole subject by declaring that "the living wage" is a bit of "mellifluous phraseology."

4. For the protection of children from exploitation in industry, agriculture or trade and from work that is dwarfing, degrading or morally unwholesome.

4. The two Federal attempts at legislating child labor out of existence have failed before the Supreme Court. More attempts will be made, but perhaps the most effective weapon is the organized protest which can be made by the Christian conscience of America.

5. For such regulation of the conditions of occupation of women as shall secure an adequate living wage and at the same time safeguard their physical and moral health and that of the community and of future generations.

5. Even Christian employers of high standing in their churches are opposing minimum wage laws for women and insisting that wages must continue to be determined by the mechanical principle of "supply and demand."

6. For the safeguarding of working people from harmful conditions of labor, dangerous machinery and occupational disease, and for the education of the workers in avoiding hazards in connection with their employment.

6. Here we have made excellent progress through the operation of workmen's compensation laws. But in many industries the hazards remain great and the workers have no adequate compensation for them. Witness the mine disasters of the last year or two.

7. For the assumption by industry of the burdens entailed by industrial accidents, disease and death, and for the training of injured workers for continued production and self-support.

7. We built up during the war a technique for retraining war cripples. An effort is being made to adapt it to the needs of industrial cripples. The first requirement is that industry should develop a keener conscience and accept a greater measure of responsibility.

8. For the release of every worker for rest one day in seven, which, wherever possible, should be the Lord's Day.

8. How many street railway workers, apartment house employees, milk wagon drivers and so on are working seven days a week? Nobody knows. Too few seem to care. Yet people do care when they come face to face with the facts.

9. For the ordering of the hours of labor to secure at once sufficient production and sufficient leisure for the physical, mental and moral well-being of the workers.

9. Steinmetz, the electrical wizard, is attracting attention by the declaration that four hours of labor a day by each worker should be sufficient to do all the necessary work of the world. W. R. Bassett, a well-known engineer, says that if industry were properly organized and managed each worker might have the equivalent of a \$10,000 yearly income. These are not proved facts, nor is the salvation of men to be found in either leisure or income, but there is no doubt that hours of labor could be reduced where they are too long for health or for home life without any loss of production. Arthur Nash, of Cincinnati, has just inaugurated a seven-hour day and a five-day week for the women in his clothing factory and expects to continue making good profits.

10. For the employment of the methods of investigation, conference, conciliation and arbitration in industrial disputes.

10. The present situation in the coal industry is an example of the necessity that we face. The possibility of a sudden break in the public service must not continue. At the same time experience seems to prove that arbitrary action by the state is as injurious as arbitrary action by the parties themselves. Industry needs the ministry of religion.

11. For the inviolability of agreements, both in letter and in spirit, since good faith is the foundation of social and industrial stability and progress.

11. Contracts have been broken too freely by employers and by workers. The coal strike in 1922 was occasioned by violation of an agreement for which each side sought to put responsibility upon the other.

12. For the right of wage earners to organize and to deal, through their chosen representatives, with the management of the industries in which they work, because an adequate representation of all parties (labor, capital, management and the public) in industry is needed for production and to secure attention for the human factors involved.

12. A bitter controversy is in progress on one of our great railroads because of the refusal of the executives to recognize the unions in accord with the method prescribed by the Railroad Labor Board. Behind the "open-shop" war is a belligerent attitude on the part of employers who are unwilling to grant to labor the elemental right of collective bargaining through chosen representatives, and a belligerent attitude on the part of labor leaders who still depend on the principle of coercion—the "closed shop"—to build up the membership of their organizations. Both sides must yield in the interest of liberty, justice and public service. But the employer has the greater advantage. The leadership should be taken by him. A generous spirit brings a generous response.

So long as the Church is faithful to the teachings of Christ it must measure the industrial order in terms of the spirit and thought of Christ. The Church as the body of Christ must be the swiftest of all organizations to challenge whatever conditions cripple and dishonor life, whether those conditions be the grinding poverty at the bottom or the unnatural and corrupting profligacy of undue wealth at the top. If the management of industry in our day is so conducted that it ignores the value of human co-operation and confirms men in bitter antagonisms, the spirit of Christ in the Church must challenge these conditions, not chiefly because of the material waste and wreckage which they may entail, but because of their hurt to the divine possibilities of human souls. Men everywhere are coming to see that industrial questions and contentions are most perplexing, and that without religion they cannot be solved. In view of this fact it is the imperative duty of the Church to challenge industry to

bring the interests of all the participating groups—labor, capital, management and the public—into right relation to the welfare of the whole community. Only by the way of fellowship can the industrial order be conquered by spiritual and social ideals. We heartily agree with ex-President Wilson when he says that, "Our civilization cannot survive ma-

terially unless it be redeemed spiritually. It can be saved only by becoming permeated with the Spirit of Christ and being made free and happy by the practises which spring out of that spirit." Let Christ say the last word in all human relations and peace will reign in the industrial world and in the international world.

An Interpretation of the Labor Movement—III.

Rev. F. Ernest Johnson

Director, Research Department, The Federal Council of Churches

III. THE STRIKE.

AT the height of the railroad shopmen's strike last summer the writer undertook to interpret the seniority issue in a statement which came to the attention of many persons of very decided views on the labor question. Seniority means the preference in layoff and rehiring, pensions and other privileges that are accorded on the basis of length of service. The statement pointed out that this set of privileges is so important a factor in the worker's status that if it were surrendered by the striking shopmen not only would their strike be lost, but their union would be virtually destroyed. In other words, if men could not strike without losing all claim to their jobs and having to go back as individuals—if an employee of twenty years' service had to accept a status inferior to that of a strikebreaker who two months before was not even in the craft—then all that the union means in the shape of economic protection would be taken away.

This statement drew criticism. One university professor said that it was unsound from a moral point of view—it suggested that a man might quit his job and still lay claim to it; that he might retain his right to a job although refusing to work at it. On what ethical ground could such a position be maintained? At first sight the argument seems conclusive. Certainly there are, mathematically, no two ways about it: two workers cannot occupy the same job at the same time. Moreover, we are all inclined to apply to such a situation the moral of the "dog-in-the-manger" story. And besides, the suggestion that a man's job can be anything other than a matter of contractual relationship between him as an individual and his employer cuts across a very strong legal tradition. The earlier history of the labor movement abounds in examples of court decisions holding illegal any collective attempt to interfere with that relationship.

But this is precisely the point at issue with reference to the strike. The labor union is a modern social phenomenon, and the strike likewise. However we may be disposed to regard it, it is not plain that in the collective refusal of workmen to work save under certain conditions we have a new kind of situation, one not contemplated in our older legal canons and not quite accounted for in our accepted moral codes? At its best, leaving out cases of violation of law or contract, the strike is precisely the thing that the writer's critic pronounced morally impossible: quitting a job and still laying claim to it. It is the insistence that the workman has a moral claim to his job just as the employer has to his

factory, and that he has the same right to refuse temporarily to work because of conditions which he believes to be wrong that the employer has to lock his factory temporarily if unwilling to accept the workers' terms. This is the heart of the matter, and it involves two questions: First, are we ready to recognize a job as the equivalent of property? The workers have no doubt on this point—they consider their jobs as their property and they have no difficulty in justifying the use of aggressive tactics in defending them. The second question is, Have conditions of modern life and work made necessary or desirable collective action and relationship which shall take the place of purely individual arrangement? Labor contends that this is indubitably true, and that the strike is therefore no more a hostile act against the community than a lockout: both rest on the same basis. The issue here is one of what lawyers call equity. Labor is strongly convinced that, as a justice of the Federal Supreme Court has suggested, freedom of contract presupposes some measure of equality in resources. Without the strike as a potential resort labor feels that it would be utterly inferior in bargaining power to the employing and financial interests which have undisputed physical control of the plant. These two instruments constitute the major tactics of industrial war. Like the armed encounters of nations they are the last resort in a contest between powers that are unwilling to abide by the results of negotiation. All that can be said against the strike and the lockout has been said against war, and vastly more. Yet war continues. No substitute for it has been found, or rather, no substitute has been accepted.

In the case of labor disputes an attempt has been made in Kansas to outlaw strikes, with a degree of success that remains a matter of dispute. But labor's attitude toward the industrial "court" is precisely that of the American government and the governments of Europe toward a World Court with compulsory jurisdiction. They have all been unwilling thus far to accept it. They want the right to some last resort which can be determined independently with reference to each nation's resources. So it is with labor. The establishment of courts of both industrial and international justice having compulsory jurisdiction may probably be regarded as an ultimate certainty, but such a consummation presupposes an impartial code of law such as does not exist to-day. Of course, the parallel between a labor strike and armed conflict between nations is far from complete. Quantitatively, the evils are not to be compared. Yet there are inherent in the strike all the terrors of a hunger blockade. In essence it is war. But labor prefers to accept the respon-

sibility for reason and moderation in the exercise of this grave alternative rather than to submit to the decision of a public which in a crisis usually thinks first of its convenience and last about the justice of labor's claims. If the strike is a hard thing for the public to understand, the public's attitude toward a strike is an equally hard thing for labor to understand. Labor is told continually that the public's interest is primary and that the public's will must be done. But labor feels that the public interest is sometimes best served by temporarily disturbing the public's convenience. Labor reasons this way: The public is largely working people. If the workers' standards of life are lowered, must not the community at once suffer? And even on the ground of fair play alone, how can the public vindicate its demands if they are made without reference to the merits of the controversy?

One of the most regrettable facts in the industrial situation is labor's distrustful attitude toward the courts. Were that attitude different the "right to strike" would doubtless be less tightly grasped. Often it is based on a prejudice that one might call blind were it not so characteristically human. But there is a considerable ground for it which cannot be ignored. Take for example the recent decision of the Supreme Court on the Minimum Wage Commission Law in the District of Columbia. One need only turn to Mr. Chief Justice Taft's vigorous dissenting opinion to understand labor's grievance against the courts. Mr. Taft says, in effect, that the court departed from its proper function in arguing partisan economics instead of confining itself to the law and the constitution. Labor, from coast to coast, has read that statement and its distrust of the courts will be measurably increased by it.

It is in connection with the strike that the fundamental ideas of the labor movement are most clearly seen. It must be admitted that the violent acts of strikers make a cumulative indictment whose seriousness the responsible leaders of labor fully recognize. Probably the most bitter attacks of employers and even of those paid publicity representatives of employers' associations who have too little conscience about the tales which they disseminate have a rather definite basis in fact, however exaggerated they may be when considered quantitatively. Yet all such deeds are strictly comparable to what the average man does when his back is against the wall in the defense of the thing most precious to him. Probably a conviction could seldom be had in the case of a man who used violence upon another who entered in hostile fashion his place of business, regardless of what a truly Christian judgment of his act might be. What is the counterpart to this property right in the life of the workman? There is but one answer—his job. And the worker displays toward that job, which is his property, the same fierce jealousy that characterizes the property-owner's attitude toward his possessions. Who touches a man's job, touches his life.

Horrible and unjustifiable as was the Herrin massacre, its explanation is doubtless to be found in this fundamental attitude of workmen. They go mad and act like brutes over the right to a job. A union town imparts to its children a bitterness toward the non-union worker—the "scab," the Philistine—that is comparable to the hereditary bitterness toward Germany that Alsations have imbibed with their mother's milk. It is reported that in a West Virginia town the school children recently refused to attend the school because the school building was being heated with coal from a mine not being worked by union men, but by non-union men, or men who had dropped out of the union. The mine was being worked on the open shop basis, and the scholars

went on strike. Mr. Royal Meeker, now head of the Pennsylvania Department of Labor, once said that it was folly to talk of the "workingman's psychology," because the workingman has precisely the same psychology as the employer, and that is what makes the trouble!

To be sure, labor's attitude commonly takes its temper from the economic force in the background, and hence from the idealistic point of view there is a fundamental fallacy in the prevailing labor philosophy. The writer once remarked to a labor leader that from the churches' point of view the ultimate question is always one of right. He replied with a smile, "From my point of view, it is a question of munitions"—that is to say, economic resources for a struggle. There is much of this force psychology in the labor movement.

In all fairness, however, one might ask, What body of people is to-day free from this force psychology? Force is still the main dependence of nations. Governments that do not count in terms of gunboats and battalions get relatively small consideration from powerful governments. "Article X is the heart of the Covenant." Employers very generally depend on secret service, private police, the control of the civic power and a financial surplus large enough to finance a fight. So labor, with its emphasis upon coercion, is but reflecting the prevailing philosophy of the day.

Perhaps it involves some stretch of the imagination on the part of a person who looks at labor troubles from a distance to find anything idealistic in a strike. But a careful observer will find in a great labor struggle a loyalty and sacrificial devotion that are akin to patriotism, or even to religious devotion. Again and again men have sacrificed their jobs, have suffered eviction from their homes and ostracism from their associates because of a conviction that an eternal principle was involved in their strike. Women and children have joined in the struggle as they would participate in a religious crusade. And in the fires thus kindled the leaders of labor are forged. If they are belligerent and non-cooperative, probably this background of struggle is responsible. The strike is a great evil, but labor regards the effort to suppress it by law as a forcible disarming of one combatant while the other is left in possession of his weapons. No one can deal with the labor strike who does not see in it a large measure of idealism and righteous purpose, however he may appraise it in a particular situation.

(To be continued)

A Friend to Enemies

In the Near East the American Y. M. C. A. is serving as an intermediary between the Greek Red Cross and the Turkish Red Crescent societies for the exchange of letters, money and clothing between the families in Asia Minor and their prisoners in Greece, and between the families in Greece and their prisoners in Asia Minor.

Secretaries have been given full liberty by the Greek military authorities to visit and serve all Turkish prisoners. While permission has been more restricted on the Turkish side, one of the workers is now visiting prisoner camps in Asia Minor. A visit to prisoners in the vicinity of Smyrna resulted in the release of seven prominent Turks from Greece for which the Turks released fifteen Greeks. The names of these latter were sent from the Athens office of the Y. M. C. A. with a request that the names be published in America, where most of the men have relatives with whom they have had no communication since the Smyrna disaster. As a result the cables have carried news of reunited families.

Bible Reading in American Schools

By Larimore C. Denise

Assistant General Superintendent National Reform Association

AN increasing number of citizens of the United States believe that there should not only be a flag over every American school house, but also a Bible on every teacher's desk.

A questionnaire sent to the Superintendent of Public Instruction in every State by Dr. William S. Fleming, Chicago district manager of the National Reform Association, reveals that the laws of the various States permit or require the daily reading of the Bible in the schools of about eighty-three per cent. of the American people.

The same investigation reveals that the Bible has been excluded from the schools of the remaining seventeen per cent.—in the case of Illinois, California and Washington by Supreme Court decision; in Arizona and Missouri by action of the Attorney General; in Minnesota and Montana by the Superintendent of Public Instruction, and in Louisiana by the State regents—not to exceed thirty individuals in all.

On the other hand, the Bible is required to be read every school day in all of the public schools of Massachusetts, Pennsylvania, New Jersey, Tennessee, Alabama, Georgia and Mississippi and in such city schools as those of New York, Indianapolis, Ind., and Washington, D. C. Bills for mandatory Bible reading in the public schools, based on the Pennsylvania law, passed the House of the 1921 session of the legislatures of Ohio and Iowa, but did not come to a vote in the Senate before adjournment.

Bible reading has been compulsory in Massachusetts since 1855. The present law enacted in 1880 requires "the daily reading of some portion of the Bible without written note or oral comment in the public schools, but no scholar shall be required to read from any particular version or to take any personal part in the reading whose parent or guardian shall inform the teacher in writing that he has conscientious scruples against it."

The Pennsylvania law is regarded as the model law of the kind because of its simplicity and its uniform acceptance by Catholic, Jew, unbeliever and Protestant alike. The Pennsylvania law was enacted in 1913 and reads as follows:

"At least ten verses from the Holy Bible shall be read or caused to be read without comment, at the opening of each and every school, upon each and every school day, by the teacher in charge; provided, that where any teacher is under and subject to direction, then the teacher exercising the authority shall read the Holy Bible or cause it to be read as herein directed.

"If any school teacher, whose duty it shall be to read the Holy Bible or to cause it to be read, as directed in this act, shall fail or omit so to do, said teacher shall, upon charges preferred for such failure or omission and proof of the same before the governing board of the school district, be discharged."

The only criticism we have heard of this law since its adoption is of the expression "without note or comment." The suggestion has been made that the words of the South Dakota law "without sectarian comment" are preferable.

Tennessee followed Pennsylvania in 1915, the act being

similar to the Pennsylvania law with a provision added, "That pupils may be excused from the Bible reading upon written request of the parents," and with the following interesting preamble:

"Whereas, the rules and regulations governing the reading of the Holy Bible in the public schools of this commonwealth are not uniform, and whereas, it is in the interest of good moral training, of a life of honorable thought and of good citizenship, that the public school children should have lessons of morality brought to their attention during their school days, therefore be it enacted," etc.

The New Jersey law of 1916 requires the reading of at least five verses from the Old Testament without comment, the law reading:

"In each public school classroom in the State and in the presence of the scholars therein assembled, at least five verses from that portion of the Holy Bible known as the Old Testament shall be read, or caused to be read, without comment, at the opening of each school upon each and every school day by the teacher in charge thereof; provided, that wherever there is a general assembly of school classes at the opening of such school day, then, instead of such class reading the principal or teacher in charge of such assembly shall read at least five verses from said portion of the Holy Bible, or cause same to be read, in the presence of the assembled scholars, as herein directed."

In Alabama the law of 1919 directs that there shall be daily Bible readings in all schools, and that "teachers in making monthly reports shall show on the same that they have complied with this act and superintendents of city schools in drawing public funds shall certify" to this fact, and further that schools cannot draw public funds unless this act is complied with, and "the State Superintendent of Education is charged with the enforcement of the provisions hereof."

Georgia and Mississippi followed with somewhat similar laws in 1921.

New York City school teachers have read the Bible daily since 1898, the by-laws of the Board of Education reading, "All the schools under the jurisdiction of the board shall be opened with reading a portion of the Holy Scriptures, without note or comment."

Inquiries regarding the use of the Bible were also sent by Dr. Fleming to the county superintendents of schools in every county in Pennsylvania and New Jersey, to the city superintendent of schools in every large city in Massachusetts and to the School Board of New York City. These ninety-eight letters brought eighty-eight absolutely unanimous replies that the laws are well observed and that there is practically no objection to them.

Among the replies received a few may be quoted. One county superintendent wrote: "I am exceedingly liberal, but I am absolutely convinced that the daily reading of the Bible in the public schools should be made compulsory." Among the strongest endorsements is one from a Roman Catholic, who writes: "We could not do without it. There is no other way

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ONE BOOK A WEEK

The Golden Rule in Business*

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

NOTHING is more needed to-day than singleness, wholeness of heart. So many people are confused and doubtful. Therefore it is a blessing to read this fascinating account that Mr. Nash has written of his endeavors and his achievements in applying the Golden Rule to the conduct of business. Furthermore, Mr. Nash not only declares that this method of doing business is a necessity of the moral nature of man, but also that it works—*i.e.*, it is practical, despite all the declarations of the “hard-hearted business men.”

The story is simply told, in spots rather naively, with that delightful kind of egotism which is never out of place in the man who is really doing things. Technically, the account is redundant and perhaps even distorted by quotations, one of which, the clipping about “Jesus as a business man,” seems to us rather inappropriate. But Mr. Nash writes wisely for his purpose, and no one can lay down this book without having the idea that the Golden Rule is both necessary to the happiness of man and, at least in the given instance, has worked successfully both in increasing production and providing prosperity all around. It must be frankly said that Mr. Nash at the very beginning disclaims any literary purpose and proposes simply to tell a plain unvarnished tale.

He begins by describing his boyhood days in Indiana and pays a beautiful tribute to his parents, especially his mother. He was reared in the stern, rigid, uncompromising faith of the Seventh Day Adventists; “and although,” he says, “I have long ago reached and passed the place where personal subscription to its claims and teachings are at all possible to me, yet I am quite persuaded that from much that was set before me in childhood I have never been able to wholly depart.” Again he says, “The chief thing which out of my early training I have been able to retain is this: The first essential of a man who deserves and makes a success of his religion is the moral straightforwardness that takes it seriously, that realizes that it is not a thing to be trifled into and played at—a hobby to be taken up because it happens to agree with one’s temperament, or is bound up with his family history—but a mode and a method of life, which is absolutely meaningless unless it is given a *bearing on the whole of life*, and a *significance* for its every part, something that has to be translated into every-day terms of conduct and behavior.”

The author describes the extraordinary tenets of the Seventh Day Adventists and their astonishing sincerity of life, and recounts his entering the ministry of this sect and the dramatic incident of his expulsion from the ministry because he denied that a certain noble lady, Madame D’Arcambol, full of good works and alms-giving, was doomed to hell according to his sect’s belief. There followed years

of wandering in the Middle West and great despair and revolt out of which he was led by the woman he now married (his third angel, he calls her, his mother and Madame D’Arcambol being the first two). He found that he “had been watching *men* and ignoring Jesus.” Then came another venture—the ministry among the Disciples of Christ. This also failed because of liberality of views. And he “turned back to commercial life, but without any bitterness of heart” this time.

Now begins the fascinating story of the A. Nash Company. After several false starts in June, 1916, the company was organized with \$60,000 capital. The low wage scale of workers was forcibly drawn to his attention in taking over the work of a subsidiary shop and he determined to close out for conscience sake and buy a farm. He called together his workers, told them his plan and declared to them his great personal discovery of the Golden Rule. (A chapter is devoted to a description of the incident of this discovery, owing to the invitation to preach for a minister friend of his and the news of one son’s wounding at the front and another son’s entrance into the army. Under pressure of these incidents he forgot his way out of doubt into faith.) Then he raised their wages on the principle of what he considered would be just were he in their various places and prepared to close out in a few months. To his astonishment business picked up immediately. Quite frankly he says: “This was because our soldier boys were being demobilized and a demand for civilian clothing accompanied the process.” But this was not the only cause. His bookkeeper reported, “We are actually producing merchandise at less cost than before you increased the wages of the help.” That was the beginning. The rest is simply a story of progress, and it is told three different times—once in a quoted article by Rev. F. Ernest Johnson, Secretary of the Commission of the Church and Social Service of the Federal Council of the Churches of Christ in America; a second time by Mrs. Ruth White Colton, who entered the factory as an unknown worker, and a third time by Mr. Nash himself in a stenographic report of his address before the Business School of Harvard University. Each of these accounts has something to add, though there is of course considerable repetition. Mr. Johnson points out three things: First, Mr. Nash’s “primary assumption was not that the industry must pay, but that his conscience must be satisfied.” The second arresting feature is the astonishing results in production which followed the change in policy. The third outstanding feature of this enterprise has to do with the attitude and mutual relations of the workers following the adoption of the Golden Rule. Mrs. Colton, besides giving a delightful picture of the prevailing spirit from a working woman’s point of view, illustrated by several lovely incidents, describes the shortening of hours to five working days of eight hours each with no overtime

*The Golden Rule in Business. By Arthur Nash. Fleming H. Revell Company, New York. \$1.25.

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International Sunday-School Lesson

September 16, 1923

Timothy, Good Minister of Christ Jesus

ACTS 16:1-3; PHILIPPIANS 2:19-22; 2 TIMOTHY 1:1-6; 3:14, 15.

"Be thou an ensample to them that believe, in word, in manner of life, in love, in faith, in purity."—1 Tim. 4:12.

IN all probability good ministers of Christ Jesus were as much needed in the day when Paul wrote his letters to Timothy as they are in this day. Most certainly they are needed now. Recently, one of the smaller churches in a suburb of Boston called as its minister a professor in one of our local colleges. The terms of the call were that he was to give his services on Sunday and one afternoon and evening during the week. The salary offered for this part-time service was \$2,000. It might be supposed that it would have been possible for this church to have found a capable minister who for that salary would have given full-time service. But the church had found it so difficult to secure the right man that they were ready to make the best of the service which the college professor could give outside of his teaching.

The incident is only one of many which might be given. A resident of a pleasant country town in New Hampshire told me that the church in that village had been closed all through the winter and only open during the summer months when it was supplied by a student. The church had an attractive building, a pleasant and commodious parsonage and would have paid to the right man \$1,200 a year. But the right man could not seem to be found.

The two incidents are indicative of a condition which is giving grave concern to every true lover of the Church. Our denominational leaders are taking up the problem of increasing the number of our ministers. It is a real problem when we consider that, in some denominations at least, the number graduating from the theological seminaries does not equal the number of those who leave the ranks of the ministry through death or disability. Commissions are being appointed to work out some solution. Special days are being observed in which the claims of Christian service and, in particular, the call to the ministry are presented.

What is the call to the ministry? To-day the answer is not the one which might have been given in former years, when there was some conception of a definite experience in which conviction laid hold of the conscience of a young man, whereby he felt himself especially set apart for the work of the ministry. We have come to see that God reveals himself here, as always, in terms of personal fitness, of opportunity, and of duty. Perhaps that is the way the call has always come. It seems that is the way in which it came to Timothy. Can we do better, then, in the discussion of this lesson, than to turn aside from the merely biographical details, and out of the apostle's letters to Timothy and the reference to him in the Book of Acts, put together a mosaic picture of how a minister is made?

We do not have to look far to find the elements in his

preparation. Then, as now, the first preparation came in early training, in the atmosphere and teaching of a Christian home. Paul calls to remembrance in Timothy "the unfeigned faith . . . which dwelt first in thy grandmother Lois, and thy mother Eunice." Out of that Christian home life also came his training in the knowledge of the Scripture: "From a babe thou has known the sacred writings which are able to make thee wise unto salvation through faith which is in Christ Jesus." It is out of influences and training like that, where youth is equipped with the knowledge of the Bible and with Christian faith, that most of our ministers come to-day. The lack of such definite Christian influence in the home is one of the great elements in the shortage of Christian leadership to-day.

The church, as well as the home, has its influence. The imagination easily constructs a picture of the church at Lystra from the reference to Timothy in Acts 16:2, as "well reported of by the brethren that were at Lystra and Iconium." We can see the youth growing up in his home church, faithful to its services, taking an increasing part in its work, until he comes to share with his brethren the responsibilities of leadership, holding the confidence of all. It is out of such home churches, with the instruction of the Sunday-school, the training in expression and service which the young people's societies give, and the sharing of the responsibility of the work, that our ministers come.

We must have more such homes and more such churches—homes with a positive and definite Christian influence, homes with a real religious training, homes whose chief pride is to have go out from them those who are leaders in the work of Christ and the Church; churches also which are training in knowledge of the Scriptures, which are developing talents of leadership in their young people, which are taking a pride in sending out those who shall be truly ministers of Christ Jesus. But it cannot end there. Paul also had his influence in Timothy's entering the ministry. It is quite possible that he was converted during the apostle's first visit to Lystra. It was on a second visit that Paul definitely laid his hands upon the young man to be his associate in his work. Where Christian leaders and we in our churches are looking out for those who by native gifts and training have the elements of leadership, and present to them the definite claims of Christian service, we find that we have a new generation of Timothy's. We have our responsibility to press the call of personal fitness and of opportunity to those who would have their lives count for the most for Christ and the Church and their fellow-men. The home, the church, and personal influence—these are the elements which enter into the preparation and call of a minister. The story of Timothy also re-

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veals those personal qualities which are a prime requisite of a good minister of Christ Jesus. Many references might be gathered together, but they all may be comprehended in two verses in the first chapter of Paul's second letter to his child in faith: "For which cause I put thee in remembrance that thou stir up the gift of God, which is in thee through the laying on of my hands. For God gave us not a spirit of fearfulness; but of power and love and discipline."

"Stir up the gift of God." The Greek of that is fine, "kindle into a flame." It suggests that quality of enthusiasm which is so essential to successful leadership, a quality so contagious, yet so easy to lose. It suggests the enthusiasm of Jesus himself, who came "to cast fire upon the earth." This enthusiasm was one of the great secrets of Jesus' power. Of it Dr. Jefferson writes: "Moses turned aside to see a burning bush, everybody turns aside to see a burning man. Glance across the centuries and you will note that every time the race has turned aside from the beaten path, it has been to see a man who was burning." And Jesus burned. "John, the Baptist, declared that he could baptize only with water, but that one was coming who would baptize with fire. From John's hands men came dripping; from Jesus' hands men came blazing." It is this same quality of enthusiasm which Paul charges Timothy to have in his ministry.

The next is that of conviction: "For God gave us not a spirit of fearfulness; but of power." Back in the old Seminary days, along with Biblical dogmatics, propædæutics, hermeneutics, homiletics, and other such weighty subjects, which make the Seminary so scholastic to the layman, we studied apologetics also. It was a perfectly proper and necessary subject, the study of Christian evidences. But who likes the name? There is no place for *apology* in the attitude of the Christian minister. He has no need to be apologetic. He can and must speak out and strike out in the full confidence of his convictions and assurance, not only of the truth he professes, but of that truth as the greatest need of the world. "For God gave us not a spirit of fearfulness, but of power."

This does not mean that the minister must be dogmatic, nor override the conscience and will of man with his "Thus saith the Lord." It does mean that there shall be that conviction of truth out of which a man speaks as a prophet, the note of certainty which not only shows but carries conviction.

Why should we not have it? For God has given a spirit of power, which is the true corrective of fearfulness. Out of such conviction of power Paul wrote: "I know him whom I have believed, and I am persuaded that he is able." "For I am not ashamed of the gospel: for it is the

power of God unto salvation to every one that believeth." A faith like that is not dogmatic, it is dynamic. For it rests upon the conviction that the salvation of the world, and its only salvation, lies in the truth revealed in Jesus Christ.

But power must be tempered by love. What a simple but adequate description of a good minister of Christ Jesus was that of Dr. Potter's, when in a recent address he described the home missionary as "a man with a book in his hand, a message on his lips, and love in his heart." Now and then a church seeking a new pastor asks the question, "Is he a good mixer?" He may or he may not be. What they really ought to know is whether he is a good lover. For a true minister is a friend of man. There is an expression, "passion for souls," which too often has been purely professional, and which, therefore, many sincere men have avoided as pious cant. But there is a "passion for souls" which is not professional, but vital and real. Such a passion Jesus had, and was caught by the evangelist when he described him as "looking upon the multitude with compassion, for they were as sheep without a shepherd." The same passion is wonderfully described in these lines:

"Oft when the Word is on me to deliver,
Lifts the illusion and the truth lies bare.
Desert or throng, the city or the river,
Melts in a lucid Paradise of air.
Only like souls I see the folk thereunder
Bound who should conquer, slaves who
should be kings;

Hearing their one hope with an empty wonder;

Sadly contented in a show of things.
Then with a rush the intolerable craving
Shivers throughout me like a trumpet call.

Oh, to save these, to perish for their saving,

Die for their life, be offered for them all."

One other quality is added to power and love: "discipline" the revised version has it. The King James' version says, "A sound mind." I like that reading because it seems to suggest that too uncommon quality which we call "common sense." More than one minister has failed because he had not possessed it. This power to face facts, to see things in their right proportion, to take another's point of view, is a saving quality, like the sense of humor. It is the power "to see ourselves as others see us," and, "will from many a blunder free us, an' foolish notion."

But I suspect the other reading is the better—"discipline." It suggests the self-control so necessary in a leader. "But flee youthful lusts, and follow after righteousness, faith, love, peace. . . . But foolish and ignorant questionings refuse." For the lack of such self-control as this, many a minister has made a wreck of his ministry. The true minister of Christ Jesus will have the spirit of discipline—self-controlled because Christ-controlled, as "the Lord's servant."

In addition to the minister's preparation and his qualities the story of Timothy gives some indication of his work. We find the apostle urging him first of all to live. For the power of a personal example is the first and greatest sermon to be preached. The good minister, as Paul says, must be "an example to them that believe, in word, in manner of life, in love, in faith, in purity."

Backed by a godly life, Timothy's great duty is to preach and teach the gospel. "Preach the word; be urgent in season, out of season; reprove, rebuke, exhort, with all longsuffering and teaching." For here is a minister's first and greatest work. Many other things are demanded of him. He must be a pastor to his people, a leader and organizer of his church in all lines of Christian service. He has his part to play in the community also, where he must ally himself with every movement that is good. But these all are secondary to his first and greatest task as teacher and preacher. He is first of all a "minister of the gospel," whose business it is to teach and preach the word in season, and out of season.

So we put together this mosaic picture of the good minister of Christ Jesus. Many elements might be added from the story to complete the picture, but in these at least the outline is clear. Equipped by the training of home and church, he who possesses the truth of his gospel, tempered and empowered by love, and all under the discipline of self-control, will do the work of the good minister by his life, as well as by his teaching and preaching. But he must be ready to pay the price, ready with Timothy to "suffer hardship as a good soldier of Christ Jesus." For the call to the Christian ministry to-day is a call to the heroic, if it is anything. It is well that this is so. There is a vicarious element in strong young men which needs to be called out and exercised. In the words of Illingworth: "The pleasures of each generation evaporate in air. It is their pains that increase the spiritual momentum of the world." EDWARD DICKINSON GAYLORD.

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"THE GOLDEN RULE IN BUSINESS"

(Continued from page 276.)

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BIBLE READING IN AMERICAN SCHOOLS

(Continued from page 275.)

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Shall we listen to the voices of anarchists, agnostics and skeptics, or shall we heed the words of the venerated Presidents of the United States, almost all of whom were students of the Holy Scriptures and advocates of Bible reading for the young?

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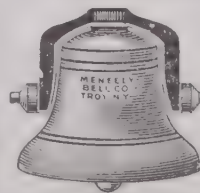


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And, skipping the Presidents between, we do well to remember the words of Woodrow Wilson: "A man has deprived himself of the best there is in the world who has deprived himself of a knowledge of the Bible. It is very difficult for a man or for a boy who knows the Scriptures ever to get away from it. It haunts him like an old song. It follows him like the memory of his mother. There are great problems before the American people. I would be afraid to go forward if I did not believe that there lay at the foundation of all our schooling and all our thought the incomparable and unimpeachable Word of God."

Mandatory Bible reading can be secured in other States as it has been in those where it is now the law by the definite action of God-fearing citizens under the leadership of those who are adepts in the discussion of the subject. The National Reform Association has a number of such

among its secretaries who will be glad to aid in such campaigns to the best of their ability.

THE OPPORTUNITY IN THE PRESBYTERIAN BOARD OF CHRISTIAN EDUCATION

EDITOR OF THE CHRISTIAN WORK:

The Presbyterian Church has from its beginning prided itself on its interest in education. Where the Episcopal Church has stood for reverent worship and social dignity, and the Methodist Church for evangelism, the Presbyterian Church has aimed to stand pre-eminently for the training of its people in knowledge and right thinking. In keeping with its historic traditions it has created a great Board of Christian Education. We are informed that the church has not yet found a general secretary for the new board. The Rev. Edgar P. Hill, D.D., is to head the college division, the Rev. Harold McAfee Robinson, D.D., is to head the division of the home, the school and the church, and the Rev. John Bailey Kelly is to head the division of missionary education. But the Church is looking for a man of broad outlook, strong administrative grasp and statesmanlike attitude to head the whole board. The opportunity is one of the greatest in the Presbyterian Church. We believe that the secretary to be chosen should have the following characteristics:

First, he should be an administrator. The various agencies have not before been connected and must be led in a united policy. The work of the board is so diverse, covering both the training of children and the teaching of students in the denominational colleges and great State universities that no man could well follow closely the detail in each field. Specialists are, therefore, required in many fields. Second, he must be a man of broad vision. The Methodist Episcopal Church has made tremendous strides in the last two decades in religious education, and is probably the leading church in America in that field. The Presbyterian should not be allowed to fall behind. Religious education has seen a transformation in the last fifteen years, the method and aims of which must be put at the command of church workers all over the country. Missionary material must be used not only to create interest in missions, but also to build character. Third, he must be a man who will have the confidence of the whole Church. This is a time when a revolutionist would probably set back the cause of sane progress for many years to come. Whether the secretary to be chosen will be found among college presidents, in the board offices, or in the pastorate, he should be able to put at the disposal of Presbyterian people the right aims and the best modern methods in religious education.

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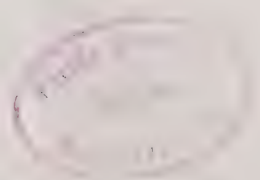
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"The sale of automobiles has been largely increased by the fact that a large majority of the workmen now prefer to take excursions with their families by automobile instead of spending their time at the saloons or other places and wasting their money in practises that are physically injurious instead of beneficial.

"At a meeting of steel men recently it was stated by one of those present that the families of the workmen in the steel mills would vote with practical unanimity in favor of total prohibition, although some of the husbands might, perhaps, be in favor of the sale of beer and light wines.

"All in all, however, there is no doubt that a large preponderance of the workmen of this country are in favor of the prohibition of the sale and the use of all intoxicants from the standpoint of good morals, good economics, and peaceful social relations.

"We should all remember constantly that if any one law is broken, and the offender is unpunished or protected, some other person may decide to take the same course with respect to another law. It is a simple but important fact that the only safety of this country is found in the adoption and enforcement of laws which are calculated to protect all the people and which discriminate against none."

A REMINDER OF THE LESSONS OF THE WAR

EDITOR OF THE CHRISTIAN WORK:

We are much indebted to you for the good editorials and articles that you have given us lately about the League of Nations and the World Supreme Court, and especially for Dr. Lynch's editorial in your issue of August 4 on Senator Johnson's speech on July 25 and his "Observer's Letter" on the same speech.

It will be well to show plainly that what Senator Johnson advocates (and what too many unthinking or short-sighted people desire) is the same old policy that prevented us from seeing in time the dangerous drift toward war in Europe ten years ago and that led us to pursue the selfish policy of doing nothing effective to prevent war and remove its causes. Some have not yet learned the most important lessons of the war—one of which is that the United States cannot escape any widespread disaster that may overtake Europe. Another, especially, is that war is sure to involve many nations when once it begins—it spreads like a conflagration. The United States cannot expect to avoid participation in another war begun soon in Europe; and we should not again pursue a "penny wise, pound foolish"

policy that by not acting promptly and effectively to prevent war is sure to involve us in enormous expenses and losses that wise action would avoid.

Senator Johnson is not logical, and his argument is refuted by "the logic of events." This should be plainly shown.

J. B. IRVINE.



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CONTINUING

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Vol. 115.—No. 10.

New York, September 8, 1923.

Whole No. 3039.

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The World of To-day

THE ITALIAN ULTIMATUM TO GREECE

An international commission, including representatives of Great Britain, France, Italy and Greece, has been laying out the boundary between Albania and Greece. While the commission was traveling through the sparsely settled district along the border on August 27th shots from ambush killed

the five men who made up the Italian delegation and its assistants. No other of the commission's cars was in sight at the time of the attack. The bodies of the murdered officers were left lying in the middle of the road without any attempt to rob or despoil them. That fact would indicate that the crime was a political one. Robbers would have pilfered them. Italy was immensely stirred by the assassination. The popular pressure was such that on Wednesday Prime Minister Mussolini sent a most overbearing ultimatum to Greece. Italy demanded (1) that the highest Greek military authority should make a most ample official apology to the Italian government through the Legation in Athens; (2) that solemn funeral services should be celebrated in honor of the massacred members; (3) that honors to the Italian flag should be rendered by the Greek fleet in the Piraeus waters; (4) that a full inquiry should be carried out on the scene of the massacre by the Greek authorities with the help of the Italian military attaché, the inquiry to be concluded within five days of the acceptance of the Italian conditions; (5) that all the perpetrators of the crime should receive capital punishment; (6) that Greece should hand over an indemnity of fifty million Italian lira, approximately two million five hundred dollars, within five days of the presentation of the Italian note, and (7) that military honors should be shown the bodies of the Italian officers when they are embarked on Italian warships. The ultimatum was to be answered in twenty-four hours. When Greece refused to accept all the demands of the ultimatum Italy took possession of Corfu, a small island off the coast of Greece. Mussolini, it is reported, will resent any attempt which the League of Nations may make to intervene in the dispute. So peremptory and extravagant an ultimatum reminds the world of the Austrian ultimatum to Serbia in June nine years ago. One would think that Italy had learned no lesson from the World War. It is impossible to think that the Greek government should have anything to do with the murder of the Italian members of the boundary commission. Any man who had had experience would know that such a murder would never help the Greeks to secure any better boundary with Albania, and that it would only lead to unfortunate consequences. The murders occurred in Greek territory three miles from the boundary, but at this writing it is not known whether Albanians or Greeks were responsible. Many Al-

THE WORLD OF TO-DAY

banians feel fully as bitterly toward Italy as do any Greeks. The Greek government has accepted the first, second, third and seventh Italian demands with modifications, but has rejected the fourth, fifth and sixth on the ground that they infringe the sovereignty and honor of Greeks. Italy never would have sent such an insulting ultimatum if the murders had been committed on French, British or American soil. While it is no wonder that the Italians were stirred by the event, the more so since the head of the Italian delegation, General Tellini, was a man of very great eminence and of considerable popularity; but if we have learned anything from the Great War it ought to be that nations must deal reasonably with each other. It is only as one people has faith in another that we shall come to the reign of law and peace. May the Italians help bring the new era by reason and forbearance.

THE COAL SITUATION

Instead of wrestling himself with the coal situation President Coolidge has turned it over to Governor Pinchot of Pennsylvania. The Governor began his work by holding a three-hour session with the leaders of each of the contending parties, so learning their positions in detail. He followed these conferences by proposing the following compromise: A basic eight hour day for all employees, overtime to be paid for at the eight hour rate; a uniform increase of ten per cent. to all employees, taking effect September 1; recognition of the union by the operators without the check-off (that is, the deduction of union dues and so on from the men's wages before they are paid by the company), but the union to have the right to have a representative present when the men are paid; complete recognition of the principle of collective bargaining. The Governor further suggested that if in the future the Scale Committees of the miners and operators were unable to agree they should together select some outsider to take part in their discussion, but without a vote. If they are still unable to agree, he suggested that they should submit their differences to the Conciliation Board. He further urged that any agreement signed on the foregoing basis should continue not less than one year. Governor Pinchot estimated that in the expense for labor due to raising wages ten per cent. will amount to sixty cents a ton for domestic sizes of anthracite coal at the mine. Of this sixty cents, the Governor believes that the operators should pay ten cents. The remaining fifty cents, he believes, could be absorbed by the railroads and by the wholesalers and retailers. If such shall prove the case, the consumer may count himself lucky. Certainly, it seems that some of this cost might well be borne by the wholesaler. The United States Coal Commission last week issued figures showing that in times of stress, wholesalers have added as much as \$4.75 to the cost of anthracite per ton. The wholesalers often performed no service whatever. In some cases the coal passed through the hands of three such jobbers, each one of whom took his profit. To return to the controversy between miners and operators, neither side has accepted all of Governor Pinchot's proposal. The operators, while objecting to the average ten per cent. wage increase, would accept it if there were a four year agreement, with periodic readjustment of wages. The miners urge that those of them who are paid by the amount of work done should receive the ten per cent. increase, but they argue that the day laborers should receive an advance of seventy

cents a day or more. The Governor's proposal would mean an advance for these day laborers of from forty to fifty-seven cents only a day. Even as it is, the day laborers object to the fact that the piece workers among the miners receive so much more than themselves. The anthracite coal strike went into effect September 1. But the miners and operators should thresh out an agreement ere long. Such at least is the expectation at Washington. Whether Governor Pinchot's attempt at ending the dispute is successful or not, President Coolidge has shown a fine spirit in turning over the question to him. The President considers it his business to see that the desired end is accomplished. Whether he himself shall reap any glory from the accomplishment or not is a matter of no consideration. A smaller man in the Presidency would have feared that Governor Pinchot, if he was successful, would reap a prestige of which the President himself might be envious. Mr. Coolidge is far too big a man to hold such an attitude.

THE PROPOSED AMENDMENTS TO THE CONSTITUTION

In his presidential address to the American Bar Association at Minneapolis last week our former Ambassador to the Court of St. James, John W. Davis, took occasion to speak in behalf of certain amendments to the Federal Constitution which have been proposed in Congress. Altogether one hundred and nine bills and joint resolutions for that purpose were submitted in the last two years. They brought up the total number of such bills to 3,063. But the record of the last Congress went beyond that of any other except the Thirty-sixth, which assembled in 1859 just before the Civil War. The American Bar Association two years ago advocated a constitutional amendment to provide that the newly elected Congress should assemble on the first Monday in January, and that the new President and Vice President should be inaugurated on the third Monday of that month. An historical accident led to the assembling of the newly elected Congress in March, 1789. That accident was perpetuated. In no other democratic country is there a span of more than twelve months between the election of a Parliament and its regular assemblage. Mr. Davis also would like to see an amendment passed permitting the President to veto separate items in an appropriation bill. The present system has led to much waste in government expenditures. He would also make it possible for the Senate to approve a treaty by a majority vote instead of a two-thirds vote. There is little doubt historically that the two-thirds rule was the result of the prevailing jealousy of the executive power at the time our constitution was adopted. The rule has often paralyzed action. John Hay once remarked despairingly, "The Fathers in their wisdom ordained that for all time the kickers should rule." His experience with his arbitration treaties and the treaty with Great Britain in regard to the Panama Canal led him to remark, "A treaty entering the Senate is like a bull going into the arena: no one can tell just how or when the final blow will fall; but one thing is certain, it will never leave the arena alive." Mr. Davis is most earnestly opposed to amendments which would destroy or limit the power of the Supreme Court. Americans very generally misunderstand that power. The function of the court is to see that no injury is suffered by any citizen on account of laws infringing his rights as laid down in the constitution. To quote an opinion put out by the court itself last June, "It (the

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power of the Supreme Court) amounts to little more than the negative power to disregard any unconstitutional enactment which otherwise would stand in the way of the enforcement of a legal right." The recent proposition to require a greater number than a majority of the Supreme Court to make a decision effective is by no means a new one. Nearly ninety years ago a bill was reported to the Senate providing that no law of the States should be declared invalid without the concurrence of five of the seven judges. Mr. Davis thinks that the custom of giving out minority dissenting opinions is calculated to weaken confidence in the court and is not a wise custom. The former Ambassador's judgment ought to have great weight with Congress and with the people as a whole.

A BETTER NEW YORK

The Police, Health and Public Welfare departments of New York seem to be making no careful study of the effects of prohibition. And yet an examination of the statistics of various social indexes in New York City for corresponding periods under the old license system and under the present prohibition system is extremely illuminating. Harold A. Littledale has printed a comparison of conditions in New York in 1909 and 1922. Those two years were unusually similar in a business way. Each was a year of continued prosperity following two years after a period of business depression. We have become used to thinking of New York, like all America, as a place where crimes of violence are increasing by leaps and bounds. The fact is that in 1909 there were 647 homicides in New York compared to 266 in 1922. Of felonious assaults there were 3,811 in the earlier year 2,405 in the later. The arrests for intoxication fell from 25,382 in 1909 to 11,403 thirteen years later. Cases of juveniles brought up for delinquency were less than half the number in the later year than they were in the earlier. The exact figures are 10,877 in 1909; 4,518 in 1922. The number of arrests for vagrancy for 1909 was 5,109; in 1922, 2,876. The alcoholic cases at Bellevue decreased from 5,778 to 4,083. The number of alcoholic deaths fell almost fifty per cent., from 533 to 274. During the thirteen years savings banks' deposits increased almost one-third, and the average amount of the deposit rose from \$662 to \$787. The decreases are all the more striking when we consider that the population of the city increased more than thirty per cent. between the two years. That means that if the population of the city had remained stationary the number of homicides in 1922 would have fallen to 201 compared to the 647 in 1909. Cases of felonious assault would have numbered 822, arrests for intoxication would have fallen to 8,646, cases of juvenile delinquency would have numbered 2,423, the alcoholic cases at Bellevue would have amounted to 3,093, alcoholic deaths would have been 208, and arrests for vagrancy would have fallen to 2,179. For the last three "wet" years, 1916, 1917 and 1918, the arrests for drunkenness totaled 36,559. Half of 1919 was under the license régime, half under the prohibition régime, so that the figures for it are omitted. For the three "dry" years, 1920 to 1922, arrests for drunkenness numbered 27,375, a decrease of twenty-five per cent. in spite of the growing population. Social service workers of Bellevue Hospital report that the homes into which they enter show a marked improvement since national prohibition became effective. Dr. O'Hanlon, superintendent of the hos-

pital, reports that the "hospital rounder" has gone since prohibition. There has been such a great decrease in alcoholic cases needing treatment that Bellevue has given up its alcoholic wards altogether. Patients who would have been formerly consigned to those wards are now placed in the psychopathic wards. The number of alcoholic cases in 1920, 1921 and 1922 was only two-fifths of what it was in the three years 1916 to 1918. Contrary to a very popular notion, Dr. O'Hanlon says there has been no marked increase in drug addicts since prohibition came into effect. The increase in figures is due to the fact that the police paid little attention to drug cases until recent years. Deaths from alcoholism in the three dry years number a little less than one-third of those in the last three "wet" years. The exact figures are 491 versus 1,499. If a great city in the "wet belt" shows such results from prohibition, it is a fair inference that the country over things are no worse.

LAW ENFORCEMENT IN THE UNITED STATES

On the basis of the amount of crime, the United States is among the most savage people in the world. In a civilized country such as England and Wales, there were in 1921 only sixty-three murders. In the city of Chicago in that same year there were more than twice as many, and in New York more than four times as many. In 1922 in the great city of London the authorities reported seventeen murders. Only nine of them were such as would justify an indictment for murder in the first degree in America. The person or persons who committed every murder were found. But here we have murder mystery after murder mystery. Murderers go scot free because they are never discovered, and even some of those who are discovered are acquitted on technicalities. In France, with its supposedly impetuous Latin temperament, there were 585 murders in 1919. The same year in forty-eight American cities with a total population of some twenty-one million, not much more than half the population of France, there were 1,562. A special committee on law enforcement appointed by the American Bar Association reckons that in 1922 7,850 murders were committed in the United States, beside 6,790 unjustifiable homicides. In 1921 in England and Wales the courts tried 115 persons for burglary and convicted 105. In the same year 2,660 burglaries were reported in New York County alone, that is, Manhattan and Bronx. But only 565 persons were indicted for burglary in the county that year and only 349 were convicted. Part of our people are so lawless in their ideas that we have a great secret organization which attempts to take the law into its own hands and commits crimes right and left on the ground that thereby it may suppress crime. Even when men are shot to death by wholesale, as they were at Herrin, Illinois, our people are so savage that they will not convict the murderers. It is perfectly true that we need a greater intelligence in our police service. Raymond Fosdick tells of how the German police dealt with a murder when he was studying their methods before the war. The murder was committed at night. The police immediately isolated a considerable district around the spot where the body was found. They picked up every one in the neighborhood and held those whose reasons for being there were not obvious. They examined every inch of the ground, almost with a microscope. They used the best scientific brains to find their clues and then followed them up relentlessly. Here in America when a crime of violence is committed hundreds, even thousands of

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people may tramp over the spot before the police search the ground thoroughly, and the papers describe any clues or any suspicions held by the police. The whole attempt to find the criminal is in the majority of cases inefficient and often farcical. But behind the stupidity of our police is the popular lack of any comprehension of what real law enforcement signifies.

THE ANNUAL YOUNG FRIENDS (QUAKERS) CONFERENCE

The three hundred young Friends (or Quakers) who gathered at their annual Young Friends General Conference at Richmond, Indiana, were greatly moved by a realization of the physical suffering of the young people of Germany and Austria. In the desire to uphold their courage in the search for "that life which takes away occasion of all wars," they sent them the following message, asking all men to join with them in this expression of comradeship in the common task:

To the Youth of Germany and Austria:

In the splendid fellowship of the Fourteenth Annual Conference of Young Friends of America our hearts have been drawn to you. As we have met day after day with representatives of the youth of England and Germany and with those of widely differing thought among our own people we have come to an overwhelming consciousness of the underlying unity of the human race.

The clouds which darkened our minds during the war period are breaking away and we see how impossible it is to judge men in groups. We are convinced that every nation has sinned grievously and our pride in America is humbled when we think of our share in the misunderstanding and suspicion. At the same time there are those in every group who are seeking untiringly to build a world of love and truth.

We have heard from one of your number of your dauntless faith in spite of hunger, loneliness and disillusionment. Our problems are not your problems, but we join you in seeking through mutual fellowship the path of love. We believe with you that only in the earnest expression of love in the life of each individual, that love supremely manifested in the life of Jesus, can a new world of right and brotherhood be born.

Signed on behalf of the Fourteenth Annual Young Friends (Quakers) General Conference, Richmond, Indiana, July 27 to August 6, 1923.

CHESTER L. REAGAN, *Chairman*.

If such messages were sent from the young people of the nations to each other whenever there were special strain and stress, truly we should be creating a bond of fellowship too strong to be broken by age-long prejudice and by sudden passion.

KABOTCHNIK VS. CABOT

Does Mr. Kabotchnik have the right to change his name to Cabot? The background of the question is fairly familiar to us all. Henry Kabotchnik, of Philadelphia, asked the court not long ago to allow him to become Henry Cabot. Before the court had put in its answer the Cabot family of Boston heard of the request and protested. They claim a historic right to the name of Cabot. Do they have such an exclusive right? On the whole, the newspaper press has been inclined to make fun of their claim. But is it an advantage that distinguished family names should lose their particular quality? Keen-minded people object to slang because it tends to blur language. When Henry Kabotchnik becomes Henry Cabot, is not there a historico-social blurring? The old name Kabotchnik very really stands for something. It marks men and women who hold it as of the newer

immigration, probably Polish Jews. The name has not been in this country long, but there is no reason why in the course of time it should not become a distinguished name on its own account, just as Straus has already become a name of very great distinction. The name Cabot has stood for something wholly different from that of Kabotchnik. Some of us may be a little put out because we think that the Cabots or their ilk felt themselves a little superior to the Smiths, let us say. But after all the Cabots, like a great many other families, have contributed useful and strong citizens to the common life. It is undeniable that we have a right to protect our names. Certainly America of the future will be more interesting if in our names we maintain a picture of the variety of its racial derivation. In regard to this particular case of Cabot vs. Kabotchnik, to be sure, some of the historically informed smile at the Cabot objections to their new namesake because something over four hundred years ago the Cabots themselves were Gabottos. That, at least, was the name of the remarkable adventurer who with his three sons embarked at Bristol in May, 1497, on a certain voyage of discovery that has never been forgotten. Even so, when the Cabots became Englishmen they had a name different from any former English name, one that marked their ancestry. If Mr. Kabotchnik will become Mr. Kabot it will not be quite so bad.

OF THE FUNERAL SERVICE

What should be the great thought in the solemn service when we put away the empty bodily garment of one whom we have loved? For answer we think of the beautiful service at the funeral of a Westchester minister this past week. The deacons—it was a Congregational Church—and a few intimate friends gathered at the parsonage as honorary pallbearers before the services and came into the church along with the family. Their sharing this in the family helped make the whole community feel one kin. A neighbor minister, a man of fine gentleness and of genuine taste, conducted the service. He gave it the dignity of the Episcopal service, but at the same time endowed it with a directness and quiet personal touch which cannot come when one is wholly restricted to forms. He read the Scriptures very simply with no attempt to make an effect. They were statements of fact and of faith, just as they were meant by the saints and seers of old. Many of the passages were ones familiar at our funerals. But among them was the Thirteenth Chapter of First Corinthians. We do not remember ever hearing that chapter read before at such a service. It was a beautiful touch. The chapter expresses the truly divine idea for human living. There was no singing of hymns. Usually we want some hymns of quietness or triumph at such a service. But the minister read, "Oh love that wilt not let me go." There is no better hymn for the time and place. Then came the prayer. It was a prayer in dignified phrases. Parts of it could not have been offered at every funeral. It fitted the memory of the particular man who had gone. At the same time, it had some of the fine qualities of universality that characterize the prayers in our books of common worships. Nothing in the whole service tried to bring tears. It was all quiet and restful. It all struck true. It all took for granted the assured realities of God and life. Ought not the funeral service to be such a help to us to rest back in the sense that this is all God's universe, and that forever, both in the known and in the unknown, underneath are the Everlasting Arms?

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There is no finer contribution the young man can make to the State than to fit himself to earn a living. In this way he becomes a helper of society rather than a burden upon it.

The capacity to do some one thing well and to secure an independent living, is one of the chief sources of character. Character and independence are almost synonymous terms. There is hardly anything braces a man up, gives him firm and buoyant tread, more than the sense of mastery and the possession of a trade or profession that is convertible into service which society demands and which makes him master of his own life and ways. The one element lacking in the great Negro element in the South is character; that is, self-reliance, force, stability, self-respect. Principal Booker T. Washington set himself to work to give them character. He took the true way. He did not get the Negro youth together and lecture them. He began to teach them to earn a living. He gave them trades and professions. It is among the great throngs of our city youth who have no trade or capacity to earn a good living that our criminals originate. Do not ever underestimate the ethical significance of an education to earn a living. We should like to see such a system of technical and professional education in our country that every boy could fit himself to do some one thing that would insure him a respectable wage. Nothing would contribute more to the character of our people. It is proverbial that skilled workmen are of a higher grade of character than those who have no training. And the capacity to earn enough to save something so that one may have property of some kind, even a little, is a source of satisfaction and strength.

Again, there is a great source of satisfaction for all true men, as well as a sense of fulfilling manhood, in being able to produce something. Society may be roughly divided into two classes—those who produce something and those who do not. The former class have always been the manly, happy, self-respecting, invaluable men—the men who have built up states, contributed to progress, made the worlds. It is a great joy to be of this class. There is no satisfaction like a piece of work well done. There are few more comforting thoughts at the end of life than to feel one has added some good thing to the world. There is a great joy in supporting a family and being able to educate one's children to add something good in their day as we have done in ours. This capacity to add something to the world is a chief trait of manhood. It lifts one toward divinity, for is not one of the great attributes of God this, that He creates things, that He works forever. Let us never disparage that education that trains us to earn a living and to add something to the unfinished world. To fit oneself for a vocation becomes thus a religious act.

But we have got to train men for life as well as for a living. We have got to educate for vacation as well as vocation. It was interesting to see that a large group of college graduates recently recognized this and wrote a remarkably suggestive appeal to their college not to become simply a vocational school. It called upon it to stand out as one college which believed that education was for culture and the power to live largely and enjoy all the hours greatly, as well as for trade and profession and the capacity to do some one thing well. If we were writing to a group of college boys we would say: Fit yourself well to earn a livelihood, to do some perfect work, to be a producer for the State, a creator of distinctive values; but at the same time educate yourself for living, for full enjoyment and use of those equal leisure

Education for the Whole of Life

THERE is no doubt but that in the present constitution of the economic and social order the first and immediate end of all education must be to fit every man to earn an independent living. There are some who underestimate this function of education as much as others overestimate it. They think it a necessary aim of our schools and colleges, but not a high or lofty one. Here they make a great mistake. For the ambition to earn a respectable and independent livelihood has an ethical and social significance that may lift it to a very high and lofty plane. For the whole structure of our present civilization rests upon the assumption that every man is able to support himself, his family, and those who are incapacitated by disease and misfortune. The more men who can do this the higher is our society, the more secure is the State. The State rests on wealth, or better, on the men who can produce wealth. If few have the capacity to produce it, the State totters. If all could produce it, the State would grow strong and firm. Every man who does not earn a living becomes a burden on the State. Some cannot because of disease or incapacity or misfortune or orphaned youth. These the State gladly carries, but it has to carry them. Some will not work, and the State has to carry them, too. The better and finer the work a man can do, the more wealth he can produce, the greater the uplift to the State, the more secure the social order.

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hours. Make yourself acquainted with the great literatures of Israel, Greece and Rome. No man can be called truly educated who is ignorant of them, for they have produced the very civilization of which he is a part. Make excursions into the great poets of Italy, Germany, France and Britain. For here are the great visions of the ages as well as the highest beauty, thought and language ever reached. Become so at home among these great books that no leisure time will ever hang heavily on your hand. American college students on the whole are densely ignorant of the great arts and of music. In Europe these are part of the daily life, and even the butcher would be ashamed not to know the Fifth Symphony. But in America even our college men know nothing of these things and have little capacity to enjoy them. Even now in New York, with thousands of college men, it is the women who make up the audiences at any really fine thing. The colleges are, of course, much to blame for this. But the students might take things into their own hands here, just as much of their acquaintance with literature must be made by themselves. If any college boy is reading these words we would plead with him, for his own enjoyment in future years, to make or get someone to make a list of the great books of all ages and read them in order through his four years' course. And we would plead with him to take during his college course as many studies purely cultural, like philosophy, literature, art, music and history, as he takes for vocational purposes. For, remember, those eight hours a day and Sundays must be provided for as well as the eight hours at your desk. We should want our boy to practise his law or medicine, to teach his subject or preach his sermon, to build his machine or bridge well; but we equally want him to be able to enjoy Hamlet, Faust, the Odyssey, the Divine Comedy, the great symphonies, the Meistersingers, the Sistine Madonna and the Holy Family, and have opinions on them as well.

F. L.

The Great War and the Great Hope

WHEN the Armistice was signed November 11, 1918, the entire world was thrilled with joy. The hopes of hundreds of millions of men and women ran high for a peace that would be permanent, bringing justice and fair opportunity for all.

Few realized, however, the difficulty of making such a peace, nor how fierce the nationalistic passions had become, and how diametrically opposed were the policies and desires of the many nations and peoples, new and old, great and small.

Five weary years have passed since the Armistice. It has become clear to most that the final establishment of permanent peace between the nations will not come at a bound. Come it will, but only through long and patient processes of national and international education, through willingness of nations to make concessions one to another, through desire for helpful international co-operation, and through the creating by constructive statesmanship of the instruments and agencies of a World Peace System.

During these five years at least two important steps have been taken towards this goal, one in which the United States has participated—the Washington Conference on Limitation

of Armament—the other the Permanent Court of International Justice.

At the Washington Conference agreements were reached by the principal powers to limit for a period of years their respective naval building programs. Already many hundreds of millions of dollars have been saved to the people of the nations and have been diverted to useful and constructive purposes. But of more importance than the money saved is the removal of misunderstandings, the quieting of fears, and the development of a spirit of mutual confidence between the powers bordering on the Pacific.

By the establishment of the Permanent Court of International Justice (January, 1922), many nations have taken a significant step forward toward the substitution of justice through law for injustice through the violence of war. For the full success, however, of this World Court it is imperative that all the principal nations should be its active supporters. America's presence as a member of the Court is particularly important, if not indeed essential. "The Court will not abolish war," said President Harding at Salt Lake City, "but it is the longest and most practicable step in that direction taken thus far in the history of the world." Membership in the World Court does not commit any nation participating in its decisions to the slightest foreign entanglement or to any possible future wars.

In the movement for the establishment of a world court of justice American constructive statesmanship took the lead through several decades and American citizens played a distinguished part in the creation of the World Court recently established and now functioning at The Hague. Nevertheless, America is not yet a member of the Court. It is, however, increasingly apparent that the full success of the Court depends upon its cordial support by the United States, and its success is most important, for the hope for permanent peace throughout the world is vitally connected with the effective working of this Court.

On February 24, 1923, the late President Harding and Secretary Hughes recommended to Congress a carefully prepared plan whereby American membership in the Court might be effected without in the least compromising the position of this country in its international relations. That plan at once received the enthusiastic approval of large numbers of national leaders of all parties. And in his final address released to the press the day before his sudden death on August 2 the President said: "The big thing is the firm establishment of the Court and our cordial adherence thereto. All else is mere detail."

At the coming session of Congress the Senate will have to decide whether or not the United States shall accept that proposition and become one of the supporting member nations of the Court. On that decision will depend to a large degree the future relations of the United States to the other nations of the world. Shall the United States stand for a world-order in which international justice shall be based on law and reason? Or for a world-order in which, as hitherto, each sovereign nation shall be largely a law unto itself. The question of American membership in the Court is in no sense a partisan issue.

The Churches of America stand unequivocally for a World Peace System and for the settlement of all international difficulties by processes of law, conciliation and mutual consideration. Christians abhor war methods of settling disputes

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and the entire war system. The spirit of war is in direct conflict with the spirit and the principles of Jesus.

The Commission of the Federal Council believes that the Churches heartily approve of American membership in the World Court and earnestly desire the Senate to accept without mutilation or substantial modification the proposals of the late President as formulated in his message to the Senate February 24, 1923.

The General Assembly of the Presbyterian Church in the U. S. A., at its recent meeting, endorsed "the recommendation of the President of the United States that we enter the World Court."

Other ecclesiastical bodies meeting the past spring and summer have taken similar action.

It has become evident, however, that if this result is to be secured many millions of citizens should give this question careful consideration and then should let their Senators know, in some adequate way, their judgment and desire in the matter.

The Commission of the Federal Council, therefore, with the Church Peace Union and the American Branch of the World Alliance for International Friendship through the Churches offers to the churches and to all organizations sympathizing with these views the following suggestions and proposals for co-operation in a prompt and effective program of national education in regard to the World Court:

1. Let the week (November 5-10) preceding Armistice Day be designated "World Court Week" and the day itself (November 11) "World Court Sunday."

2. Let all Christian organizations that hold regular meetings during that week, such as church prayer meetings, home and foreign mission study groups, Y. M. C. A., Y. W. C. A., and Student Volunteer Movement classes, Christian Endeavor, Epworth League and other young people's groups, make the question of American membership in the World Court a principal topic for study, securing if possible special speakers.

3. Let chambers of commerce, labor organizations, Granges, Rotary, Kiwanis and other similar clubs, women's clubs, the League of Women Voters and all distinctively women's organizations, the American Legion and all peace societies provide for discussions on the World Court in their regular meetings and publications during the week.

4. Let city church federations and councils arrange with business, labor and other organizations for union mass meetings on the World Court and American membership therein.

5. Let all Sunday-school superintendents arrange for a ten-minute service on the World Court; and also for rallies of all the Sunday-schools in each town or city on the afternoon of World Court Sunday. A pageant and a united procession would make the day memorable for the children and young people.

6. Let the religious press feature the Permanent Court of International Justice in their issue for World Court Week, including articles on America's responsibilities and opportunities in international relations.

7. Let the daily press recognize the World Court Week in one or more of their editorials during the week and have a broadside on the general subject in their issue for Sunday, November 11.

8. Let presidents of colleges and universities urge upon the various groups in their respective institutions the importance of recognizing World Court Week. And let the Na-

tional Education Association and the School Citizenship League suggest a similar recognition in all public schools, both high schools and grammar grades, on some suitable day during the week.

9. Let all clergymen on World Court Sunday preach on some phase of America's international responsibility and opportunity, and on the significance of the World Court as an important step in substituting law for war in the settlement of international difficulties.

10. Let all the various agencies named above invite and urge all citizens of voting age to write during the week or on World Court Sunday to both of their Senators, addressing them at their home towns. These letters should express the writer's judgment and desire regarding President Harding's proposal for American membership in the Permanent Court of International Justice.

S. L. G.

Philip Moxom, Prophet of Peace

ALTHOUGH the last twenty-five years of Philip Moxom's life were passed in Springfield, where he was pastor of the South Congregational Church and honored as the foremost man in the Springfield pulpit, yet Boston never ceased to regard him fondly and proudly as one of her own; and indeed, we think he always looked back to the years of his ministry in our first Baptist church there as the most interesting and influential period of his life. From the time when he first came thither from Cleveland, he at once took place among the leaders in the Boston pulpit and his religious influence in that city was great. Dr. Hale always spoke of him in his later years here as the ablest preacher in Boston; and multitudes of all churches eagerly listened to his sermons. He was a marked liberalizing force among the younger Baptist ministers of greater Boston.

A group of these with sympathizers from ministers of other churches were in the habit of meeting with him month by month to discuss the critical theological questions of the hour in what they liked to call among themselves, "The Moxom Club." Denominational ties rested lightly upon him and at the time when after leaving the First Baptist Church in Boston, he was called to the South Congregational Church in Springfield there was a strong desire among many in the King's Chapel congregation that he should be called to that historic pulpit.

It was not simply Boston's religious life that he touched. He was president of the Browning Society, the Appalachian Club and active in many features of her philanthropic and social life. Of the four books which he published, three were upon distinctly religious themes, but these give slight idea of his rich and varied intellectual life. None of them touches his remarkable international service, which we here desire to emphasize and which belongs almost entirely to the period after he left Boston. It is with this aspect of his life that I was especially conversant. I was with him at a dozen Mohonk arbitration conferences, where his inspiring voice was always listened to with delight; and I was with him at the memorable International Church Peace Conference at Constance, which took place in those fateful days in August, in 1914, just as the World War was bursting with such awful suddenness upon Europe. He was the tallest and most strik-

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ing figure at that conference and in the little company of eighty English and American delegates that was rushed away from Constance on the Monday morning under special safeguard on the train down the Rhine to Cologne and during the long night through Holland for the boat from Flushing to England the next morning; for the conference had adjourned to meet in London. The next day, Tuesday, was August 4. All the talk on that voyage over the channel was as to what course England would take and Dr. Moxom was especially exercised over it. There were twenty-five British delegates in our company, including two prominent members of Parliament, well known to Americans, Allen Baker and Wilmoughby Dickinson, and all of them believed that England would remain neutral, for none knew of the invasion of Belgium or of Sir Edward Gray's speech the day before. Moxom took active part in the two days' conference which followed in London and then came home to do his part in America in the years which followed.

He knew well what war was. He was in the Union Army throughout the Civil War, entering the service when a mere boy of fifteen; and he knew—and always vindicated—the noble and heroic elements in war and in the soldier's devotion, as well as he knew the horrors of war, which he fought so unremittingly during all his later years to banish and supplant by the rule of law and the peaceful organization of the world.

Dr. Moxom knew the world. He was at home among the peoples of Europe. He visited Europe seventeen times. He was especially at home in London, where he was always warmly welcomed by large circles of friends. This wide experience freed him from all provincialism and narrow patriotism and made him the friend of all men. Were this experience universal, there would have been no World War. It was not true of even half the diplomats who conducted the feverish correspondence in the fateful summer of 1914. Very few of them knew the men whom they addressed or really knew their countries. Walter Page even in his impressive letters from London dwells with feeling upon the tragical results from the fact that the members of our own State Department had no personal acquaintance with men of the English foreign office and that the subordinates in the department were treated like clerks. What the world needs is international friendship among statesmen, among scholars and among citizens. Nothing human was foreign to Dr. Moxom, to him humanity was above all nations.

He was a delegate to many international conferences and I especially remember his presence at the London Congress of 1908. His spirit was always one of hopefulness and faith that international reason would gradually overcome all political limitations and folly. He was especially insistent upon our own nation taking a position of courageous leadership and during the trying years that followed the World War, he never ceased to emphasize this duty. He believed profoundly in the League of Nations and in our joining the World Court. He deplored the failure of America to take the generous and decisive part in the reconstruction of Europe for which her supreme strength and freedom called and for which the tragical emergency pleaded. The final lesson of Dr. Moxom's life is the commanding lesson for this hour, the lesson of world love and trust as overcoming jealousy and hate, the lesson that nations, like men, should settle their disputes in court and not in battle and that all nations should league themselves together for that friendly co-operation which alone can save our civilization. L. A. M.

[EDITORIAL CORRESPONDENCE]

Glimpses of South America

EN ROUTE MONTEVIDEO TO RIO DE JANEIRO

MY ten days in Buenos Aires and Montevideo were among the most interesting that I have ever spent in those cities. I found the atmosphere in Buenos Aires very different from that of Santiago. In the latter city the diplomatic attitude naturally prevailed during the Pan-American Conference. Even the newspapers were very careful not to show any of the prejudice against the United States which has been so prominent formerly in that city. The delegates to the Conference were all exceedingly careful in their attitude toward the United States. In Argentina all was different. In fact, in going across the Andes on the special train, furnished by Argentina and Chile for the delegates to the Conference, I began to feel, as I talked to the Argentine delegates, that the atmosphere at Santiago was not representative of the general attitude in South America toward the United States. The Argentines feel especially the naval mission to Brazil, and believe that this mission signifies the United States' desire for these countries to build up their armies and navies in order that they may be good customers of our munition factories. A naval officer said to me: "Of course, the United States desires the South American countries to arm or she would not have sent the naval mission to Brazil. The naval mission will certainly recommend new expenditures in Brazil in order to better her navy. But, of course, the United States knows that if Brazil begins to arm, other countries will do the same. One of the things, no doubt, that this naval mission will do is to plan with the Brazilian general staff the best way of attacking a potential foe, which is Argentina. Some of our people even believe that there is a secret alliance between Brazil and the United States. While the best informed do not take this position, yet we must believe that since the United States has sent, not two or three minor officers, but seventeen of the highest men in the United States Navy, including an admiral, that there are large plans for the development of the navy with the support of the United States."

This is only one phase of Argentina's attitude. The one that was most prominently brought to me was the continuous preaching of commercialism by the North American advocates of Pan-Americanism. Every time a diplomat makes an address or a visitor speaks in Argentina he emphasizes the need of closer commercial relations. There is no one to talk of the spiritual and intellectual side of these relations. In the Santiago Conference this same emphasis was given by the North American delegates, and in the addresses and interviews they gave in Buenos Aires the same emphasis was made. It is no wonder then that the Argentine people believe that Pan-Americanism is a movement fostered by the United States for improving its commercial advantages with Latin America.

We could do an exceedingly large service not only for Argentina, but for the betterment of our own relations with these countries, by fostering a real program of intellectual exchange between the two countries. Italy, Spain and France are sending mission after mission to South America these days. These are not commercial missions, but are composed of the most representative authors, university pro-

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fessors and scientists, who are received with tremendous enthusiasm as they lecture on the literature, art and educational life of their countries. It has been many years since the United States sent anyone to the Argentine to represent its intellectual life. We should have three to six of our best university men in Buenos Aires continuously, acting in various capacities, as exchange professors, as technical advisers and public lecturers. In this connection it is well to note that in the Sunday editions of the big dailies of Buenos Aires the very best writers of Spain, France, Italy and Great Britain contribute continually. Yet there is scarcely anything from the United States, except correspondents dealing with commercial and political questions.

Argentina has always been very closely related to Europe. She will decide in the next few years, as she is now rapidly developing, what will be her permanent leanings. If we have anything in the United States which we believe would help Argentina in her intellectual and spiritual life it is time that we would make this known. This may sound as though one does not count the work done by North American missionary societies. Far from this being the case, one must recognize the great good done by these organizations. Yet we must frankly admit that they have scarcely touched the hem of the garment which enfolds the great national life of Argentina. Indeed, the difficulties which these missionary organizations from the United States confront is explained in a large way by the general belief in Argentina that anything that comes from North America has a commercial design. The secretary of the Y. M. C. A. reports that a close personal friend of his on being solicited for a subscription for the Association came to the building and examined the work very closely, but his final conclusion was: "Admirable, a wonderful work, but you need not tell me that these wise North Americans who always calculate how to make things pay are not getting financial benefit directly or indirectly from this work."

In Buenos Aires I had the privilege of being the guest of Colegio Americano. The school is progressing admirably. It has the opportunity of becoming one of the great mission schools of the world. It is now incorporated as a part of the secondary school system of Argentina. Students who pass their secondary course are admitted without further examination into the university. It also has a complete primary and high school course in English, as well as a three-year commercial course. The school needs new quarters. There are no playgrounds, and the problem of handling the boys is a very large one. The new Board of Trustees, just organized in the United States, should face up the question of securing a large plot of ground on one of the suburban electrified roads. Proper grounds would probably cost \$100,000 to \$150,000; an administration building about as much more. The other buildings could be erected gradually. The local board of management has begun to discuss the problem of enlargement, one of the courses, and a new constitution. There is dissatisfaction with the constitution because it eliminates their faculty representation on the Board of Control, and gives the latter the power to control the internal workings of the school. It was voted to suggest the naming of two faculty members on the Board of Control.

We had a good meeting of the Committee on Co-operation. The atmosphere was splendid. Those organizations which opposed co-operation have dropped out of the committee. This means that the committee is able to go ahead as other

regional committees do in considering an active program. We discussed the Montevideo Conference fully. The committee feels that it is absolutely necessary for them to have some one to give his time to the management of the co-operative work, especially from now to the Montevideo Conference. They voted to ask us to arrange for such a person.

I visited and spoke at a large number of our missionary institutions, including the new woman's training school in Buenos Aires, the Union Theological School, the Methodist Printing House, the American Church, the Y. M. C. A., the Disciples Church in Belgrano, and so on. In Montevideo I enjoyed greatly seeing the new Methodist Girls' School, one of the finest buildings in South America, operating at full capacity, doing a wonderful work which is appreciated by the whole city. The new training school of the Y. M. C. A. in Montevideo, is a part of the system developed by the Continental Committee for training leaders in Brazil, Uruguay and Argentina, where there are local schools. Mr. Conard, as head of this new educational work, has reason to be proud of the progress already made, and I believe that these schools will help not only the Y. M. C. A., but will contribute to all of the evangelical work in South America. The Y. W. C. A. has changed its South American headquarters to Buenos Aires recently. Their newer association in Montevideo, as well as the older one in Buenos Aires, are developing most satisfactorily. Their physical work especially is beyond their power to handle. In Buenos Aires they are greatly needing a new building. They are also quite short of secretaries. At least six new women should be sent to South America, this year even, to take care of the present work.

SAMUEL G. INMAN.

If we think of nature, it is well for us to take all the knowledge concerning it that science can give us. To oppose this is folly, and self-inflicted impoverishment. But a greater impoverishment still would be to allow the knowledge to deprive us of the spiritual significance of nature. We are sure judging from his article, that Dr. Haldane would agree with Russell Lowell's sonnet:

"I grieve not that right Knowledge takes away
The charm that Nature to my childhood wore
For with that insight, cometh, day by day,
A greater bliss than wonder was before;
The real doth not clip the poet's wings—
To win the secret of a weed's plain heart
Reveals some clue to spiritual things,
And stumbling guess becomes firm-footed art;
Flowers are not flowers unto the poet's eyes,
Their beauty thrills him by an inward sense;
He knows that outward seemings are but lies;
Or, at the most, but earthly shadows, whence
The soul that looks within for truth may guess
The presence of some wondrous loveliness."

Poet and botanist may be combined in one person; when they are not the poet gets the deeper truth of nature. The world, as represented in the language of physical science can only be, as Dr. Haldane shows, a world of unreal abstractions. The man who takes it for reality is following a shadow.

William C. Durant, head of the Durant Motors, proposes to open a bank in New York which shall be owned by "the people." Three hundred thousand "partners" will share in

it, he says, none of them to own more than one shore. Perhaps we can reach the time when our village and town banks will be owned by everybody in the village or town. Indeed, may we not reach public ownership, not by any government

ownership, but by direct shareholding by everybody? Might not such a development leave its field to private initiative and at the same time make all of us share in the general prosperity?

THE OBSERVER

Kate Douglas Wiggin: Kindergartener and Author

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

AMERICA lost one of her most charming writers and the children one of their dearest friends when Kate Douglas Wiggin passed away last week in London. Her name was a household word in thousands of American homes, and "The Bird's Christmas Carol" and "Mother Carey's Chickens" won the delight of thousands of children through the last two generations. I do not know whether it is generally known or not that Mrs. Riggs (for that was her real name) was, with her siser, Nora Archibald Smith, a pioneer in kindergarten methods. After attending Abbott Academy in Andover she went to California at the age of nineteen to engage in kindergarten work. This was in 1876, and child education was in the experimental stage. She became a teacher in Santa Barbara, but after a year left this school and opened a free kindergarten. This was the first free kindergarten west of the Rocky Mountains—the Silver Street Kindergarten, San Francisco. Her work soon attracted attention and before long the whole community became interested. One woman, the noted educator, Mrs. Sarah Cooper, became so interested that she helped Mrs. Riggs establish the California Kindergarten Training School, a sort of normal school for kindergarten teachers. When Mrs. Riggs left California for the east there were sixty free kindergartens in the State, the outgrowth of this school. Mrs. Riggs had to make most of her own methods and provide most of her own stories, music and entertainment for the children. The outgrowth of all this was that such stories as "The Bird's Christmas Carol" and "Mother Carey's Chickens" and "The Story of Patsy" were written. She and her sister wrote many songs for the children, both words and music, and these in book form came into universal use. Then came books on the education of children which were widely read. There were years of struggle and hard work, but full of great happiness, for Mrs. Riggs both loved and understood children, and it was a life of great achievement.

Mrs. Riggs came to New York to live in 1888, and from that time on hardly a year passed that did not find some notable book coming from her pen. The first book to find its way to the public at large was "Timothy's Quest." Everybody realized when that appeared that here was a genius among us, and that a new note had been struck in American literature. Its humor was delicious and irresistible. It was a perfect picture of a phase of New England life. Who can ever forget the chapter where the visiting village dressmaker retails the news? Were there ever more delicious tidbits than that of the man who, when he was told by the undertaker that he would have to ride in the same carriage with his mother-in-law at his wife's funeral, said he supposed he

could if it was necessary, but it would spoil the whole blamed thing for him; or the dressmaker's summing up of the deacon's stinginess with the remark, "It's a good thing salvation's free or Deacon Pennell wouldn't have got none of it?"

"Rebecca of Sunny Brook Farm" was a great success. Again it was New England, and not only was the New England atmosphere perfectly achieved, but Rebecca and her aunt were real characters, and was there ever a more charming character than Rebecca? Mrs. Riggs knew New England thoroughly. Her attractive summer home was at Hollis, Maine, to which she retired summer after summer, and where most of her writing was done. It is a lovely spot and the house reflected the writer's personality in every nook and corner. The chief ornament of a real New England home is books, and of course Mrs. Riggs knew this. The background of "Rebecca" was of course this New England Mrs. Riggs knew so well. "Rebecca" was not only universally read, being out of the most popular books, but it achieved great success as a play. After a long run on the stage it was filmed and thus percolated down into the small towns and villages—but all its charm was gone. Half the charm of personality as well as of literature is speech, and all this is gone in the movies. All movie characters are only "half-people." No personality is complete without speech. Nature is, but man is not. The man or woman who is not speaking while in action is manifesting only half of his or her nature. One felt this immediately upon seeing the silent Rebecca. Only half of her was there. Also half of Mrs. Riggs' charm as a writer was in the sparkling, revealing, delicious conversation. Her other New England stories, "Rose of the River" and "Later Chronicles of Rebecca" were interesting and successful, but not quite so spontaneous as "Rebecca" and "Timothy's Quest." This was natural, since they came as answer to the public's cry for "more."

Shortly after her coming to New York she began to make visits to England and henceforth visited England every two or three years. She became widely known in England and made many friends there. It was, I think, at a dinner given to her by the British authors where she told the story which found its way to every corner of the British Empire. I wonder if any readers remember it? It is one of the best there is and it nearly sent the audience to which she told it into hysterics. There was a colored man who had been on the plantation for many years. There was a colored cook, Martha, who had also been there many years, and Moses and Martha had been great friends. One day as the Master was starting to drive into the county seat Moses approached him shyly and told him he had about concluded to get married

and would he get him a license while he was in town. "Certainly I will, Moses," he said, "and I am glad you're going to get married at last." That night the Master turned the license over to Moses, telling him it cost one dollar. Moses took it and went off. In about half an hour he sought the Master out and said, "Thar's been a mistake here, Mr. Jackson. The license is made out with Martha's name. It ain't Martha I'se goin' to marry, but Sally, the new maid." The Master was quite thunderstruck. "I naturally thought it was Martha," he said; "you and she have been such friends for years. Well, I can get a new one with Sally's name when I go in to-morrow morning, but it will cost you another dollar." Moses went away, but the next morning he approached his Master just as he was getting ready to go into town and said, "If it don't make no difference, Mr. Jackson, I guess I'll let that marriage license stand just as it is and marry Martha. To tell the honest truth, Mr. Jackson, thar ain't a dollar's worth of difference between them two ladies."

Mrs. Riggs' frequent visits to England resulted in a series of the most charming travel books that have been written in America—"A Cathedral Courtship," "Penelope's English

Experiences," "Penelope's Progress" and several more. They are the story of the journeys of a small group of Americans, of which she of course was one, through the loveliest parts of England. They linger in the beautiful cathedral towns and frequent not the big hotels beloved of tourists, but the quaint old inns. They visit too in old, fascinating English houses. I doubt if one can find better pictures of the real England and the real English life than in these books. There also runs through them the most charming love story—just enough story to keep one wondering what will happen in the next town.

Mrs. Riggs was the most charming hostess and her beautiful New York home came about as near to a salon as any place in New York. One was always sure to find interesting people there—or if one did not, it did not matter, since she was there—brilliant, vivacious, kindly, beloved of everybody. Everybody will be interested to know that fortunately she had just finished an autobiography called "My Garden of Memories." It will be delightful reading.

FREDERICK LYNCH.

THE WEEKLY SERMON

Psychology and Religion

By Rev. F. W. Barnes, Sc.D., F.R.S.

Canon of Westminster

[The following sermon was preached before the Seventh International Congress of Psychology, in Christ Church Cathedral, Oxford.]

"Great is truth and stronger than all things."—1 Esdras 4:35.

IT seems to me a significant and welcome fact that those who have organized the Seventh International Congress of Psychology, now being held in Oxford, should have included in their program a sermon in this cathedral. I doubt whether such a sign of friendliness would have been possible a generation ago. The belief then persisted that, presumably because of some obscure flaw in the scheme of the universe, religion and science were bound to quarrel. Divines regarded men of science, if not with hostility, at any rate with wary suspicion. Many acted as though undue familiarity might tarnish the pure lustre of orthodoxy. On the other hand, men of science, conscious that they were giving their lives to the pursuit of truth, resented the timid and grudging recognition accorded to their work. In this city, just over sixty years ago, Bishop Wilberforce attacked with foolish unfairness the "Origin of Species." In 1877 the Pope described Darwinism as "a system which is repugnant at once to history, to the traditions of all peoples, to exact science, to observed facts, and even to Reason herself." "Pride goes so far," he continued, "as to degrade man himself to the level of the unreasoning brutes." Naturally leaders of science were sensitive to ignorant presumption, and sometimes

bitter in their rejoinder. They saw that religion divorced from truth is religion divorced from reality. If ecclesiastics demanded the closed mind, the Church ceased to be the home of spiritual freedom. So men, like Huxley, profoundly religious in temper, sought in relative isolation to solve the riddle of human life. Forced into a position of antagonism, he was cut off from that inheritance of religious experience which is preserved by worship and gives life to dogma.

Fortunately, this absurd and unnecessary strife has at length, in this country, been widely abandoned, if we may judge, as is fair, by the general attitude of representative Anglican and Free Church divines. Diversity of opinion continues to exist as to the inferences which may legitimately be drawn from scientific theory and discovery. But insofar as men of science, astronomers, geologists, biologists or psychologists have reached substantial agreement their conclusions are accepted by religious leaders. "The right starting-point," says the Dean of St. Paul's, "is to examine the conception of the world as known to science." It is a sound position, but you here will not dispute his further contention that "such a conception is abstract because it ignores for its own purposes all esthetic and moral judgments." He protests rightly that it does but give us a world of facts without values. The picture of the universe which we construct appeals to us because of the truth-value which we believe it to possess. Into the vast time-process which evolution describes we import the idea of progress. In fact, by the human mind we make not only quantitative measurements, but

also qualitative judgments. Both must be used in our search for reality.

You here will admit, at any rate in theory, that the search for ultimate reality is not your business. You seek to discover how the mind works. For you it is a machine which receives and utilizes certain types of raw material, sensations or "suggestions." Your business is to study how the machine works. By comparison with similar machines you determine whether its working is normal or not. But how far the sensations give knowledge of external reality does not lie within your province. Mental states are set up both by phenomena and by the mental states of other individuals: you analyze their consequences for thought, will and feeling. You construct criteria of normality. There your task ends.

But, of course, no one is satisfied with such an ending. The normal, we instinctively protest, must be the perfect, or at least a stage in the evolution of the perfect. It must be a key to ultimate reality. This instinctive belief, of course, accounts for the popular religious interest in psychology. It is the science which shows us how worship works, and therefore—you cannot eradicate this "therefore" from popular belief—"that religion is true." So arises the absurd conviction that a dogma like transsubstantiation can be "proved by psychology." The same pathetic faith has led to innumerable volumes which profess to base religion on the new psychology. One is reminded of some very wise words of Sir Clifford Allbutt, who has endeared himself alike by his wisdom and his personal qualities to many generations of Cambridge men. He has said, "It is one of the misfortunes of science, as it is of social adventure, that every new point of view, as soon as revealed in part, is mobbed by a crowd of half-educated thinkers, among whom fanatics and imposters find many dupes." You must not judge too severely the many mistaken attempts to exploit your science in the interest of particular religious opinions. Regard them rather as evidence of a strong and by no means discreditable desire to find spiritual certainty.

I may incur your censure if I enter the border country, ravaged by contending armies, which separates your province from that of theology. Yet there are certain considerations which I venture to put before you. First of all, I would remind you that, because you study the mind as a machine, you may naturally conclude that all its reactions are mechanically determined. But this conclusion is not legitimate; it is an assumption in the convenient working hypothesis with which you start. It may be granted that no argument in favor of free will is absolutely conclusive. But just as men of science accept the belief that we can know facts which exist independently of our mental states, so we claim that men are not automata. Each claim is a postulate of reasonable faith. The determinist position accepted by many psychologists is not demonstrably true. The facts which incline men to accept it prove, *inter alia*, that human personality can be injured by unwholesome surroundings, and so should stimulate us to be eager for social reform. But such eagerness, if fruitful, is a free will offering of ourselves for our fellows. Determinism does not, of course, destroy belief in the existence of the spiritual values, goodness, beauty and truth. But, because it denies our freedom to mould personality by these values, it is a form of pessimism which, as I think, even our imperfect civilization forces us to repudiate.

In the second place, I would urge that we cannot escape the view that human personality has come into existence by a process which cannot be adequately described in terms of mechanism. Work in the border-land between physiology

and psychology brilliantly exemplified in the researches of Dr. Head, suggests that we are gaining a more complete understanding of the process by which the human mind has evolved from the apparently automatic reactions of primitive organisms. That physiological memory can exist in the absence of consciousness; that, at merely physiological levels, there should be the appearance of purpose in response to stimuli—these facts suggest that no definite line can be drawn between conscious and unconscious behavior. We may infer perhaps that even man's capacity to frame and use abstract concepts is the product of a continuous development from elementary physiological reaction. Yet I would urge that, although in this way we may describe the sequences which have led to man's ethical self-consciousness, we must not jump to the conclusion that the whole process is a mere unpacking of what was already latent. It may be, as Dr. Haldane has said, "that the time is not far distant when we shall be able to transform the present appearance of the inorganic world by tracing life in it." But we cannot surely accept the view that man's highest faculties exist latent in inorganic matter. Nor, as it seems to me, can we argue that they are the result of some blind mechanism. Let us grant that certain inorganic aggregates at suitable pressure and temperature condition began to exhibit the phenomena of life; that living organisms reacting to environment developed increasingly complex types of behavior; that awareness was gradually associated with purposive action, and that finally human self-consciousness resulted. Is mechanistic interpretation of the phenomena satisfactory? I should say, rather, that the working hypotheses which seem to suffice as "laws" in physico-chemical investigations are inadequate. We must admit that new qualities, powers, values, have come into existence. The process is not a mere rearrangement; there is in it an element of free creative activity directed to a definite end. We must find indications of that end in the highest faculties of man, in the spiritual values on which he is slowly building civilization. And thus behind phenomena we must put the creative activity of spirit.

The more we study the evolutionary process, the more important and I may add, perplexing appears to be the factor of variability, of change which has led to progress. In one of your papers of which I have been privileged to see a proof there is a most interesting discussion of instinct, which the author defines as "a reaction pattern determining the behavior of an organism in certain definite environmental situations." Instincts can become admirably protective and of great social value, as the life of the hive and the life of man alike show. But let the reaction pattern become rigid, as it appears to be among the bees, and progress is at an end. It is the factor of variability, showing itself in man as freedom of choice, which permits movement, if sometimes downward, yet also upward. This leads me to see in the human will the central element of human personality and to find in that will not merely the product of, but a means of response to, creative spirit.

Whether we be determinists or not, whether we allow or refuse to allow that the will exerts real freedom of choice, we do not deny the existence within personality of controlling forces and instinctive tendencies. The conflict between the two is most interesting of psychological investigations; it is also of profound importance in the religious life. So, though psychology has only an indirect bearing on theology, it is intimately concerned with practical religion. The religious man accepts goodness and truth as revelations of the Divine nature, and tries to set his will to do God's will. Thence comes conflict—the eternal "What I would I cannot: what I would

not, that I do." Out of the conflict comes the strength and the energy which cause religion to be so potent, and sometimes so dangerous, a factor in human life. It is dangerous when in the conflict ethical values are imperfectly perceived; when, to use an obvious example, unchastity, but not intolerance, is regarded as a sin. But when the conflict is severe and successful we normally see a marked increase of volitional energy. St. Paul, Augustine, Wesley, General Booth, are familiar instances in Christian history. To-morrow you will be discussing the conception of mental and nervous energy. You will be asked to distinguish between "sustained purposive activity" and its physical manifestation, the latter being the energy which can be expressed in terms of the space-time-mass notions of physics. Naturally the question arises as to whether some unknown factor, some non-physical (imponderable) is present; and, if so, what is its relation to the Creative Spirit which some of us believe to lie behind phenomena. The physiologist may reply that his science forbids him to postulate unknowns. Yet I cannot think it absurd to hold that volitional energy, when it appears in religious leaders as a consequence of "sublimation," is legitimately termed spiritual. "Seek to do God's will and power from on high shall be given you," is familiar Chris-

tian teaching. Some of us believe in the absolute existence of spiritual values; that their realm is the Kingdom of God. We believe that man was created to enter that realm; on any other hypothesis the universe seems to us meaningless. Conflicts within the self we view as a necessary element in "soul-making." According to our success in these conflicts we fulfil our destiny. And we believe that the God who created us helps us as we try to serve Him; that, as we seek to enter the Kingdom, the Spirit which was in Christ Jesus aids us in our quest.

So far as I have studied your subject I find in it no unchallengeable conclusions which would negative such beliefs. I find much which promises to be of great use to religious teachers and leaders. You will, I hope, throw light on many obscure and sometimes morbid religious manifestations that perplex and trouble us. But I do not think that the inflexible pursuit of truth will ever cause you to deny the power and beauty alike of will and aspiration which the religious life of man, at its best, brings into the world. You will rather agree with Rivers, whose too early death we all mourn. Was he not right when he said, speaking of the energy derived from spiritual conflict, that "we do not know how high the goal that it may reach"?

The Debt Eternal

By John H. Finley, LL.D.

Formerly Commissioner of Education and President of the College of the City of New York

[NOTE: This article is the opening pages of one of the most valuable books on education published for many years, "The Debt Eternal." Its beauty as well as its value is apparent from these opening pages. The Council of Women for Home Missions and the Missionary Education Movement have rendered a valuable service by combining to publish it. Its chapters are *The Child at Home, Child Health, Play and Recreation, Child Labor, Children and Schools, Children in Need of Special Care, The Child and the Church.* Every parent and teacher should read it.—EDITORS.]

DURING the Great War, in its very blackest period, I crossed the ocean on my way to Palestine. The battle of Kemmael Hill occurred when I was on shipboard. Marshal Haig, on the other side of the Channel, was saying to his men that they were standing with their backs to the wall. Conditions were desperate. And yet it was at that very time that the head of the Education Department of England was introducing a parliamentary measure which came to be known as the "Children's Charter," and that he was rising in the House of Commons in its behalf, crying even above the sound of the guns and of Marshal Haig's appeal, "Education is the eternal debt which maturity owes to children and youth."

So in the midst of discussions of reparations and debts which fill the papers and books with statistics of what peoples owe one another, and incidentally fill their heads with suspicion, distrust and hate, we have need to remember that the supreme debt under which we have been placed by our

past, by our hope for the future of the race, by our faith in a Divine Being and by our belief in the Christ in whom He has been revealed to men, is to teach our children that which has been committed to us through centuries and to enable them, so far as that is humanly possible, to realize that which we have struggled toward in our best moments and in our highest aspirations and our most unselfish deeds.

So I have called this book "The Debt Eternal." It is to help us to feel that responsibility to those who came immediately and even remotely after us, and then to suggest ways in which that responsibility can be met through the home, the school, the church and other institutions and agencies of our Christian civilization.

And think how the responsibility crowds upon us. The world has been thousands of millions of years in the making and man has been upon it for tens, perhaps hundreds of thousands of years. The mouths of the billions who have gone before are stopped with dust. It is only through us, the living, and such of their thoughts and memories of their deeds as are kept in books and in music and in pictures, that all that racial experience of these hundreds of thousands of years is transmitted, and it is only as we make child character and child intelligence and child bodies capable of carrying on toward the ideals set before mankind in the teachings of Christ that we confidently hope for the "saving of America" and of the world.

First of all, let us think of what our heritage is, the heritage of faith which has come down to us through many centuries. We usually begin the record with the eleventh chap-

ter of Hebrews, which is a recital of the phenomena of the faith of the patriarchs and prophets and warriors, among the first of whom was Abraham—whom I heard Dr. Gunsaulus once speak of as “the first American” because he “went out (westward) not knowing whither he went.” That immortal list of men and women included the names and the particular evidences of the faith of Jacob and Moses and Joshua; the names of some of whose deeds time failed the writer of the letter to speak; Gideon and Barak, Samson, Jephthah, David and Samuel; and the evidences of the faith of unnumbered martyrs whose names are not given. It is a chapter of disappointments, for though they all obtained a “good report,” they received not the promise, that is, they did not reach their ideal state. It was only through those coming after them that they were to be “made perfect.”

That list was written nearly two thousand years ago. It was but suggestive even for that time. It did not include, for example, the names of the first disciples and the apostles. But the writer was conscious that he and they to whom he was writing were compassed about by a greater cloud of witnesses than those he mentioned. It is that company, multiplied by hundreds of thousands, that now look down upon us to see what we are going to do to realize the ideal set before us by one who is the “Author and Finisher of our faith.” I once heard Dr. Fosdick say in a sermon that we had to count our direct ancestors back through but thirty generations to find that we had each a billion. They converge upon us, they reside within us, they remind us of the land for which they set out but never reached. What else is this urge within us but a Divinity impelling us toward a goal that is beyond our sight, a goal that science has not seen with its microscope or its telescope, a goal that we can see only by a faith and reach as a nation and as a race only by keeping that faith burning in the hearts of those who carry on when our living here is ended?

If I were adding new examples of faith and new names to the memorable list in the letter to the Hebrews I should have to give up the whole of the book to our heritage. But space fails me, as time failed the author of that ancient epistle of faith, to speak of those who have gone before us in later generations, confessed “strangers and pilgrims on the earth” who, though they also obtained a good report, received not the promise.

I cite my own personal experience and debt, which is, I am sure, suggestive and illustrative of the great generic debt under which those sojourners from one eternity to another across this earth here in America, to go no farther back, have placed us.

When I was emerging from the indistinctness of the past eternity into what I am accustomed to call my “life” (and it seems as if it were contemporaneous with the Homeric days of the race), I can see a Scotch-Irish Presbyterian, who was accustomed to start the hymns of a Sunday in the prairie church, sitting at night, with closed eyes, in a small, lighted room, the only one in a square mile of darkness out on the prairie, and I can still hear him singing a quaint song, which has now disappeared, I think, from our hymnology:

I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night.
Do not detain me, for I am going
To where the fountains are ever flowing.
I'm a pilgrim, and I'm a stranger;
I can tarry, I can tarry but a night.

He had come as a young man from a little church on the western slopes of the Alleghenies, a church established by his grandfather, who was my great-great-grandfather, in a Presbyterian reaching from the ridges of the “Laurel Hills to

the setting sun”. and he went on, singing in the dawn, toward the west—one of the society of frontier Scotch-Irish migrants, who as President Roosevelt has said, were as the spray of the immigration that broke over the Alleghenies, precursors, pilgrims, whose companions in that wandering exile were the clouds, the migratory birds, the swarming bees, the frogs, the devouring grasshoppers, the seventeen-year locusts and those lean large-familied brothers of the pioneer, whose covered wagons like white-sailed schooners were ever moving across the level stretches of plain.

I can even now hear (accompanying the tune of that pioneer's confident faith in a celestial destination or predestination) the cry of the cranes in their honking migration northward, the lonesome croak of the frogs (as Aristophanes heard them in the ponds of Greece), and the shrill cry of the bloodless grasshoppers, to whom Homer likened Old Priam's chiefs upon the walls of Troy. I can even hear the invisible choir of bees which one day came singing in the sky over my field and were persuaded down to temporary industry on the earth by the clods I, as a ploughboy, threw up into the air.

For the whole creation seemed to give accompaniment to the song of the faith of those who “confessed that they were strangers and pilgrims on the earth,” and that they desired “a better country, that is, an heavenly.”

There was a sense of the “illimitable destiny,” of the “challenge of eternity,” even among those pioneer, God-fearing farmers and farmers' wives who lived austere and busily, yet calmly, and as in the presence of immortal forces. Outwardly, the life seemed a hard life, a gray life, a narrow life. No one actually traveled far, except to go back to one's native place or to search for new fields beyond. But there was a consciousness of the splashing fountains beyond time and space.

These migrants (for they were not vagrants, they were destined travelers) built their houses of wood, from sheer necessity; but these ephemeral structures, even, seemed to express their sense of the transitoriness of their terrestrial life. And the acre of virgin land which they set apart for the church was as the threshing-floor of Ornan, the Jebusite, or the plot of Obed-Edom, in whose house the ark rested on its journey—as a Bethel, a very gate of heaven, on a stoneless, treeless plain.

I should think that I was imagining and imputing too much of other-worldliness to those whose seemingly cheerless lives sat often at such gates of heaven if I had not the testimony of others to add to my own experience. I read some time ago a notable article in “The Atlantic” entitled “Whither?” which reveals in letters gathered from a generation or two ago (though in another part of the United States, as I assume) what I believe was true in my less cultured community—reveals “a far deeper life, a profounder hope and faith, a recognition of wider horizons than most of the contemporary world knows” with all its greater geographical horizons.

And I found recently in a diary this entry concerning a sermon which belonged to that period, a sermon preached about the Atlantic cable:

“The two hemispheres are now successfully united by means of the electric wire, but what is it, after all, compared with the instantaneous communication between the Throne of Divine Grace and the heart of man? Offer up your silent petition. It is transmitted through realms of unmeasured space more rapidly than the lightning's flash, and the answer reaches the soul ere the prayer has died away on the sinner's lips. Yet this telegraph, performing its saving functions ever since Christ died for men on Calvary, fills not the world

with exultation and shouts of gladness, with illuminations and bonfires and the booming of cannon. The reason is, one is the telegraph of this world and may produce revolutions on earth [as it has]; the other is the sweet communication between Christ and the Christian soul and will secure a glorious immortality in heaven."

The poet Arthur O'Shaughnessy, in his poem on St. John the Baptist, says:

I think he had not heard of the far towns,
Nor of the deeds of men nor of kings' crowns
Before the thought of God took hold of him.

I have often wondered if in this age in which the telegraph now reaches around the globe, in which the telephone has made it possible for the President to speak to thousands in New York and San Francisco at the same moment, as he did on the day of the burial of the Unknown Soldier, in which a voice in speech or song may be heard by a million or more by radio, when the noises of the far towns and the deeds of men in remote parts of the earth are heard even in the midst of solitudes, whether we shall be able to keep the thought that took hold of John in the Wilderness, or even give it a chance to take hold of us. Our victories over the afar will be of little value to mankind if they shut us away from this communication with the Infinite.

It was at that very time of this Homeric Presbyterian singing out on the prairies by one whose kinsman had invented the telegraph that there was sung here in the Atlantic seaboard States that crude song, very like a topical melody of more recent days, which ran, as nearly as I can remember:

Far out upon the prairies
How many children dwell
Who never read the Bible
Nor hear the Sabbath bell!
And when the holy morning
Wakes us to sing and pray,
They spend the blessed moments
In idleness and play.

And we prairie children, using an eastern book, I suppose, sang it, too, never realizing that we were of those whom the song writer had pityingly in mind.

Fortunately, out on those prairies, though, there were a few Sabbath bells, the children who dwelt there *did* read the Bible and knew the chief end of man, and if there was ought of Sabbath "idleness or play," it was of a most pious and sober sort. At any rate, it was so if I may generalize from the habits of the little community which had that country church which I knew best at its center.

A metropolitan reporter who had an interview with me a little time ago said that when President Wilson many years since made the famous threat of hanging certain people "higher than Haman," he and his fellow reporters had no notion as to who Haman was. But I venture to say that there were few if any of teachable mind and literate age in the pioneer Christian families who were not as familiar with the characters of the Bible, Haman included, as these reporters were with the men in the street where President Wilson proposed to erect the gallows.

I do not know that it is more culpable, culturally, not to be familiar with the proud Biblical characters whom Dante found in Purgatory (Nimrod, Saul on dewless and rainless Gilboa, Rehoboam and the sons of Sennacherib) than with the alternate classical representatives of Pride whom he found there, Pellas, Mars and others, but I am certain that no human life can well orient itself with respect to these two mysterious eternities between which we journey across this earth unless it have some guidance of the theocratic experience of those whom Nimrod and Saul and Rehoboam represented in Dante's "Divine Comedy" and whom Moses, David

and the "cloud of witnesses" illustrated in the immortal chapter on faith, beginning with the definition, "Faith is the substance of things hoped for, the evidence of things not seen." If I were adding to this chapter later specific illustrations of faith, I think I should also add the later definition of faith given by one who saw men giving their lives beside him in the trenches of France, though it has an unbiblical flavor. It is Donald Hankey's definition, "Faith is betting your life that there is a God."

The fate that will overtake the individual or the country that has not this reach of human sympathy and this faith has been powerfully presented in an ode by one of our recent American poets containing these lines:

The world stands out on either side
No wider than the heart is wide;
Above the world is stretched the sky,
No higher than the soul is high.
The heart can push the sea and land
Farther away on either hand;
The soul can split the sky in two,
And let the face of God shine through.
But East and West will pinch the heart
That cannot keep them pushed apart;
And he whose soul is flat—the sky
Will cave in on him by and by.

If for no other reason than to prevent the pinching of our own hearts, our sympathies should go out daily, east and west, till they encircle the earth; if for no other reason than to prevent the sky caving in on us, we must keep it "split in two" that the face of God may shine through.

So much for an heritage. It has put upon us an obligation, whether we will or not, placing us in debt to those coming after us. It is through the children from generation to generation that we are to come nearer and nearer the goal in this race that is set before us. When I was out in Palestine during the war I passed one day a squalid village where, according to tradition, the prophet Jonah was buried. It was one of the cities mentioned in Joshua's division of Canaan. It is only a few miles from Bethlehem and if it had been awake the night that the star came and stood over where the young child was it might also have seen the glory that shone round about and heard the angelic voices that were listened to by the shepherds. But it has no place in history such as the little town of Bethlehem not more than ten miles away.

When I saw the few children scurrying away as I approached this village I remembered the disappointing experience of the old prophet. He did not want to go and do what the Lord had directed him to do. And when, finally, he did go and preach against the great and wicked city of Nineveh he was impatient and bitter in complaint because the doom that he had prophesied did not come upon the city. Then it was that the Lord asked: whether He ought not to save the city in which there were so many scores of thousands who could not tell their right hand from their left hand, that is, innocent children? So the children and the cattle saved the city for the time being.

As we look upon the world to-day we are sometimes disposed to feel as did Jonah about Nineveh. But at the worst or best it is the children through whom, above all others, we are to make it a better world, that is, save it.

And I believe that the children of America are above all others the hope of the world. This is said in no boastful mood. It is said with a sense of the responsibility that is upon those who have had the good fortune to come to this land "trailing clouds of glory" from another world or have come as immigrants by way of some other land. During and since the war I have seen the faces and forms of children all the way back to the traditional Garden of Eden; I

have seen their very countenances asking why they were brought into this broken earth where they were compelled to live in misery and pain and hunger, pierced by the winds and snows in Asia Minor, burned on the sands of the Syrian Desert, refugees on the shores of Greece and on the islands of the Ægean, homeless, shelterless, by tens and hundreds of thousands.

It is the very road by which we have come out of captivity, and we have an obligation to those who are yet back in the old homestead of the race. But the first obligation is to prepare our own children that they will themselves, not only become the best possible men and women, capable of being the salvation of the America that was committed to us, but also help America to bless this sphere whose people around it share the light of the day with us every twenty-four hours. If we as a people—as fathers and mothers, as teachers, as pastors—do not see in the childhood and youth of America, not only the greatest, most precious asset, but also the means of our saving America and of blessing the world, we shall be as blind and unhappy as Jonah.

The particular field of this study is the home field—America. The first obligation is to teach the child, whether trailing clouds of glory “from God who is our home” directly to a home in America, or coming as an immigrant child by way of some other land, to know the beauty, the grandeur, the miraculous productivity of this land; how the Almighty has prepared its wealth through hundreds if not thousands of millions of years; how the winds keep it swept clean; how the waters drain it; how these same winds bring the clouds to nourish it; and how the seasons in their ceaseless round bring seed-time and harvest. Before the newcomer child of native or immigrant comes to know the history which has given this land its soul he should come to know and love its wondrous beauty. I think that our physical geographies should not confine themselves to the facts of size and products, of winds and currents and the like, but should add and put first the *beauty* of America—of mountain, river, inland sea, prairie and plain. It would be a geography in which picture and verse would have place with statistical fact.

I once glanced through a collection of “Poems of Places,” edited by Longfellow, and I found suggestion of material for a physical geography of this sort. Maine, for example, is girded, not as prosaically as the bald definition of its boundaries intimates, but by “bays resplendent as the heaven, starred and gemmed by a thousand isles.” Vermont is not merely a State of so many square miles, contiguous to certain other States; it is a “glorious mother” clothed in a “robe of forest green . . . its brodered hem of wild flowers with feathery fern-fronds, light as air, fringing its borders.” Massachusetts is described by geographer John G. Whittier as “rough, bleak and hard, scant of soil, with yellow sands that are sands alone, her only mines those of ice and stone, yet on her rock and on her sand and wintry hills the schoolhouse stands and what her rugged soil denies the harvest of the mind supplies.” Connecticut has not only the things usually mentioned, but according to Fitz-Greene Halleck, “glorious splendors of sunset, cloud, rainbowed beauty of forest leaves”—with “health in her gales,” in autumn time “earth has no purer and no lovelier clime.” And a fragment of a sentence from Henry James gives a description of towering natural structures, far “above the Bronx” (at West Point), which add more than the towering skyscrapers to the eternally satisfying assets of the State of New York: “a cluster of promontories, of the lost classic elegance, overhanging vast receding reaches of river, mountain-guarded and dim, which took their place in the geog-

raphy of the ideal, in the long perspective of the *poetry of association*, rather than in that of the State of New York.” But it is the geography of the *real*. It does belong to the State of New York even if this exile had carried it into the landscape of an *ideal* country. Indeed, the geography of our country is to let us see and possess these glories of promontory, of cañon, and of undrained marsh even. I have a memory of Sidney Lanier’s wide sea marshes of the far south with “their braided dusks of the oak and woven shades of the vine”; “beautiful glooms, soft dusks in the noonday fire.” And the geographers are the painters and poets and natural scientists, who often see beauties in the places obscure to other eyes or detect the odor of the incense that a flower burns in the wilderness behind the mountains, as the burning bush did for Moses, or now and then musicians who find a “mild September glow and even the clear October blaze” things “to play on the chords of memory with an art of their own.” Often I have thought of this transmutation of waves of sight into waves of sound, making a *mighty national song*, to be heard above Plato’s *music of the spheres*.

One might travel across the continent finding new wealth of beauty at every step, through the South with Timrod, Lanier, Haynes, and even on the unbroken levels of the prairies of the Middle West and the plains with their silences, as one’s geography would show when enriched by a few sentences from Bryant, Platt or John Hay or Hamlin Garland or Mark Twain or James Whitcomb Riley or Eugene Field or Meredith Nicholson or David Grayson or James Lane Allen (whose description of a Kentucky hemp field is worth far more than the year’s crop) or Mrs. Catherwood or Tarkington or Ade, or from any one of scores of those who know the heart of America between the two great mountain ranges.

Then, one following the “Oregon Trail” up and on through the mountains, that should be on every horizon, takes on such geographers as Albert Pike, Henry van Dyke, Bret Harte, Joaquin Miller, E. R. Sill, Bayard Taylor, John Muir; sees the “bright sierras lie a swaying line of snowy white, a fringe of heaven hung in sight against the blue base of the sky”; and finds at last the “glorious dwelling place” of Tamalpais, and the “gilded portal for sailing towards the Island of the Blest.”

It is such a land that every home child and every immigrant child should have in its sight, and not alone that rectangle crossed by lines of longitude and latitude (which we later in life find are “imaginary” after all) and dissected into vari-colored blocks of States, whose boundaries seem so hard and conspicuous that we are disappointed in after days that we cross them without a jolt of consciousness. Such a land and alone the enlargement of his little patch of it into a macrocosm of the same features, such a land that the home child and immigrant child will have it not only in his sight, but in his *love*, a land “precious in every stone,” so dear, as George Woodberry has written, that there’s “no little inch of all its broad domain but he would stoop to kiss and end his pain, feeling [its] lips make merry with his own,” a land that is indeed, as Katherine Lee Bates has written, “America the Beautiful.”

Nearly fifty years ago the Women’s Christian Temperance Union adopted a brief industrial creed, a creed that sounds as if it had been adopted within a decade. It runs: “We believe in a living wage, in an eight-hour day, in courts of conciliation and arbitration, in justice as opposed to greed of gain, in ‘peace on earth and good-will to men,’ and finally, we pledge ourselves to labor and to pray that all these principles, founded upon the Gospel of Christ, may be worked out in the customs of society and the laws of the land.”

What Are Our Young People Seeking?

By Rev. Samuel S. Drury, D.D.

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[NOTE: This article is from the collection of papers read at the Church Congress of 1922 which was published by the Macmillan Company and reviewed in THE CHRISTIAN WORK at the time. The book is called "The Influence of the Church on Modern Problems," and deals with Creedal Requirements, Christianity, The Second Coming of Christ, Psychoanalysis, Labor and the Church, Young Men and the Ministry, and Prayer.—EDITORS.]

DR. STEPHEN PAGET, in his latest volume of essays, delightfully describes an eminent Victorian named Mrs. Grundy. He regrets that the encyclopedia has called Mrs. Grundy a fictitious person, for he says that he knew her well in the later years of her life. You must understand that Mrs. Grundy is no longer living! "Within the limits of due formality," he says, "she was acceptable to children because of her dignity and her grave courtesy, but more because she never played down to them nor gushed over them. . . . She believed in original sin—and in grace, and her mind thus balanced was able to commend itself to children. She took children seriously, and I have to add that she found nothing amiss with corporal punishment. Once when a hare-brained young lady offered, in all seriousness, to read her hand, she exclaimed, 'My dear girl, what a gross and childish idea you must have of God.'" "It was pleasant," Dr. Paget adds, "to see this eminent Victorian. Always she seemed to be trying to think out the course of the future. *What are we coming to?* It is a fool's question when on a fool's lips; but it was not that on hers."

Let not the question, published for discussion this evening, "What are our young people seeking?" be a fool's question in this assembly. Simply to answer it, however accurately, will not lead us far. Should we not rather, in this study of manners and morals, ask, Why have we come to the present pass, and what is the way out again. The Christian moralist is rightly impatient of any mere anatomy lesson of things as they are, especially when they are bad. My only contribution to this theme can be: (a) to assess the actual wrong; (b) to locate the cause; (c) to suggest a regimen of remedy.

When the President of Princeton, in June, 1920, addressed his graduating class, he uttered these brave words:

"In our social relations we are weakly allowing ourselves to be ruled by the Goddess of Folly, slaves in her domain to the fashion of the hour. The modern dress, the modern dance and the modern music and modern manners of to-day are symptoms that indicate that somehow in this age we have lost our bearings and that the old values of life, once so highly prized, have been forgotten. There is the danger of a lessening, if not a loss, of the old-time reverence for womanhood. There is no longer an aura of mystery about the young woman of to-day, a mystery at once her defense and her glory; and whenever in the history of the race this divine prerogative of womanhood is lightly regarded or recklessly scorned, it has always proved a symptom of decadence far-reaching and disastrous. Every age of moral and spir-

itual progress in the history of any people has always been an age of chivalry, in which womanhood has been not only respected, but revered. To-day our illusions seem to be gone; everything is obvious; no word is left unsaid and no veil drawn."

The sigh of assent from all quarters following Dr. Hibben's declaration indicated a pent-up conviction that the manners of young people are known to be bad. Time would fail me to review the mass of responses to Dr. Hibben's words. They range all the way from the belligerent young man who cried, "We have been forced to live in the atmosphere of 'to-morrow we die' and so naturally we drank and were merry," to the bewildered parent who confesses in the "Morning Post" that he cannot guess what an avalanche of immorality may be upon us, when a toddling girl in the nursery addresses her father (said to be a very learned man, by the way) as "Old Bean." Surely here is a broad field for discussion, beginning with the shocking nursery salutation and ending with jazz, pocket flasks and a general disregard of the proprieties. What the members of the Church Congress are asked to consider are our young people seeking in their apparent revolt from the moral standards of that eminent Victorian who earnestly queried, "What are we coming to?" and in the wanderings of her last illness was heard to murmur, "I do wish that they wouldn't."

By our young people we mean people between the ages of sixteen and twenty-six. We must also mean all the people between those ages. This at once brings consolation, for both in manners and morals, we can count on the good-will of the majority. In discussing bad manners and possibly bad morals we are talking about the behavior of a minority. Never forget that! I am inclined to think the evil confined to a small minority. It were better, one would think, to spend our time in encouraging and feeding the steady-going, benevolent majority, as we neglect to do, rather than to share in any shocks over the doings of an outlandish few. When in an assemblage of the Episcopal Church we speak of "our young people," we must include all the young people who come, or should come, under our spiritual and social authority. Let no one think that by our young people we churchmen smugly mean the children of inherited or profiteering capital. We mean all the young people—those who toil in factories, those who purposefully go to early communion, those who work their way through college, those who labor on the land, those who pour into our cities before many of us are awake. The great majority of the whole decade from sixteen to twenty-six need not be called before our ethical judgment seat for any censure here. Indeed, let us censure nobody. That is so easy and so useless! Let us work for the new day, with no malice towards the young, with charity even for ourselves, the frivolous middle-aged.

Agreeing that some of our young people have drifted away (a very different thing from revolting, which means an organized and conscious denial) from the standards of a

previous day, let us locate the cause. In passing we should note that there is no obligation for one age to conform to the code of a previous age. It may be that such standards are worn out and have lost their appeal. One good custom, or set of customs, may corrupt the world. The fact that the Puritan standards were once useful does not enshrine them as practicable for all time. Manners are bound to vary with the valuations set upon human accomplishment. The young women of Miss Austen's novels embroidered, discussed the merits of gentlemen and walked in the shrubbery (whatever that may be). The young women of to-day work hard at school (harder than their brothers), generally do some social work, and call a spade a spade. This comparison lies in the narrow compass of the leisure class—for the trouble we are discussing lies largely there, or originates there, at any rate. The two centuries produced different behavior, but who shall say that the modern girl is less really dependable and noble than the girl of an earlier day?

Two reasons for the alleged shocking behavior of the young people of our leisure or well-to-do class can be traced to the middle-aged people of the same class. There is nothing so provocative of misdemeanor as what we may call the shockability of older people. All common-sense leaders of youth realize the futility of being shocked. It simply adds fuel to the flame. A kindly woman of the world was entertaining a group of silly young people who tried their best, or their worst, to shock her. In desperation one ventured, "I suppose we shock you awfully." "Not at all," she replied, "but I think your technique is very bad." If oftener we denominated the fool a fool, instead of dignifying him by calling him a knave, we should sooner see him reform or at least subside. The best cure for folly is wholesome companionship. Much indecorum is a reaction from lonesomeness or the dread of being unpopular. Another cause of abandonment of previous standards is the fear of youth on the part of parents or middle-aged friends who truckle to the youngsters by removing those barrier customs which youth is surprised to have removed. What more pathetic figure in modern life than the ambitious mother or easy-going father who, fearful that the children will not be "successes," pander to the worst elements of a standardless set? While we can rely on the idealism of youth at twenty, we frequently fail to find idealism in the parents of youth at twenty. It is not so much that children revolt against their parents as it is that shilly-shally elders surrender to the Goddess of Folly and sacrifice their children on her altar.

Deeper still, we undoubtedly are suffering now from the after-effects of war. This is trite, but true. Sensible grown men, after they had done their bit, noticeably relaxed, either from nervous strain or from the deep laid instinct to offset gravity with levity. During the war it was generally agreed that the world owed the soldier a good time, almost on his own terms. No doubt this sentiment was lowering to morals, and in any case it justified the doctrine of a short life and a merry one. The strain and sacrifice of war justified personal selfishness. This theory has now been appropriated by young people who, having had no responsibilities in the war, claim its immunities. The minority we are discussing behave as though they were on short leave from first-line trenches, or from dressing stations under fire. They claim the privileges of high tension combatants. Their motto seems to be, "My pleasures, right or wrong."

And what of the remedy? Surely no one expects a quick and easy road to moral victory. Straight and narrow, in every age, is the way that leads to life. Perhaps it is manners only that are wrong; the apparent revolt may be only against transitory standards. We must guard against the

deeper evil because manners are the protecting armor of morals, and when manners are abandoned the nature is rudely exposed. Serviceable manners every age must have, but even if manners alone were suffering, we shall not help our young people by merely treating symptoms. People who care, such people as are here to-night, must begin at the beginning and realize that when children in the second decade are neglected by the home, the school and the church, the result in the third decade will be a harvest of weeds. There is, of course, no conscious neglect of the young children on the part of parents, schools and pastors. Our fault lies in mistaking youthful docility and pleasant decorum for any real grasp on that stressful business of living which lies just ahead. Too often the children of privilege, in family, education and parish, suffer the experience of Topsy. The parent, the teacher and the pastor have no program. The children, like hungry sheep, look up and are not fed. We pass on to them rosy, vague ideals, but fail to provide them with things to do, little real lessons in domestic forbearance, little enterprises in burdenbearing. Our unpracticed counsels are like toy balloons—they lift nothing and soon explode. Hence we are ourselves responsible for the vanity and the aimlessness of the younger generation.

They are not seeking anything, this pathetic minority about whom we speak. They are neither revolting nor seeking. They are just drifting and greedily grasping whatever immediate pleasure presents itself. The vacuity of modern life, the amazing emptiness of the modern head, the undernourished state of the modern soul, these account for the gradual abandonment of the proprieties and principles. If you would drive out a devil, and keep it out, you must install an angel. To crush vulgarity, crush it with a masterful altruism. If we nourish the earlier years, when life expands and freedom comes, the temptations which ever skulk about the alluring prize of untainted youth will encounter a host of competing interests. This is a large matter and can only be hinted at here. Is it not true that we need, not so much leadership, that vague, flamboyant thing; but nourishment, that deep personal instruction which, as it grows, necessitates nobility and a keen charity? Given a boy or a girl, ingrained with a love of God; a hatred of sin, by reason of its personal and social sorrows; a vital dependence on sacramental grace; an intelligent vision of the needs of mankind; and have you not a nature so active that it will develop its own immunity to moral disease?

Manners are not our prime concern. The nourishment of deep conviction and consideration for others is. Moral principle buckles on its appropriate armor of protective manners. The unfed life is the drifting life. Malnutrition always produces abnormality. Feed the young who still look up, expecting nourishment. Give them definitely the deep things, definitely the real things, and they will develop a new and noble decorum for their new day. Well said the saint of old, "Love God and do as you please."

Every spring the Metropolitan Opera Company gives a series of performances in Atlanta, Georgia. In such decadent regions as Europe and the northern United States opera is regarded as a form of art. But apparently the lower house of the Georgia Legislature takes another view. It has passed a bill imposing a tax of \$2,500 on each six performances of opera in cities of Georgia with more than one hundred thousand population and a tax of \$1,000 for each six performances in smaller places. Does the Georgia House really think that music should be limited to pianos and victrolas?

The Four Chief Aims of the School

By Henry T. Hodgkin

[NOTE: This article is an extract from the recent striking book, "The Christian Revolution," by Henry T. Hodgkin, of London. (The George H. Doran Company.) Mr. Hodgkin is the secretary of the Friends Foreign Mission Society and author of "Lay Religion." "The Christian Revolution" will be reviewed at length in a future issue of this paper.—EDITORS.]

FOUR aims seem to me to stand out as the dominant ones in our general aim of making the school a powerful factor in the creation of a new world.

1. The school should help to develop the scholar along the lines of his own personality; it should help him to express himself, to direct his intuitions, to restrain what tends to destroy his best life, to co-ordinate his powers so that he may do well that creative work to which his nature calls him.

2. The school should help in passing on to the scholar the heritage of the past; it should make him alive to the meaning of the past for to-day, watchful to profit by the experience of others as well as by his own, a conscious partner in the processes through which men are moving on to some great goal, reverent towards the figures and achievements of the past without being fettered as he faces the future.

3. The school should help to equip the scholar to take his right place in the life of the community; it should show him how to use his freedom without encroaching on that of others, how to take his share in the production of the necessities of life or ministering to the community in useful ways; above all, it should help in giving him the spirit of service and co-operation so that he may want to work for and live at peace with his fellow-men.

4. The school should help to give the scholar true standards for judgment; it should aim to send him out not an uncritical absorber of all that he can pick up with the new powers he has acquired at school, but rather one who will choose the good and reject the evil and who will contribute not merely to the world's work, but to the creation of a public conscience.

For the fulfilment of all these aims the student should learn the art of relating his life, his thoughts, his hopes and ambitions to God his Father. Religion is not, in my view, a separate aim; the whole aim is religious, and, unless religion is the atmosphere of the school, "religious teaching" will be vain or even harmful.

The religious aim includes as its largest ingredient the deepening in the child of the instinct of love and service, the control of the instinct of acquisitiveness and domination. It is in the school that the child should begin to apply the principle of love to a wider society and one where, perhaps for the first time, he discovers that there are unfriendly persons in the world. By the use of co-operative methods, in the place of competitive ones, by checking the tendency to retaliate whenever an insult is offered and showing the child how, rather, to conquer by love, by forms of community service, above all by the example of patience and love, the teacher has an immense power in developing and directing

the loving spirit in the child. Why do we encourage our boys to stand up and even to fight for their rights, when Jesus bids us turn the other cheek? Why, when war is so horrible a thing, do we teach our children to play at soldiers? Why does the school give military drill and teach history as a long series of bloody conflicts? To train men and women to live in love with all the world—this should be the dominating purpose of the school—for to live in love is to live with God who is love—and the one great need of our troubled humanity is *more love*, which means more loving persons.

How may the school fulfil these aims? To answer this question fully would be to write a whole treatise on education. A few thoughts may be thrown out in passing before we try to show the essential difference between the school for the Christian revolution and certain other types of schools with which we are familiar to-day.

The school where the first of our aims is followed will be one in which great care is taken not to overload the curriculum with set subjects, where time is given to study the individual, where there is a very large measure of freedom, where external punishment is used very sparingly if at all. "One must not be timid about the according of a full measure of freedom," writes a teacher of some experience in this matter. "On one occasion, back before the war, when my third form was flooded with new boys, I told them in the most deliberate tone that there was 'no possible hope of getting a punishment,' and I never knew the sternest of actual punishments produce a more healthy or a more lasting effect. This is the form in which in two terms there was not a single boy who did not work with real enthusiasm for nine-tenths of his time. There is something challenging in a strong and vigorous declaration of this perfect immunity from external pressure, but the same words could not have the same effect on a class doomed to sit silent while the master talked."

I am free to admit that this experience is not one to be always expected when a like course is taken, and very much depends on the personality of the teacher. At the same time I should maintain that there has been much greater danger of erring in the opposite direction and thinking that the cure for all forms of schoolboy disorder is punishment "to fit the crime." The great aim should surely be to have such a spirit in the school that the supposed need for punishment is eliminated. As the spirit of the school gets hold of the child he can be appealed to far more effectively in other ways. And this means that his own personality is being called out and that he is taking on the responsibility of making the school worthy of its reputation, which involves making himself a worthy member of it. In such a school each pupil is the special care of the teacher and is studied as a person with a view to his own proper development. It is a delight to talk over with a teacher at such a school the progress of the child one loves, for one finds how his strength and weakness are alike appreciated and how the treatment of him is not that of a case, but that of a person.

There will be ample room in such a school for initiative on the part of the scholars. The part of the teacher will often be to advise and watch sympathetically rather than to instruct. There will be a large amount of actual creative work, carpentry, handwork of various kinds, drawing, essay writing, calculated both to give the child scope to develop his bent and to reveal to the teacher the possibilities of his personality. The child will be encouraged to think things out for himself, and to learn the art of reflection instead of simply memorizing what others have discovered. Very much of what I am here saying has, of course, been said much more adequately in progressive educational writing. All I can hope to do is to insist on this tendency as of prime importance if the school is to prepare for the Christian revolution.

In regard to the second aim, it seems to me of great importance that history should be taught in the right way. I welcome, for example, the work of Mr. H. G. Wells, both as emphasizing the universal element, the contribution of every race and age to the making of society and also as emphasizing the deeper currents that have been affecting our common life rather than the surface episodes, wars especially, that get a quite disproportionate amount of attention in ordinary schools. History must be made the basis of thinking for the future, and here I should like again to quote from Mr. MacMunn's illuminating little volume: "If children are to be taught to look back to the past of the race, they should also be taught to exercise their imaginations on looking forward. If this were habitually done in all schools it is quite possible that it would have a definite effect in producing a more open-minded and progressive type of human being. . . . The eyes of a great boy look to the future of himself and his fellows, to a world in which beauty appears in the terms of wonderful change and progress, and not in the mumbling of old watchwords. He sometimes despises inordinately the past as he sees it now, because its claims are exaggerated in his hearing, but give him the chance to look into the vistas of the future, and the past will become to him a primitively beautiful thing, giving him fresh food for his dreams and inspiring his plans."

The cramming of historical facts, dates, details of battles, and so forth, especially for examination purposes, seems to have no relation to this aim. Even a young child can be given the "feel" of belonging to a great whole, though well directed study of the things about him, through a visit to a cathedral or a museum, for example. Life comes to have an immense significance; freedom is seen to have a relation to the development of a great purpose of unity, and not merely to an isolated aim. Such education helps a child to place himself, and so saves him from the pure individualism which a too exclusive attention to the first aim might produce. It need hardly be pointed out that the teaching of universal history should not be from a nationalistic point of view, as is so often the case. To this point we must return later. While these studies should help a child to relate himself to the past, they must not overawe him so that he accepts the past as his standard for the future. The attitude of mind in the teaching of history should ever be, "The best is yet to be."

The third aim may be very narrowly construed as a purely vocational training, making the child an efficient machine in the great world of industry. Of course, he should be trained to do his share of the world's work, but far more important is the spirit in which he does it. The school itself should be related to the community in such a way as to make each child feel, while already in school, that he is a useful member of society, and that it is a joy to rise to what is ex-

pected of him. The idea of co-operation within the school needs to be far more emphasized, children being encouraged to help one another in study and in constructive work. The development of the school as a community center (so ably carried out in such institutions as Hampton, Tuskegee, Oundle, Srinagar and many others) is a most important way of fulfilling this aim. Such experiments have by this time amply proved their value on general education principles, not only for specialized classes in the community. From our point of view, their unique service is that the school is thus related to the actual problem of creating a new world, and that the child's enthusiasm is early turned in this direction. He cannot be in such a school without gaining some conception of his life-work as a contribution to a great social end. There is, of course, very much in the actual teaching of the school that may serve the same purpose, but there is no doubt in my own mind that the actual relation of the school to the community is far more important than the kind of teaching given in the classroom. How to carry this out, especially in big cities, is a problem by no means fully solved, and awaiting the further experiment of such groups as I have described. Mr. Vallentine's school in Indianapolis, described in "Schools of To-morrow," seems to me to come nearer than any other of which I have knowledge towards solving it. It is a matter of special interest to me that a number of these schools, besides making a big contribution to general social welfare, are helping materially toward the solution of the "race problem." Of the school just referred to the authors say: "A visitor when leaving this school cannot fail to wish that such ventures might be started in all our great cities, indeed in any community where people need to be aroused to a sense of their needs, including the fact that if they are to contribute to the best interests of the community they must be taught how to earn a living, and how to use their resources for themselves and their neighbors, both in leisure time and in working hours."

The fourth of the aims stated above is the one which, in my view, is most easily lost sight of to-day. We must begin with the conviction that every child has an inward standard of values to which we can make our appeal with confidence, and it may well be that in some particulars that standard is more trustworthy than our own. Here, then, especially, do we need a real reverence for the child, a willingness to learn, a tender care lest we do injury to a deep inward sense of truth and rightness, which is nothing less than the divine witness in the child's heart. With this attitude we approach the task of seeking to strengthen the good impulses and to lead the child himself to question and reject the evil ones. It is certainly a fact that many children reach the school after having already learned to reject some of their own instincts of good. Perhaps the natural friendliness toward children of different class or color has been interfered with; perhaps the readiness to share his good things with others has been checked and he has been started along the pathway of thrift and even greed; perhaps his standard of truth has been violated by what he has heard at home. The task of the teacher will then be to bring him back to the inward sense of right—no easy one if other influences are constantly working in another direction.

Much of our education seems to me to be like opening windows without helping the child to know when it may be wise to shut them against a disease-laden miasma. We multiply his points of contact with the world, but we give him so little help in knowing which to cultivate. He can read the daily newspaper, but he cannot tell truth from falsehood, the catch-words of a party from the principles of a true social order; he can go to the "movies" and understand

what he sees, but he has no sense of the difference between sensational melodrama and real tragedy; he is more than ever at the mercy of the quack and the wire-puller, for he can understand their jargon without being able to detect its hollowness. It is because there is a public educated enough to be exploitable that the schemer of the press or of the public platform is able to exploit his enthusiasm and idealism so mercilessly. In the same way clever statesmen, using the laws of mob psychology, can rush the Church or the gen-

eral public into a war, not because they have not good instincts, but because they have not been trained to see the real implications of what they believe, and to test the specious arguments by them. The school that prepares for the Christian revolution seeks to develop in each scholar the real power of independent judgment. The essay, the free debate, natural contact between teacher and pupil, the discussion of public events, are some of the more obvious ways in which this can be done.

Religious Education in the Secondary Schools

IN anticipation of this Educational Number, the editors of THE CHRISTIAN WORK addressed the following questions to the principals of a few secondary schools.

How much time should be given to religious training and the development of Christian character in our schools?

What are you doing along these lines for the pupils in your school?

The answers speak for themselves.

It seems to me that in any school worth mentioning, religious training and development of Christian character should go on all the time—not through set hours and exercises, but through living example in the faculty and their dealings with their pupils, and through the standards of thought and conduct constantly promoted in the school life. We try to live our religion at Briarcliff in the gracious, courteous, sincere approach to whatever task or problem each hour presents.

In addition to this, all students meet in classes for Bible study once a week, they attend church services on Sundays, and a daily prayer service in the school. The principal gives a talk on Sunday evenings on ethical and religious themes. But the great thing is the daily practise of religion without which the mere teaching loses vitality.

EDITH COOPER HARTMAN, *Principal.*

Mrs. Dow's School, Briarcliff Manor, New York.

It seems to me that the development of Christian character in all our schools ought to be the important part of the work of education.

Here at Mount Hermon every student is required to take courses in Bible study as long as he remains in the school. Regular required chapel services are held four days in the week and twice on Sunday. There are voluntary meetings conducted by the students themselves and voluntary classes on Sunday, at which the attendance has been always good. Following the direction of the founder of the school, Dwight L. Moody, the object in our Bible classes is to teach students the Bible rather than about the Bible, and all this in the development of Christian character.

H. F. CUTLER, *Principal.*

Mount Hermon School, Mount Hermon, Massachusetts.

Religious training and the development of Christian character is a constant, or should be a constant, concern in the daily life of a church boarding school. The problem is not reducible to number of recitation periods per week devoted to Bible classes or "Sacred Studies." In a school where there is a daily chapel exercise, which all attend, and where house prayers are conducted in the evening, there is a constant attempt to make religion a normal ingredient of a man's life. In a boarding school, therefore, the attention given to religious training and the development of Christian character (to repeat your own phrase) cannot be measured by the amount of time definitely apportioned in the curriculum to studying about religion or the Bible.

Such studies, however, should have the status of secular lessons. They should be marked, and the marks should count on the report. If, however, scholars recite in Latin four times per week and in Bible studies once, it is not fair to allow the weekly mark in Bible studies to count as much as the mark in Latin. That would mean overemphasis and a false valuation. It is necessary to note this seeming technicality, in cases where religious instruction receives a mark which effects a general average.

Every emphasis should be placed on Christian character and its development—not as a thing by itself, but as the basis for other phases of education. The pupil is not now a student, now an athlete, and now a Christian. The problem is to develop so vital a religious life that our pupils will be Christians in the school room and Christians on the field.

S. S. DRURY, *Rector.*

St. Paul's School, Concord, New Hampshire.

What Constitutes News?

Mr. Karl A. Bickel, president of the United Press Association, and an experienced authority on this debatable question, is quoted by Mr. Bruce Barton in the July number of "The American Magazine" as saying that the biggest piece of news for each of us is seeing our own name in print. Next, we like to read about people we know, events we have witnessed, and dynamic personalities. Since the "we" in this instance no doubt refers to that rather ambiguous personality generally referred to as "average reader," it is interesting to discover through the eyes of a newspaper editor just what he looks like.

The Recent Revolution in Bulgaria—An Explanation

By Rev. D. N. Furnajieff

Pastor of the Evangelical Church, Sofia, Bulgaria

THE Agrarian Party, of which Mr. Alex. Stambolisky was the leader, came to power in October, 1919. No other party could receive the confidence of the voters that year, and none other could come to power so fittingly after the political situation created by the war. The bourgeois parties had tried their fortune in war and failed, every one of them. The war gods have been decidedly averse to giving Bulgaria any favors, even when, by common consent, she was right. The only policy left to Bulgaria was obedience to the dictates of the conquerors in the war. Hers was not to reason why; hers was but to obey or die.

Naturally, the peaceful population called up a new party to rule them. That was the Agrarian Party, which did not have any share in the responsibilities of the war. It was Mr. Stambolisky who dared to warn King Ferdinand bluntly against entering the war and that particularly on the side of the Central Powers. He spoke as the representative of the Agrarian population. As such he warned the King that going into the war might cost him his throne, and may be his head. Turning to him with pomp and pride like a Louis the Fourteenth, Ferdinand said: "Mr. Stambolisky, if I should lose my head, I am an old man, but you look out for your head, for you are a young man."

The annals of Bulgarian history will certainly put to the credit of the government of Mr. Stambolisky measures and policies that have greatly profited the country. Bulgaria was readily accepted in the League of Nations; her diplomatic relations with the Great Powers and with her immediate neighbors were improved and confidence remarkably restored; the reparations debt, fixed by the Treaty of Neuilly, Paris, was reduced nearly five times, which goes to show that in the framing of the Treaty greed ran away with cool judgment and due justice. Also there are internal measures for which the government deserves honor. It is a well known fact that of the defeated countries in the last war, Bulgaria is the only one that has faithfully and punctually fulfilled her Treaty obligations. These facts have significance and reflect credit on the Agrarian government.

And yet, the government had to fall and that suddenly and with a crash. Mr. Stambolisky anticipated the revolt and had provided himself with a bodyguard and the government with a volunteer army ready for every eventuality and able to put down any revolt. Something was wrong, or rather, things went wrong, and the change had to come.

Imagination has furnished the press with reasons and explanations, and that quite naturally. Knowing that Macedonia is Bulgarian in the vast majority of its population, some imagine that the reason for the fall of the government is the disappointment of the people that Bulgaria, at the Lausanne Conference did not reacquire the lost territory of Macedonia. Others conjecture that the uprising is due to the failure of the Powers to guarantee to Bulgaria a free outlet to the Aegean Sea, which they call a failure of the government. On the contrary, Bulgaria has now a case against the Powers of Europe, for they have laid upon her many

obligations by the Treaty, and are not willing to fulfil the only favor to her specified in the same Treaty.

Still others see in this revolution "a temporary victory for the militarists" and an attempt to thrust aside the Peace Treaty with its burdens. That is also imaginary. Bulgaria is both disarmed and demilitarized. Such an act on her part would be suicidal, and all the people realize it fully.

The fall of Mr. Stambolisky's government is a purely internal matter. To begin with, he himself was a strong personality, of absolute self-confidence, of very short experience or no experience as a statesman, strenuous, independent, ambitious, but erratic. The ascent to a high position is commonly, step by step, while Mr. Stambolisky came to the highest position in government all of a sudden. He started well, but ended disastrously. He rose up suddenly, but went down also suddenly.

Some of the concrete reasons for the fall of the Agrarian government are:

First, Mr. Stambolisky carried on an incessant and unscrupulous war against all the *intelligentsia* of the land; professors, teachers, judges, lawyers and even students were mere idlers in his view. All of that class, therefore, were against him. He set to work on some very much needed reforms of the National State Church and the lordly monasteries and monks, but his clumsy and rough handling of the Church grouped almost the whole clerical body against him and his government.

Secondly, Mr. Stambolisky was too autocratic a premier in democratic Bulgaria. In his own cabinet he could not tolerate any member of independent views and policy. Such ministers he either forced to resign or expelled by a vote of his party. Recently he appointed as the minister of war a young man who was his former private secretary, because he would obey orders. This shows how poor a psychologist Mr. Stambolisky was. The effect upon the leaders in the army was to group them together in a united endeavor to free themselves from such indignity and humiliation.

Thirdly, he would not and did not tolerate opposition to his administration and legislation. But opposition was to be expected. He was determined to rule without opposition; and here he was indiscreet again, and committed "an error of judgment." In order to keep the rustics dominating over the city population, he conceived that he must keep up quarrels, violent disputes and hatred between them. To create the feeling and practise of charity and consideration between people is a stupendous task, but to make them hate and fight one another is an easy matter. So Mr. Stambolisky was eminently successful in that ignoble ambition of his.

Lastly, the former premier was not fair toward King Boris and never appreciated his nobleness of character and devotion to his people. What a marvelous patience King Boris showed toward his prime minister! Stambolisky regarded the King as an insignificant factor, and himself as all-significant. He was the tyrant in the country.

Surely these are not a "thin excuse" for the Bulgarian revolution.

The new ministers have undertaken a stupendous responsibility at this juncture of the nation's history. Not a member of the new cabinet has been a prominent factor in party politics before. They are all new in their responsible positions. But they are all good and conscientious men, and the Anglo-Saxon diplomats in Sofia seem to cherish good hopes for the future of Bulgaria.

Is revolution possible without bloodshed? Relatively speaking, yes. Reports from Athens, Belgrade and Bucharest intimate that there was fighting and bloodshed on the street of Sofia, that counter-revolutionists were marching upon Sofia, that there was civil war, martial law, strict censorship, and so on, and so on, but London reports said, "Confirmation

of these reports cannot be obtained," and London ought to know. The American Minister in Sofia, Mr. Charles Wilson, reports to Washington that things in Sofia are quiet, that all administrative offices continue to function in a normal way, and that excellent discipline exists everywhere. Moreover, the experienced and prudent Sofia correspondent of the Associated Press reported both the city and country tranquil. These witnesses are sufficient.

Bulgaria of to-day asks for charity and opportunity to work out its own salvation. A nation of earnest and hard workers, loyal to its country and faithful to its obligations, deserves confidence and fair play; while its present rulers, pre-eminently King Boris, will duly justify every confidence placed upon them.

An Interpretation of the Labor Movement—IV.

Rev. F. Ernest Johnson

Director, Research Department, The Federal Council of Churches

IV. COLLECTIVE BARGAINING AND THE UNION SHOP

It is usually a crisis, often a strike, that gives rise to a local labor organization and to the demand for "collective bargaining." A strike is frequently the means employed by organizers to bring about "recognition" and the negotiation of a work contract. Because it is a stock demand of labor unions, collective bargaining has been commonly identified in the public mind with the strike itself. This is quite erroneous. Broadly speaking, collective bargaining is labor's substitute for the strike. It is true that an industry in which collective bargaining is well established often has a serious strike. Yet the substitution of conference and agreement for strife and recurrent interruptions of work which has been brought about through trade union agreements is one of the most significant things in industrial history. Look at the coal industry, for example. Most people have been more mindful, not unnaturally, of the recent crisis in the anthracite coal industry than of the twenty years of comparative peace that preceded it, due to the orderly workings of conference and contract. The Hart, Schaffner and Marx firm in Chicago, whose future was threatened by a disastrous strike a dozen years ago, have found their salvation in a trade agreement with the Amalgamated Clothing Workers which has been as great a boon to the company as to the workers themselves.

It must be recognized frankly, of course, that collective bargaining may exist without labor unions. Wherever an individual or a committee negotiates with an employer or group of employers in the name of a group of employees with reference to their working contract collective bargaining exists. Indeed, many employers admit the justice of some method of conference and agreement who nevertheless reject the trade union form. They object to dealing with the "walking delegate," as the business representative of the union is often called. They insist on dealing only with their own employees and independently of an organization of "outsiders." The whole scheme of "employee representation"

has been worked out from this point of view. There is much to be said for it, so much, in fact, that it is important to look carefully into labor's objections. As a modification of straight trade union bargaining, calculated to make it more elastic and to bring workers and management in the individual plant into closer relationship, without interfering with union prerogatives, labor leaders can find little plausible objection to such a plan. The need for some local machinery of conference which can be used by management and workers in the individual plant is recognized by wise labor leaders. The plan of the Amalgamated Clothing Workers just referred to makes full provision for conference and arbitration within the establishment. But the much talked-of "shop committees," when devised by employers as a substitute for trade union bargaining (and labor leaders always suspect that that is what they mean in the long run), labor regards with determined hostility. The reasons for this hostility are very definite.

In the first place—leaving out purely selfish reasons based on personal prerogatives and ambitions and vested organization interests, which are found in all bodies, even ecclesiastical—labor objects to employee representation without union recognition because it precludes labor solidarity; in fact, it means the end of the labor movement. Many employers appear honestly to believe that the labor movement serves no good end. It is hard for them to see any virtue in a loyalty that conflicts with a worker's feeling of responsibility to his employer. To the labor mind the matter appears quite otherwise. There are higher loyalties and lower loyalties. A man's first loyalty, to labor's way of thinking, is to his fellows—the group with whom he shares his life and with whom his destiny is bound up. To suffer a disruption of that relationship labor considers fatal to its permanent interests. The maintenance of a labor press and of legislative representatives, the development of labor research and other indispensable features of labor activities to-day are clearly impossible without compact and coherent organization. Labor is frankly, proudly class-conscious, not in the crude sense

of disregarding the interests of the general public, though the workers sometimes do that, but in the sense that labor, as such, has interests which it considers compatible and even identical with those of society as a whole.

A characteristic feature of the program of the British Labor Party, published in the memorable document of 1917, was its insistence that the Labor Party is a national party, a party with an inclusive social program. It was even insisted that labor, in political power, would safeguard the cultural interests of the nation as the older parties had failed to do. The accuracy of the prediction is not our present concern; the point is that it was an important element in labor's consciousness.

In the second place, labor leaders are hostile to non-union forms of collective bargaining because the interests of the local working group are not sufficiently guaranteed by it. Leadership is an important factor, and just as the employer may engage as his attorney the ablest representative he can find, or combine with his fellows to maintain publicity experts and lobbyists, so labor wants freedom to seek and maintain on a large scale the ablest representatives and leaders that the craft or industry affords. And if all effort at skilful bargaining fails, the union has the resources of a great national organization to back up its claims, while a local group standing by itself has but slender resources at best. And thus limited, it faces an utterly unequal contest with powerful corporations which commonly maintain a surplus large enough to weather a labor struggle, which have at their command the resources in leadership and prestige of strong employers' organizations, and not infrequently the backing of powerful financial interests as well.

It is probably quite safe to say, however, that labor will offer no permanent opposition to democratic management devices within the individual plant if the interests of the labor movement as a whole are not jeopardized by it. At least, there is increasing recognition on the part of labor that non-co-operation and the methods of combat can never permanently further the interests of any group.

But what about the union shop, or as employers commonly call it, the closed shop? In the first place, it may be said that labor quite frankly defends it. It is not an invariable feature of labor demands, and there are organizations that seem to have little interest in it. But broadly speaking, the union shop is a part of the labor philosophy of our time. It is a hard matter to understand labor's position on this point. The closed shop, maintained by the threat of a walkout whenever a non-union worker walks in, is so obviously despotic that very few people outside the labor movement have any sympathy with it. Why does labor cling to the closed shop principle?

Well, first of all, and primarily, because labor has been so thoroughly disillusioned with what is called the "open shop." Employers in general insist on this principle, but they seldom define it clearly enough to indicate anything as to labor policy. It ordinarily means that while a person may belong to a union and hold his job, he may not promote union organization without incurring the management's displeasure as an "agitator." When the employer says, "We ask no questions as to a man's affiliations—political, religious or otherwise"—labor takes him to mean that so long as a workman takes his union membership no more seriously or significantly than many a man to-day seems to be taking his church membership, all will be well. In other words, the employer is quite willing that the men should belong to a union, provided they don't make any use of it. Labor feels that the "open shop" implies just this attitude. Therefore, labor has found that where the open shop obtains the influence of the

union is likely to disappear. Impatient with the whole régime, labor leaders fall back on a straight union shop as the only protection against disintegrating influences.

Secondly, and quite frankly again, labor experiences a great deal of difficulty in maintaining organization discipline. The mere collection of dues is a task that often proves too great, especially where the membership is heterogeneous. To organize workers of many nationalities and different tongues and keep them up to their financial obligations is no small undertaking. The closed shop is a device by which the employer aids the union in its hardest task. The "check-off" in the contract of the United Mine Workers by which the operators deduct the worker's union dues from his pay envelope and turns it over to the union treasurer solves what is perhaps the greatest single problem of the organization. If membership in the union is a condition of employment, the union is spared a task of disciplining and "evangelizing" within the shop that taxes the resources of the strongest organization.

These considerations are made the basis of some of the bitterest attacks by employers upon labor unions. They insist that if the union cannot maintain itself on its own merits it has no right to demand the employer's aid in raising funds. This argument is plausible and not without force, yet if applied to all enterprises, religious and social, which depend upon a subsidy because the people they are undertaking to serve do not adequately support them, this reasoning would probably doom many such enterprises, not excepting some of our most approved "down-town" churches. Right or wrong, labor has its own sense of performing a social mission. In America the movement is only partially established and is all but overwhelmed by an incoming tide of "cheap" labor, alien in tongue and alien in ideals and living standards. Perhaps, granted a sincerity of aim and purpose on the part of organized labor, the analogy of the "down-town" church is not far from accurate.

But labor advances another argument for the closed shop which runs like this: The union carries the worker's interests and fights his battles. It protects him from overwork and secures for him a better compensation. In order to do this the union must maintain an ample treasury. Bargaining takes time, requires paid leaders and involves travel, publicity, and sometimes litigation. Obviously, if some of the workers in a shop are held responsible for their share of this expense in the form of dues and others are allowed to escape the obligation a serious demoralization will result. Labor leaders say that the union shop is a means of equalizing responsibility and of insuring that if any man will not pay his debt, neither shall he work—at least, not there! There is no doubt that this position is held in the greatest seriousness by labor unionists, and is justified in their minds on ethical grounds.

It ought to be added that a compromise position has been worked out and found mutually acceptable in some industrial situations, namely, the preferential shop. By this plan the employer agrees to employ only union members so long as the union can supply them, but beyond that point he is not bound. Where this plan obtains it is probably always taken for granted that the newcomers who are non-members will be enrolled by the union within a reasonable time. The preferential shop is maintained by the Hart, Schaffner and Marx agreement.

From every point of view the consequences of the struggle over collective bargaining are serious in the extreme. In principle it has been accepted by eminent employers, by great civic and ecclesiastical bodies, by the Government, particularly in war time, and notably by the Second National

Industrial Conference held during the Wilson administration. But in practice, American industry as a whole is still without adequate provision for conference and negotiation between management and workers. In consequence, multitudes of employers are still depending upon underground methods to learn the aims and purposes of their employees, while labor counters with similar tactics. The net result is

constant suspicion and bitterness. In fact, the industrial situation is virtually one of intermittent warfare. One cannot say that collective bargaining has been a success wherever it has been tried, but it is probably safe to say that where it has been undertaken sincerely and with mutual goodwill it has immeasurably improved industrial relations.

(To be continued)

Foreign Correspondence

Distinguished American Christians in Hungary

A FEW days ago a meeting was held in Budapest which, I think, will be a memorable one in the history of the Hungarian Reformed Church. There were not more than twenty Hungarian Christians present, but these Hungarians were more or less representative men. The Hungarians had the privilege of welcoming two distinguished Americans—Dr. Beach and Dr. Good, representing American Calvinistic Christianity and especially the Presbyterian ideals of which the Hungarian Reformed Church is the most easterly exponent.

The important question, How the American Christians could and should help the bleeding and torn Hungarian Reformed Church, was discussed. The American guests took part in the discussion, made important declarations in behalf of their respective churches, and gave advice on this and on that question. Their advice has been very much appreciated and the resolutions which have been passed show that at last the first things have been put in the first place.

It was unanimously voted that the Hungarian Christians should combine their forces to start an evangelistic campaign, and the American brethren promised to assist us in our efforts by prayer and by raising money for the necessary assistance for traveling expenses and for the salary of two or three permanent secretaries. I am very glad that such a resolution has been passed and I will tell the readers of THE CHRISTIAN WORK why. Because I saw such a movement forty years ago and as the evangelistic movement which was started then became stronger enlightened Christians more and more saw that our Church is in need of being evangelized, and that it was worth while to strain every nerve to revive her. The Hungarian Reformed is a great church, the great majority of Protestants in our country belonging to it. This great church fell into decay in the eighteenth century, but has yet about two million souls under her sway. We thought that it was our duty not to found a new church, but to renew and vitalize the old one. Now we are glad that so many Americans helped us, not by money, but by prayers, by personal work and by loving sympathy. Such men were Dr. Good, Mr. Mott, Dr. Clark, and I call attention to the fact that a noble-minded American lady, Miss Reynolds, helped us, and many others assisted us in pre-war times.

Then the war came, and after the war many other questions became prominent. I do not say that these questions, the humanitarian questions, the professor and minorities question, the question with regard to the Hungarians living in America, the question of fraternization among the churches,

are not important. On the contrary, I agree with those who say that these questions are very important.

Take the humanitarian question. Before the war I always maintained that the work in Hungary must be self-supporting. Now, I say that we must have also material help for a few years. But I say even now that we must try by and by to become self-supporting again. The gospel of and the life through Jesus Christ is the chief thing. This is the paramount question, and if after renewed evangelistic efforts the life of hundreds of thousands will be richer in heavenly treasures, then the time will come, and must come, when we shall be self-supporting again. So every other question must be subordinated to the paramount question. Take the Protestant minorities question, which is akin to the question of friendship among the nations in southeastern Europe. Real friendship blossoms only on the tree of the Gospel of Christ.

Now, I will not make this report unduly long. Therefore, I only touch the other important resolutions passed at the above mentioned meeting. It was resolved that the men who were present and who are all progressive men, appreciating positive Christianity, but hating dead formalism, should try by love and friendly overtures to win also their more conservative brethren for the great idea of the evangelistic campaign. I also mention briefly that besides Dr. Beach and Dr. Good there have been in Hungary other American friends, too, namely, Dr. Brown in 1920, and Mr. Milner, Mr. Laky, Dr. Schaeffer, Dr. Clark and Dr. Gillespie this year, with whom we have had invaluable conferences. The work of all these dear and distinguished brethren prepared the way for the meeting in which the idea of winning Hungary for Jesus Christ took definite form. May the Lord bless all these brethren and also those who sent them.

Budapest.

DR. ALADAR SZABO.

One hundred of the business men of St. Paul have agreed that they will give any National Guardsman in their employ fifteen days' leave of absence each year with pay, for the purpose of attending camp, and will not cut the guardsman's vacation on account of his camp attendance. They have agreed also that they will make up the difference between their employees' regular wages and what they receive in National Guard pay when the guardsmen are called into active service, and, other things being equal, will favor guardsmen in employment. Such a policy certainly should help the National Guard. Why should we not have a Church Guard, men who would go off for a week or two of earnest study in order to be able to do better work in connection with the Church and who might receive such a leave of absence as the St. Paul employers propose to give to the National Guardsmen?

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

Two Outstanding Books Dealing With Education*

JUST as this educational number of THE CHRISTIAN WORK goes to press two remarkable books come to our desk, President Seelye's History of Smith College and A Mother's Letters to a Schoolmaster.

Dr. Seelye was president of Smith College from its beginning in 1875 until 1910 and has been in close association with it ever since. No one has ever been the college itself more than President Seelye was for those thirty-five years to 1910. The history stops with the end of his term at 1910, but he might well have told the story to the present day. At the beginning Dr. Seelye was about all there was to the college. Had anyone asked in those early days, what is Smith College, he might well have answered, "Dr. Seelye and College Hall." Dr. Seelye was the old type of college president. He knew all the students intimately, was interested in their personality and their ambitions, was intimate friend and counselor of all, and believed that the president was pastor, teacher and companion as well as administrator and executive. And yet he was very successful in the office of head of a great institution. He was modern, too, in the truest sense, leading in educational development and doing much to influence the course of education in all the women's colleges. Under his presidency Smith grew to be one of the foremost colleges for women in the world, ranking with any college both in scholarship and educational scope. Dr. Seelye is very modest in his history when it comes to his own efforts, and it is because of this that we say these things. He was Smith in its beginning and he was its guiding spirit and controlling hand to the end.

This detailed history will have great interest to many outside of the Smith fellowship, for incidentally it is the history of higher education in America. The beginning of higher education for women was not without its difficulties. Dr. Seelye quotes from "The Nation" of February 17, 1876, a most stinging rebuke of the founders of Smith and which intimates that the young ladies would be much better off in some hall "attached to the older universities and obtaining a share in their instruction and the use of their standards without resorting to the device called 'coeducation'." Money came slowly at first, but what was most important students came in large numbers and President Seelye took care of them somehow. We imagine he did most of the teaching himself at first, although he soon drew such great teachers as Professors Henry M. Tyler and M. Stuart Phelps about him. (It is interesting to know that the first commencement address was given by President Eliot and the commencement poem was read by Elizabeth Stuart Phelps.) Soon afterwards such well-known scholars as Professors John B. Clark, Charles D. Hazen and Irving Wood were added to the faculty. Later women teachers were added, but Smith

College has always had a large number of strong men upon the faculty. In three years Smith had two hundred students, and its enrolment has rapidly grown with every year until now it is over two thousand. The expansion of the curriculum has kept pace with those in the leading universities for men and the entrance requirements have always been the same as those at Yale, Harvard or Princeton. President Seelye also dwells upon the faithful service the trustees rendered through those early years, some of them giving much of their time to the upbuilding of the college. It is interesting to learn that Sophia Smith in her first will directed that the college should be located at Hatfield. She was persuaded to write a second will locating it at Northampton. It is also interesting to note that the will contains the following words: "Sensible of what the Christian religion has done for my sex, and believing that all education should be for the glory of God and the good of man, I direct that the Holy Scriptures be daily and systematically read and studied in said college, and without giving preference to any sect or denomination, all the education and all the discipline shall be pervaded by the spirit of evangelical Christian religion." President Seelye was always true to this request.

"A Mother's Letters to a Schoolmaster" make decidedly lively reading. Revolutionary is a mild term for them. The boy Peter does not like school and the mother tells the principal why—tells him in very plain language. She then develops her own idea of education at some length and in considerable detail, illustrating it with some charts and diagrams. It is all Peter's education, although we fear Peter is an imaginary boy and we are quite sure "Mother" is one who has gone deeply into the whole theory of education and her pleading often sounds like that of the professional educator. The book is, of course, a plea for education of children along the lines of their experience rather than by scholastic drill. Peter is interested in a thousand things, but hates his studies so that he plays truant. Of course, the old question will assert itself, and with some show of reason we believe as to whether or not the sending of Peter right straight back to school and setting him right down to his distasteful arithmetic or Latin, and setting him down fairly hard, would not have been the best education possible. We are still wondering even after reading this remarkably challenging book if education does not consist in training the mind to do whatever is put before it, whether one likes it or not. That is *life*—and is not education for life? And will educating a child simply through the channels he loves to travel and by the experiences he delights in be the best training for a life where he has got to do many hard and uninteresting things? Most men have to spend half their time at hard, difficult, uninteresting tasks. Hard discipline has been their greatest friend. We have read this book with profoundest interest. Every parent should read it. It contains many

(Continued on page 311)

*The Early History of Smith College. By L. Clark Seelye, D.D., LL.D. Houghton Mifflin Company, Boston. \$2.

*A Mother's Letters to a Schoolmaster. Anonymous. Alfred A. Knopf, New York. \$4.

International Sunday-School Lesson

September 23, 1923

Abraham, a Blessing to the Whole World

GEN. 12:1-4; 18:17, 18; 22:15-18.

"In thee shall all the families of the earth be blessed."—
Gen. 12:3.

TWELVE out of the fifty chapters of Genesis, nearly a quarter of the book, are occupied with the life of Abraham. Fortunately, it is not necessary to have the entire narrative in mind in order to get Abraham's message to our time. For the story in all its parts is not easy to handle. Continually we have to remind ourselves that we are back in primitive times, where sense and circumstance are quite barbaric; an age, for example, familiar with human sacrifice; to which the story of Abraham's attempted offering of Isaac fits in like a key to a lock.

However, we do not have to authenticate or explain each incident in order to discover a noble and heroic figure. Abraham towers above his time and place like a great rock above desert sand. At the misty dawn of historic times he stands out, separate, inspiring, symbolic. He is the great progenitor, not only of a chosen people, but of all who, like him, go forth carrying blessing to the world. When first we come upon him, as he emerges from the list of names that crowd the eleventh chapter of Genesis, an independent, self-determining and forth-putting man, Abraham reveals three striking characteristics which are developed in his biography thereafter; these taken together give him his unique distinction and constitute his unfading example.

First of all, he believed in God; not in gods, but in God. Moving out from a pagan background, from all the traditions and customs that belonged to its civilization, he stands free of their corruption and their folly, revealing the beauty of manhood whose faith is in a righteous, true and merciful God. We are not, of course, to suppose that he had a full conception of God such as has come to us through the Christian revelation, or even through the vision of the great prophets of Israel. The influence of his pagan antecedents and of the religious formulas with which he had been familiar beyond doubt clung to him as he went forward. Indeed, the narrative makes clear that such was the case. His prayers to God; the outcropping here and there of superstition; the reasoning by which he persuades himself as to what God may think or do, all make clear that Abraham's religious life began under primitive and pagan influences. He shows the marks of the religion of his early time, but he shows even then his revolt from it; the motive power of a higher vision, the clarifying of religion to him until it had become a new religion. His faith in God is not a formal or conventional thing; not a matter of maintaining familiar rites and ceremonies, of doing what he had seen others do or had been brought up to do. Going into a far and new country, he does not fancy, like the men of his time, that he shall find a new god, the god of the land; one of those little, localized deities

with which his age swarmed, till each hill and valley had its own tutelary spirit. That idea seems gone from Abraham, who, wherever he went and with whomsoever he came in contact, held himself unhesitatingly as the servant of the God who had called him into his new life.

At each stage of the journey he builds an altar and worships this God whom he is following; at Bethel, at Mamre, at Moriah. Sprinkled over this foreign and pagan land of Canaan, wherever you find the trail of Abraham's steps, as he moved up and down in his nomad wanderings, you find altars to the God whom he felt was everywhere to be found, worshiped and followed. If we note that some of Abraham's behaviors hardly square with the worship of a true and righteous God, if he seems on occasion to stoop to duplicity or to rely on superstition, we can only remind ourselves how little way he had come from the barbaric past that was his heritage.

We may perhaps allay any doubts as to the genuineness of his religion or the glory of his undertaking if we admit that some elements of superstition or of inconsistency, some baser alloy often mars the full purity of our Christian faith even to-day. Despite the lapses, we have to bow before the strength and motive power of a worthy religion as it shaped Abraham's life. In all his shifts of place and of fortune, before every new problem, in the midst of every emergency, he takes himself to God; he seeks for guidance; he offers himself to serve the divine will as it shall be revealed to him. Through all Abraham rests upon the promises, even in the midst of their seeming impossibility and growing apprehensions of their failure holds superbly to his confidence that God will fulfil His word.

However repugnant to us is the story of his attempted sacrifice of the son on whom hung, humanly speaking, every hope of the promised fatherhood and the pledged family of many nations; however hard it may be for us to conceive that Abraham should have thought God would be pleased with such a sacrifice, or that he could serve a merciful God by slaying his only child, at least we cannot help feeling a thrill of admiration for a man who could so surrender his whole life and fortune to the will of God in calm belief that he could trust Him to do what was right and best. To the end of time there can be no stronger exhibition of a simple, absolute and determining faith than Abraham exhibited in holding fast through his long and shifting life to Him who had called him forth.

A second characteristic of Abraham's life was that he went forth not knowing whither he went. That is of course to a degree what every emigrant does. On any day you will find them in this country; at New York, those who have come from the cities of Europe, and at San Francisco, those from

the cities of the Far East; men who are bringing their families and their possessions to find a new dwelling-place in this land of opportunity and hope. They are risking their all in the venture. They show courage, purpose, devotion that mark them out from their fellows in the home land. On the whole the emigrant is usually an exceptional man, superior in qualities that make for success.

In a sense, too, every one thus sets out upon the day's round of life, going forth not knowing whither he goes. We cannot see the end from the beginning even of a day. We do not know what is before us; in the store, in the school, or in the shop. We cannot determine ahead just what we are to accomplish or what is to befall. Every man's life and every day of his life are to a large extent a venture of faith. But all those goings forth into the unknown are small and commonplace as compared with Abraham's setting forth from Haran to find his life in Canaan. A land of unknown people, strange conditions! What should he find; what places would be open to him; how could he relate himself in language, life and religion to the different and possibly hostile races among which he should come? All this was a closed book to him. It is one thing for a man from Italy to-day to come to these shores where his countrymen have been coming for generations, whence reports have been going back that make fairly clear the nature of the venture; or, again, one thing for you or me to set out upon a day uncertain what it will bring, but with the assurances of yesterday and the experiences of the past all giving us a sense of homelikeness and continuity to life; and it is quite another matter to make such a mighty wrench as Abraham undertook when he went out not knowing whither he went.

These words, which describe literally and physically the quest upon which he entered, describe also figuratively all that was involved in it; not only his ignorance as to the places and people, the manners and customs which he was to find, but as to just what he would do in the midst of these new conditions; what attitude he should take; what influence he should exert; what reactions he should get from the men whom he met and the life in which he should have a share. How little he foresaw what he should find in Egypt; even that he should go down into Egypt at all; and what would be his influence on those he found there and what the effect upon his own life and purpose.

We review the record of his life course and all the way along we are compelled to marvel at how wondrously life opened out to him beyond any plan he had devised, when he went through the gates of Haran and faced westward. It was quite beyond his ken; and so it is beyond the ken of all those who like Abraham set out not knowing to what they go.

There is the same marvel concerning every missionary. Here is a young man coming out of the lumber camps of the Northwest, pushing his way through the

small college on the frontier, offering himself as a student volunteer, at length getting his appointment to missionary service in India, China or Africa and setting forth thereto. How little does he know what is before him; not merely what strange and unfamiliar sights and experiences, but what his life and work are to be. He goes forth to serve his Lord under the impulse of such faith as we have seen drove Abraham on; but what that is to involve for him, and whither it is to lead him are hidden. He knows indeed that he is sent to be a messenger of the gospel of good tidings; but how he is to make his contacts, how he is to meet his problems and interpret his message and express it in his life—this he must wait to find. It may be that he will be called to stand before kings; or to face a mob; or to endure a famine; or to be deported from his field. He goes forth, not knowing whither or to what he goes. And the surprise and glory of it are again and again that those who go forth so simply under the call of their faith into these new and untried conditions find life opening up to them far beyond their expectations, and powers developing far beyond their measures. In this particular also Abraham stands as a forerunner of the long line of those whose pilgrimage in the service of God carries them to a life of surpassing effectiveness and opportunity.

A third characteristic of this man Abraham as he goes forth from Haran is that he goes to be a blessing. The record is that he became a very rich man; he had much cattle, silver and gold, men servants and maid servants. A small and modest caravan it may have been that set out from Haran's gates; it was a huge and impressive multitude that at length traversed the routes of southern Palestine and spread the power and fame of Abraham on every hand. This was quite in accord with the promise which led him forth. But it was not all that impelled him. The summons was, "Get thee out of thy country unto a land that I will show thee . . . and I will bless thee, and make thy name great . . . and be *thou* a blessing." That was the crowning purpose of the uprooting and transfer of his life; that was his great objective, for which he entered Canaan and won his place there. There is a problem which Bible students have discussed, how he ever could have led his caravan into that country without fighting his way. Yet the records speak of no warfare, save that once in the midst of his career he did make a sudden foray into the northern regions of Dan to the release of his wretched nephew, Lot.

The significant fact about this long and detailed story of Abraham is that it moves along a path of peaceful relationships. He seeks ever to get on with people, without quarreling or fighting. He will not take a chance of conflict between himself and his kinsman or between their servants. He prefers to yield the advantage rather than to permit hostilities. He carries himself so that he becomes well regarded wherever he goes, a figure of truly patriarchal size

and character, a "prince of God among us," as said the children of Heth when he came to them seeking to purchase a parcel of land for the burying of his wife, Sarah. It was not so much what he did, as what he was. That is always the way with those who are true followers of Abraham, who go out like him by faith in God, not knowing where or to what they are going, but purposing wherever they are to be a blessing. It is certainly true of the great missionaries, that the contribution of their personal character and life was their outstanding gift; not greater to be sure than their message, but the embodiment of that message, which could not be overlooked or forgotten.

When a middle-aged man was leaving a Western city to enter upon a new business relation in the East one of the young men of his town said, "It would pay this city to furnish him a salary just to live here and walk up and down the streets every day. His presence in the city is too great a blessing to be lost." The crowning glory and the full blessing of a life come when that life itself is made a blessing. The call to Abraham and to all his followers is to go forth to a serviceable life.

Some of the students of Abraham's story find so many difficulties in its details and what they count as inconsistencies in its record, that they incline to sweep Abraham into a region of legend and folk-lore and to interpret Abraham's call and the promises under which he went forth as but the forecasting that there was to come a servant nation, such as Israel later proved to be. Without accepting any such interpretation of the story as strips it of all historic value and suffers Abraham to change from a flesh and blood figure into a mere legendary hero, we may remark the fact that the call that came to Abraham is the call that comes to peoples and nations as truly as to individuals.

Such a call we reverently believe comes to America to-day, to this giant nation has come forth after long centuries of civilization's advance. The providential appearance on the world's stage of this mighty republic of the West indicates that its path forward is meant to be a path in which it shall make itself still more a blessing to the world. A Christian nation, in that its roots run down into the soil of Christian life and purpose among its founders; a land delivered from old tradition and restraints and free to build its life on new foundations; surely it has won its way to a place of prestige and power not simply for its own glory. The call to this nation was never louder, its proper destiny never more evident than to-day as it stands facing its chance to help other nations, great and small, and to give itself to the deliverance of the world.

The World's Sunday School Association has awarded to James Kelly, a Scotchman, its twenty-five dollar prize for the design for the convention to be held in Glasgow next June. The design consists of an open Bible encircled by the words "Ninth

World's Sunday School Convention, Glasgow, 1924." Scotch thistles form the background, and the Bible rests on a Scotch cross.

ONE BOOK A WEEK

(Continued from page 308.)

ideas which we feel have truth in them. Yet we are going to send our little Peters where they will get good, stiff training in Latin, Greek and mathematics. There is a wonderful, circular chart or diagram in the book, radiating from a center showing the thousand things Peter ought to learn by doing them, reading about them, living the experiences. They are very suggestive, and Peter certainly ought to know about them; but they are the things he will inevitably learn out of school as he goes along in life—the things he can learn from his reading. They do not necessarily discipline the mind or train the faculties to do the hard, big things. But of course it will be easier to compare the different ideas of right education two generations hence when we can see whether all these new methods produce stronger, more intellectually vigorous, more masterful men than were the great men trained at Oxford, Cambridge, Yale and Harvard under the old methods.

THE ANTI-LYNCHING CRUSADE

The crusade against lynching gains in force and urgency. Educational leaders in the South are increasingly insistent on the suppression of mob violence, the observance of law and the practices of civilized life which shall be in harmony with real American ideals. Recently eighty-three leading educators in Southern states joined in the following resolution:

"We, the undersigned, engaged in the work of education, earnestly appeal to all citizens to exert their influence constantly and actively in condemnation of the crime of lynching.

We furthermore urge upon our State Legislators and Executives to enact, if necessary, and persistently to enforce, such laws as will tend to put a stop to this species of lawlessness."

A group of Christian white women of Louisiana, meeting in New Orleans, recently expressed their convictions as follows:

"We register herewith our protest against the barbaric custom of lynching, which arouses violent and unchristian passions, brings law in disrepute, is inhuman and brutal, and unknown outside of our own land of America. We hold that no circumstances can ever justify such violent disregard for law and that in no instance is it an exhibition of chivalric consideration and honor of womanhood."

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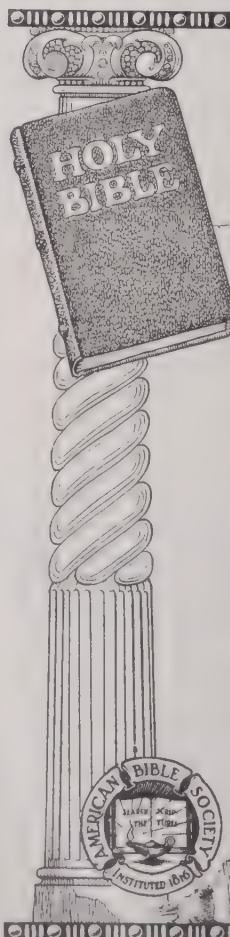
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A Religious Weekly Review

SEPTEMBER 15, 1923

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Will H. Hays has raised \$120,000 from the leading motion picture producers to help the National Board of the Young Women's Christian Association multiply five times over the housing accommodations at Hollywood for film-smitten girls who are marching on the movie metropolis this summer in unprecedented numbers.

Girls without professional experience have almost no chance of getting into a studio to-day, but they are reported to be quitting work and school by the hundreds and starting for Hollywood seeking fame and a million a year. Some have their fares home. Some are stranded.

The Young Women's Christian Association is interested in the Hollywood Studio Club, which is something between an employment agency and a roundhouse. It turns many girls around and starts them back to the places from which they came. It helps to find the occasional place in the films that is open for young women with the proper equipment. It places others in positions of various kinds.

The Young Women's Christian Association's Hollywood quarters at present care for twenty girls at a time, and the surplus are sent to different boarding houses co-operating with the Hollywood Studio Club. New accommodations will make it possible to care for one hundred at one time. The girls are usually housed for two weeks, so that the new accommodations of the Young Women's Christian Association will have a capacity of, roughly, eighteen thousand film-struck girls a year.

Not a few of the girls who have been guests at the Hollywood Studio Club have been put into the films, and many have found positions in the business organizations of producing companies, but the legion of candidates to-day is rather overwhelming.

Many noted film stars belong to the local organization of the club. Mary Pickford, Mrs. Cecil B. de Mille, Mrs. William C. de Mille and Mrs. Jesse Lasky are members of the directing committee. Daniel Frohman, Mrs. Charles Ray, Mrs. Sessue Hayakawa, Ethel Clayton and Mme. Nazimova are actively interested in it. Louise Huff was the first president of the club, and Marjory Daw, Lois Lee and Vianna Knowlton were once movie-struck girls who were sheltered at the club while trying to break in.

A vivid picture of the march on Hollywood and the effort to shelter and safeguard the many who are disappointed and stranded is told as follows by Mrs. Edward M. Townsend, of the National Board of the Young Women's Christian Association:

"In a comfortable looking white Colonial mansion set among green palm trees and bathed in the dazzling sunshine of Hollywood, a wholesome, jolly young woman is opening a stack of morning mail. 'Please reserve a room for me,' she reads. 'Every one says that I would make a wonderful movie actress.' A shadow crosses the face

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"Once there, they must be cared for. Hollywood is a place of residences, with few available hotels. Opportunities for work outside the studios are negligible, and dreams are a poor substitute for three meals a day and a place to sleep.

(Continued on page 335.)



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Vol. 115.—No. 11.

New York, September 15, 1923.

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The World of To-day

THE JAPANESE DISASTER

For the last ten months there has been an unusual number of serious earthquakes and volcanic disturbances. Last November a great earthquake seriously damaged Antofagasta, Copiapo and La Serena in Chile. In February shocks disturbed a belt of island and ocean from the Society Islands

through the Hawaiian group up to the Aleutian Islands. In April there was an earthquake in San Luis Potosi, Mexico. On June 9th Vesuvius broke out in violent eruption. Eight days later Mount Etna in Sicily began to pour out rocks and lava. On Saturday, September 1st, came the worst earthquake of all and the most serious disaster due to nature recorded by history. A series of earthquakes shook the great cities of Yokohama and Tokyo and neighboring towns. The disturbance broke the gas mains. Fire followed. Not only were the little flimsy Japanese houses swept away, but the buildings in European style were destroyed. The exact death toll may never be known. Early reports ran to three hundred thousand. Since then it has appeared that the number is much less. But in Tokyo alone over thirty-two thousand inquests over dead bodies have been held. The Japanese government proclaimed a moratorium of thirty days in the stricken area. Japan happened to be just in the process of changing governments. The new premier, Count Gombei Yamamoto, has taken hold of the situation vigorously and poured in the reliable Japanese troops to prevent looting, to help feed the hungry, and to keep out interlopers. The sympathy of the world has been aroused, of course. The American Red Cross is raising five million dollars and already American supplies and workers have reached Tokyo. Not a few distinguished Japanese lost their lives, but Europeans in general have escaped remarkably. Practically no missionaries were killed. That is in large part because during the summer most of the missionaries are away from Tokyo, many of them in the summer resort of Karuizawa. The Japanese disaster gives an opportunity to all the world to draw near in brotherly kindness.

THE ITALO-GREEK CRISIS

Italy last week followed up its seizure of Corfu by occupying four small islands, two to the north and two to the south of Corfu. Reports from the Near East Relief workers in Corfu only make clearer that the occupation was carried out with shocking brutality. Twenty boys and girls were killed by the Italian shells. However, the decisive events of last week took place in Geneva and Paris. In reply to the Greek appeal of the case to the League of Nations, Premier

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Mussolini made a statement early last week threatening that Italy would withdraw from the League in case the Council took up the question. Signor Salandra, as Italy's spokesman at the Council meeting at Geneva, declared that the League of Nations has only the right to intervene in questions relating to the execution of treaties at the request of the interested parties. Nicholas Politis, the Greek delegate, answered the Italian statement convincingly. But Lord Robert Cecil's request for the reading of Articles X, XII and XV of the Treaty of Versailles was sufficient answer. These are the articles of corresponding number in the Covenant of the League of Nations. They provide clearly that the members of the League agree to submit to arbitration or inquiry by the Council any dispute between them which is likely to lead to a rupture. Any party to the dispute may bring about its submission to the League by giving notice of the existence of the dispute to the Secretary General. All the nations represented in the League Council except France agreed with Greece that the Council is perfectly competent to intervene. The French delegate tried more or less successfully to sit on the fence. However, since the Italians assassinated were part of an international commission, working under the Council of Ambassadors, the latter body also was competent to intervene. It suggested to Greece that the Greek authorities apologize for the assassinations, which occurred on Greek soil, that members of the Greek government should attend the funeral service for the victims in the Athens Cathedral, and that military honors should be paid to the bodies of the victims when they are embarked. The Athens government will deposit fifty million lire in a foreign bank as a guarantee for whatever payments the conference of ambassadors may finally assess upon Greece. An inquiry into the responsibility for the assassination will be made by Allied officers under the chairmanship of the Japanese delegate. The demands made by the Council of Ambassadors correspond almost exactly to what Greece accepted of the original Italian demands. Mussolini has given way somewhat. Would that the League of Nations were strong enough to order some sort of punishment for Italy for its brutal crime on Corfu. With the League of Nations in existence, what business had a "civilized" nation to seize the property of another people instead of appealing to the organization which the nations themselves have set up to deal with just such questions?

THE SETTLEMENT OF THE COAL STRIKE

Thanks to the persistence of Governor Pinchot of Pennsylvania, the anthracite operators and miners came to an agreement last week. When the agreement is ratified by the miners' convention the men will go to work again and the coal strike of 1923 will be at an end. Indications are that the men will be in the mines by the twentieth of this month. The agreement follows out closely the terms suggested by Governor Pinchot. The miners receive an increase of ten per cent. in their wages with a basic eight hour day. The Governor still hopes that the consumer may not have to pay the increased cost of mining. In a letter to the President he has suggested that the freight rates on anthracite might be reduced. He himself will take up the question with the Pennsylvania Public Service Commission in order to consider the reasonableness of anthracite freight rates within Pennsylvania itself. He also plans to call a conference of

the Governors of the anthracite using States to consider the possibility of keeping down the cost of coal. He believes that the cost of wholesale and retail distribution can be reduced. The whole country will breathe easier now that the anthracite strike is ended, but few of us share Governor Pinchot's optimism. Most of us expect to see the price of coal rise with the increase of wages. How long the public can bear such settlements in labor controversies is a question. On Monday of this week the United States Coal Commission gave out a statement of the principles which they believe should be observed in order to secure industrial peace. They would assure the right of free contract, but when a contract is entered into they would have it mutually binding. Every man should have the right to work where, for whom, under what conditions and at what wages he chooses. Men have the right to combine themselves for the purpose of collective bargaining. They have not the right to force others into the ranks of their organization, nor has any organization of employers the right to break up a *de facto* organization of labor in other ways than by argument and advice. Every able-bodied, competent, honest worker should have a living wage, but "no organization or group has the right to hamper the initiative of the individual preventing him from making all the money he can." The Coal Commission suggests that sixty days before a contract is to be renewed between operators and miners the President should appoint some disinterested person to report upon the facts and principles involved, "so that the public may know whether the operator is receiving a reasonable return on his investment, the wage earner a living commensurate with American standards, and if not, who is to blame." When contracts once have been entered into there should be some Board of Arbitration which should speedily dispose of any controversies.

RECOGNITION OF MEXICO

After almost a decade of uncertainty and confusion in the relations between our Government and its southern neighbor our State Department has come to an agreement with the Obregon Government and we shall speedily resume diplomatic relations with Mexico. The greatest difficulty in the way of our recognition of the present Mexican Government was Article 27 in the Mexican Constitution of 1917. It was provided that all mineral rights below the surface of the ground belong to the Government. Article 27 made that provision appear to be retroactive. Some months ago, however, the Mexican Supreme Court in the so-called "amparo" cases, instituted by the Texas Company, decided that petroleum properties upon which development had begun prior to the time when the Carranza constitution went into effect would be protected from retroactive application of Article 27. Apparently the new agreement between the two governments extends such protection to the rights of American citizens in oil lands owned before May 1, 1917, even though no oil work had begun on the land at that date. We may well congratulate the administration on its achievement. When President Harding appointed Senator Fall Secretary of the Interior, we shared the general fear that the administration had committed itself to Fall's aggressive policy. But it soon became evident that Secretary Hughes and Secretary Hoover were to dominate in the Harding Cabinet. Secretary Fall's influence on our Mexican policy gradually disappeared. The

THE WORLD OF TO-DAY

present agreement should leave no hard feeling in Mexico. The Mexicans have saved their face, and the American government has secured the property rights of its citizens. Great Britain, France, Belgium, and some other countries have refused to recognize the Obregon Government until we should do so. Now Mexico should be received back generally into the fellowship of nations.

THE RENEWED SPECTRE OF FAMINE IN RUSSIA.

General Haskell has come home from Russia and the work of the American Relief Administration has come to an end there, but the Soviet Government is once more troubled for fear of famine. A wide area in northeastern Russia and several extensive districts in the west are threatened with a complete shortage of grain. Down in the south and southeast the crop is an average one. But in Crimea it is estimated that the crop will supply only half of the grain needed for consumption and seed. That means a shortage of fifteen thousand tons in Crimea alone. The Soviet Government's commissaries of Food Supply and of Foreign Trade are cutting down their estimates of the quantity of grain that can be exported from Russia. It certainly appears that Russia will need some aid from outside this year unless thousands of her people are to languish and even die.

WHY DID THE THIRTY-ONE SIGN THEIR LETTER?

The other day Professor Irving Fisher of Yale told of a private conversation which he held with the late President Harding in July of 1920. At that time, according to Professor Fisher, Mr. Harding said, "I want the United States to get into the League just as much as you do," but he went on to point out that the Republican Party was divided on the League. "I am the Marshal Foch of the Republican forces," he said, and as such he thought it necessary to unite both wings of his army before he could triumphantly lead the United States into the League. He was, he said, against the "Wilson League," but he expected, when the right time came, to get the nations together to form an "association" which should appropriate all the strong points of the present League and should be free from its weaknesses. Mr. Harding told Professor Fisher, the latter says, that the conversation was "personal," but not "confidential." In other words, Professor Fisher was not at liberty to go out and tell the reporters at the door what Mr. Harding had said to him, but he was at liberty to tell his friends. Professor Fisher actually did tell ex-President Taft. No doubt this was one of the reasons why three months later the ex-President was ready to sign the famous manifesto of "The Thirty-One." We ourselves have heard at least one man of the thirty-one tell a tale somewhat similar. According to this man's statement, as we recall it, Mr. Harding told one or more of "The Thirty-One" that he had voted for the League of Nations with reservations three times in the Senate, and that those votes still represented his position. He gave it to be understood that friends of the League might have perfect confidence in him. In the course of the next year or two we should be privileged to hear some of the inside history of the campaign of 1920. When we know all perhaps we shall not think the "Thirty-One" quite so gullible as they have appeared.

THE CAMPAIGN FOR THE CHILD LABOR AMENDMENT

The Jersey City and Newark authorities have recently been making an investigation of the employment of children in home sweat shops. They have made many disquieting discoveries. Nearly a thousand children were doing contract work at home, oftentimes under most injurious conditions. In one flat of three small rooms and a kitchen in Jersey City lived a family of mother, father and seven children with four boarders, two cats, and twelve chickens additional. During the summer while the children were not in school they spent their whole day fastening together the two halves of tin toy horses and bending the shafts into the holes provided. The combined earnings of the children amounted to six dollars a week. Of course, such a home is one of the very worst. But it was by no means unique. Investigators, for instance, found tubercular children making sanitary powder puffs! The results of the investigations in the larger New Jersey cities has led to State or local investigation in practically every good-sized town in the State. It is not only in New Jersey, of course, that children are overworked. In the oyster and shrimp canneries on the Gulf coast are thousands of American-born children working long hours. Among thirteen hundred and fifty of these children who were studied by the Federal Children's Bureau twenty-five per cent. could not read nor write. That figure is six times the percentage of illiteracy of children for the country as a whole. Only nine of the thirteen hundred and fifty children in the canneries were of foreign parentage. The demand for labor in the last year and a half has led to a great increase in the number of children employed. The census of 1920 showed 1,060,858 children between ten and fifteen at work. This does not include, of course, children who are helping their fathers and mothers at home, nor does it include children under ten who are employed. As every one knows, the Supreme Court has twice decided that Federal laws against child labor were unconstitutional. Sad as it may be, it is nonetheless the fact that some States are backward in passing laws to stop child labor. Certainly the easiest and quickest means to bring us up to a standard such as has been reached by the more advanced European nations is the passage of a constitutional amendment giving Congress the power to limit the labor of a person under eighteen years. Those who are interested in the problem—and who is not?—can keep in touch with the situation through the National Child Labor Commission, 1230 Fifth Avenue, New York.

WALL STREET ANALYSIS OF DISCONTENT

"The resentment and bitterness of the farmer-labor group has its foundations deep in economic conditions and it will not do this time to reply to them with soft words," writes Mr. George M. Branting in a special article in the "Wall Street Magazine." Their mutual dependence is throwing them together and "it is altogether likely," he says, "that little by little they will continue to work for their mutual advantage." Speaking of labor's position and the causes of its present discontent he says: "A great deal of mischief has been created by the hypothesis that high wages are ruinous to the employing classes. As a matter of fact, a liberal economic viewpoint will indicate that the higher the wages, the greater the spending power and the more firmly secured our economic position. The safeguard of this nation does not consist of holding wages down, but rather the reverse. Pros-

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perity can more easily be maintained by maintaining a high standard of living which can only be secured by maintaining an adequate wage scale. Only a short-sighted policy on the part of manufacturers and other employers of labor will defeat this end." Mr. Branting says that "there is no question that the farmer's position is desperate, particularly in the West. With his purchasing power down below that even of 1913, his position is probably the poorest of any of the large national groups." "If it be true," he continues, "that the nation is served by high wages for labor, it is equally true that the nation's best interests can only be served if the farming interests receive sufficient for their labors to permit a decently reasonable standard of living. It does not require proof that there can be no prosperity without its being shared with the farmers." Farmers and labor are coming together because labor realizes that "it cannot prosper without the prosperity of the farming classes," and because the farmer realizes "that since most of his products are consumed by labor, he cannot prosper without labor's receiving a high wage scale." Their united action, he says, will "in the long run be indeed the best thing for the country," since the general prosperity of the country depends upon their prosperity. Prosperity among farmers and city working people would benefit the business men of the country and the investors. "With a contented laboring class and a satisfied farming population," Mr. Branting goes on to say, "we would reach a situation wherein a steady amount of industrial activity could be obtained. The factories, in that case, would always work at close to capacity, our railroad systems could always earn reasonable amounts and in general all our industrial and farm interests would benefit. A certain amount of stability would be guaranteed investors, who would thus be divorced from the dangerous financial results of strikes and other industrial disturbances. Thousands of investors last year were deprived of their dividend because of strikes."

WHAT LABOR WANTS OF THE CHURCH

In the August "Forum" Paul Blanchard of the Amalgamated Clothing Workers discusses "What Labor Wants of the Church," holding that, while there is no one opinion about the Church held by labor, in general the workers consider the Church as something entirely apart from the labor movement, and are indifferent to it. If the Church helps the workers to get what they want they will regard it as a friend, if not, as an enemy. Labor's great problems are the inequality of wealth, the degradation of personality in the industrial system, and the "autocratic control of our industrial system by investors." The workers feel that the Church should be just as militant in its opposition to industrial ills as it was in its fight against Negro slavery or the saloon and that the Church must clearly prove by its action that it is no longer largely controlled by business men. Labor asks the Church for, first, "constant denunciation by preachers and church leaders of low wages, long hours, of the denial of real collective bargaining and the economic inequality of our society;" secondly, "fact-studies of modern industrial situations" made by the Church and given to the public; thirdly, great personalities such as the late Bishop Williams.

A DECALOGUE FOR DONORS

We have all grown familiar with the counsel of the charity organizations not to give indiscriminately to people who ask for aid. The Niagara Falls Chamber of Commerce recently drew up a new decalogue especially addressed to business houses. The New York Charity Organization Society's Bureau of Advice and Information has paraphrased and amended it to read as follows:

Don't contribute to unknown charities without first obtaining disinterested information about them.

Don't feel bound to contribute to sectarian organizations unless you are a member.

Don't advertise in programs until you know whether the advertising is offered on a sound basis.

Don't buy any advertising blindly. Learn whether your money is financing a bona fide proposition or is a straight donation.

Don't purchase tickets merely because some acquaintance or customer asks you to. Examine the merits of the project to be benefited.

Don't answer "remit or return" letters from organizations with which you are not connected.

Don't keep on giving year after year to a cause without additional checking up of its work. You have the right and duty to know where your philanthropic dollar goes.

Don't be satisfied with turning down an appeal that seems to you irregular. Notify the Bureau of Advice and Information and help protect your neighbor.

Such counsel is very good if it does not leave us wholly with a negative idea of our duty in regard to charity. If we are not going to help the ill-managed or dubious enterprise, let us be all the more ready to help the one that is worthy.

RULES FOR HEALTH

The Life Extension Institute puts out the following sixteen rules for health:

1. Ventilate every room you occupy.
2. Wear light, loose and porous clothes.
3. Seek out-of-door occupations and recreations.
4. Sleep out if you can.
5. Breathe deeply.
6. Avoid overeating and overweight.
7. Eat some hard, some bulky, some raw foods.
8. Eat sparingly of meat and eggs.
9. Eat slowly.
10. Use sufficient water internally and externally.
11. Evacuate thoroughly, regularly and frequently.
12. Stand, sit and walk erect.
13. Do not allow poisons and infections to enter the body.
14. Keep the teeth, gums and tongue clean.
15. Work, play, rest and sleep in moderation.
16. Keep serene.

Some of us already regard it as a distinct fault for a person to be sick of the ordinary avoidable complaints. Our children's children may yet live to see the day when the fanciful rule in the utopia of "Erewhon" is put into actual practice and we shall treat the sick person with something of the same disapproval as we treat the criminal to-day.

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cause she belonged to an association whose every law she has violated. She is not only a member of the League of Nations, but was one of its chief advocates at Paris and Versailles. The League has provisions for investigating and treating just such acts as the murder of the Italians in Greece. So Italy has not only committed an outrage against civilization, but has violated her pledged word. So she has not only thrown her shells on an unprotected and unsuspecting people, but she has thrown away her honor at the same time. There might be some extenuation for this breaking of faith, done in a sudden passion, if she had promptly apologized to the League, withdrawn her troops and demanded an investigation, but at this writing she boldly declares that she will withdraw from the League if it attempts to hold her to her pledges and obligations. Then deliberately she prefers dishonor, prefers to threaten the peace of the world than be deprived of her intention to seek personal revenge.

Not only is Italy on trial before the world, but so is the League of Nations. Its prestige is at stake. If it wavers now it is doomed. If it stands firm and insists on Italy abiding by her pledge, it will strengthen it in the eyes of all the nations. It will also win more favor for it from the United States than all the propaganda and argument of the last four years. If the League wavers every enemy of it in America will say, "We told you so," and we should have some sympathy with them. The firmness of the League at this juncture is of infinitely more value than keeping Italy's membership.

The League should act, and act quickly. Let Italy withdraw if she insists (we doubt if she will). If she does, she becomes an outcast among nations. Let the nations put both a political and economic boycott about her and see how quickly she will come to terms. There is little danger of Italy staying out of the League long. Great Britain has spoken immediately and if the other members of the League will take equally firm action there is little to fear.

The whole incident is but another illustration of the fact that chaos and anarchy must persist in the world so long as nations are permitted to do what long ago we have forbidden to individuals, namely, take the law into their own hands, act as their own judge and executioner. There is no fundamental difference between a nation doing what Italy did and an individual in America taking the law into his own hands when he has been wronged. We have reached that stage in civilization when society is so organized that when an individual is wronged he takes his case to a court. If he insists on taking the law into his own hands he becomes a criminal and is so treated. He makes himself an outcast from society. The greatest enemy of the nation is the man who takes the law into his own hand, whether acting alone or as a member of a lynching gang or a Ku Klux Klan or anything else. It means anarchy and chaos for the nation. We have had no such organization in our international life until the League of Nations, with its International Court, was set up. The League was the first step to remedy this anarchy among the nations. It attempts to substitute communal action and judicial processes for the taking of the law into a nation's own hands as Italy has done in Greece. Italy is doing what the individual does who refuses to recognize the state and proceeds on his own initiative—not for justice—it is justice he is afraid of—but for personal revenge or gain. Who is there outside of Italy who down in his heart does not to-day believe that Italy is taking a chance of gaining something,

Italy and Greece

THE act of Italy in shelling and occupying Corfu was a pure piece of barbarism; but we in America cannot criticize Italy on this score, for we have been doing the same sort of thing in Mexico for several years. When anything happened in Mexico similar to what happened to the Italians in Greece, instead of making legal representations to the Mexican government we sent in an army. Neither are any of the other great powers in a better position than the United States to criticize.

On the other hand, the Italian case is entirely different, and here the United States has a perfect right both to criticize and condemn Italy. In the first place, Italy has put herself in the list of "baby killers." She bombarded without notice the Island of Corfu and killed a lot of babies and children, some of them little refugees being cared for by the Near East Relief, an American institution. It is a pity that Italy has thus put herself in the category of Germany. Early in the war Germany dropped bombs on unfortified towns, killing little babies on the beaches of England. There was a universal outcry of horror from all civilized peoples—a justifiable protest. Italy has aroused the same indignation throughout the world.

In the second place, Italy's act is utterly unjustifiable be-

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either of power or territory beyond justice? Who is there even in Italy who does not know that the League would have seen justice done? The one thing to which all the world should bend its energies is to the strengthening and perfecting the international organization so that the nation which takes the law into its own hands will be regarded as a criminal and outcast, just as the individual is, and treated accordingly. It is the only way out of international anarchy and chaos into permanent peace and civilization. F. L.

and to form some conception of their respective effectiveness. In the complex social machinery around me I have pulled lever after lever and noted the results. I have pulled the lever of prayer, and I have found the most remarkable results of all. I have seen, too, that all the other results are then deepened and combined into a complete efficiency."

J. C.

The Unseen Leadership *

"THE UNSEEN LEADERSHIP" is a story of such deep interest, so informing, instructive and inspiring that it ought to be called to the attention of Americans. Its ideals are the highest men can cherish, and Mr. Stead's efforts to realize them are sustained and far-seeing, adventurous and heroic. The achievements recorded prove him to have been a bold and wise pioneer, the harbinger of better days, the faithful sower of seeds that have yielded great harvests of good for men, and that will be fruitful for many years to come.

The fascination of the book is that it is autobiographic. It consists of a succession of chapters of personal witness. It is a record of the inner life of a strongly believing man, fearlessly converting his faith into deeds; going forward along the divinely marked-out path, without haste and without rest, always assured that he is borne along by the unseen Lord of his life and of the life of humanity. It is as rich in self-revelation as Augustine's "Confessions" or John Bunyan's "Grace Abounding," and like these immortal books, it will capture and hold the reader by its intense realism, glowing fervor, invincible faith and entire consecration. Those who read it will find their confidence in prayer wonderfully strengthened, their zeal for evangelism guided and inflamed, and their inward life nourished.

But while the story is autobiographic, it is beautifully modest, and indicates at many points much self-repression and reserve, and thereby the personal witness will gain in power.

For the chief charm of the book is the presence—actual and real—of "The Unseen Leader," the ever-ruling will of Christ, from whom comes the initiative for every fresh adventure, the impulse for every new movement. Just as the initiative of the Spirit of God in action is seen on every page of the book of the Acts of the Apostles, so is the guidance of Christ asserted in every chapter of this volume. The author says in effect, "I live, yet not I; but Christ liveth in me."

Again and again as I have been reading, the story of George Muller and his Bristol Orphanage has emerged; and I have felt, here too is powerful persuasive to belief in the certainty of "answers" to the prayer of faith, and another counsel that "men ought always to pray and not to faint." The following set in the light of the story of the Browning Settlement and the works carried out there ought to have weight. Mr. Stead says: "I speak that I do know. I have had some experience of social engineering. I ought to be able to estimate the relative magnitude of social and political forces,

Supreme Love for Christ

IN a passage of Matthew's Gospel, Jesus demands more love for Himself than for father or mother, son or daughter. The parallel passage in Luke adds wife, brothers and sisters, and one's own life, and demands that these shall be hated. We are quite sure that if any of us really believe that Jesus wanted us to hate those who are nearest and dearest to us, in order to be His disciples, we should not want to be His disciples at all. Our conception of Jesus, based upon a general reading of the Gospels, is such that if the interpretation which these words seem to bear were the only possible interpretation we should without hesitation say that Jesus never uttered them. A false text somehow must have crept into the record. Either that, or else Jesus must have fallen somehow from His own standard and uttered the words in a moment of fanaticism. Any particular passage, taken as substantially genuine, must be interpreted by comparing it with the general character and the general teaching of Jesus and with the spirit of His Life revealed in the Gospels as a whole. When we have done this, we are quite sure that Jesus never meant us to hate our fathers and mothers, our wives and children or our own life. But what, then, did He mean? If He used the word "hate" at all, He could only mean that we were to hate what was opposed to Him, even in our dearest. This means only that allegiance to Christ is to be first, and that if natural relations are hostile to that allegiance they must give way. In the early time when the Christian cause was pioneering in a hostile environment allegiance to Christ was such a new thing that it often divided families, and unless allegiance to the new cause was to be stronger even than the family bond it could never have made headway at all. When we read of Jesus saying that He had not come to send peace on the earth, but a sword, and to set a man at variance against his father, and a daughter against her mother, we must remember that these words describe results, not intentions. The real intention of Jesus was to win men for a new spiritual ideal; if one man in a family responded to that ideal, Jesus would have him be faithful to it even though the family be against it, and even though the result of that be division in the household. Those words about not coming to send peace but a sword have often been quoted, and are quoted now quite frequently, as a justification of war, as if the sword in that passage could possibly mean the sword of a soldier. We often think that the old theory of Biblical infallibility, by which one can pick up a text anywhere, give it a literal interpretation and claim it as the mind of God for the world, is responsible for more wickedness in this world than any other theory. The sword in the passage is plainly a figure of speech. Does anyone suppose that Jesus would not have liked it very much better if all the members of a family had responded to the spiritual

*The Unseen Leadership: A Word of Personal Witness. By F. Herbert Stead, M.A., Warden of Browning Hall, 1894-1921. G. H. Doran, London. \$1.71.

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ideal so that there might be increased joy and love among them. It would be easy to show from the Gospels that Jesus did not think little of family unity and family affection. But at any time He would have claimed that the spiritual value must be the highest, that the Kingdom of God must be first, and that men must pursue it even when those nearest to them refused to do so. The highest human bond that can exist is between those who set themselves together to do the will of God.

But now we must ask whether this position so expounded is one we should accept, and if so, how it bears upon our natural relations and connections. If we grant the claim that Jesus must be put above all others in one's love, Jesus is not to us a mere individual, but a representative of the love of God and of all the higher demands of our own souls. If the Christian demand were that we must love Jesus the individual, the person who lived in Palestine long ago, more than we love our own dearest ones about us, it is a demand that we could not comply with. If by love is meant an intense personal fondness, a sort of clinging of soul to soul, we could not possibly love Him more than we do them, nor as much. But love in Christianity, of course, means something more than this, and Jesus in the claim means not the individual, but all that He represents in the kingdom of spiritual values. Jesus has given us a spiritual conception of God, a spiritual valuation of life, and a spiritual ideal of character which constitute the highest good. It is for this highest good that Christianity claims our main allegiance. If, therefore, in this effort it becomes necessary for us to differ from others, even though they be our dearest, we must leave no doubt in our own minds nor in theirs as to what our main allegiance is, as to the supreme sanctity of our ideal. But this should not affect our general relationship with those from whom we have differed; it surely would not be the mind of Jesus that we should regard them even with coldness; He would have us still behave towards them with positive good-will, which is what He means by love. Indeed, He who commanded us to love our enemies could not possibly wish us to hate our friends.

Now, the demand of Christianity to-day, as throughout the ages, is that we should not sacrifice to any personal affection the great Christian ideal of individual character, nor the great Christian ideal of society, *viz.*, the Kingdom of God. We are frequently up against this, and it is by no means any easy matter to show full fidelity to the Christian standard. In dealing with those who are very near and dear to us there is often a temptation to sacrifice something of truth, something of integrity, and certainly to fail in that expansive good-will towards the world which Christianity demands of us. Family love sometimes obscures the larger issue; under the plea of doing his best for his family a man often fails to consider what would be best for the world. The world wide significance and meaning of Christianity is often wrecked on that reef. A great many fail to get their boat out over that bar. What would Jesus say? He, standing for the widest good, the love of God for the world, would say of any narrower good, "He that loveth that more than Me is not worthy of Me." The reason why so many to-day are unworthy of a better social state is that they love personal interest, family interest, and group interest more than they love the general interest. Not until men are prepared to put community good above their own will they be worthy of the better community. The principle embodied in the old

words is a vital one for the world to-day. We must cease to think of one person setting himself over against all other persons and demanding supreme love for himself. In that form it would not appeal, nor would it be the true life. By "Christ" we mean the highest good we know, personal and social, especially as revealed in Jesus, and it is this good that should win the supreme loyalty of our hearts and command our endeavors into its service. To this we should subjugate all personal ambitions, and we should subordinate all personal affections to the truth, the integrity, the general good-will, required for the realization of the great ideal.

We may further emphasize the point that this is the only way to make the lower loves real and true. If personal affection for a child should lead to a treatment of that child which sacrifices in any way truth and honor, the child is not being loved in the right way. So in regard to friends. If we sacrifice to personal affection or personal kindness what duty demands of us on the moral plane we are not loving our friends in the right way. "I could not love thee half so well, loved I not honor more." To love a man more than we love truth is to love a man too little. The value of your love for others will depend upon the worth of your character, and if you are sacrificing in your personal character the greatest and the highest things, no sort of affection that you can bestow upon others will be to them the good or the help that you mean it to be. The man who loves Christ more than he loves his fellows is the man who loves his fellows best; that is, if he interprets Christ in the right way. We have known of men who have persecuted others for what they thought was the love of Christ, but that was a detached Christ, therefore an unreal Christ, usually a theological creation, or the idol of a sect. The Christ we must love is the Christ that is in us, and also in the other. To love Christ best really means to love what is highest in ourselves and in others. And unless we do love that highest best no love or action we can bestow on others is of vital worth. We need not be afraid of giving our supreme love to Christ, the Christ in us and the Christ in others; we need not be afraid that this will deprive our children or anyone dear to us of any love; it will really bring them more and purer and fuller love. If our love for our children were always controlled by the vision of the Christ-possibilities in them, what a glorious thing it would be. It would not spend itself in planning worldly success for them, but would help the unfolding of the soul, the gaining of wisdom and beauty and goodness, and the becoming rich in the values of the Kingdom of God.

There is a world of meaning in those New Testament phrases which speak of loving men "in God," "in Christ," "in truth," of doing all things, even eating and drinking, to the glory of God or in the name of Christ, giving a cup of cold water to a disciple in His name. All such phrases mean that human relationships properly understood are embedded in this general universal Divine Life which holds them together, and that men can serve each other best as they recognize that, and put the importance of it above everything else. When we love Christ more than we love our dear ones our love will be great enough to give them pain if that be for their highest good, love will not be a sentimental softness, but a real elevator of character, a strengthener of the best in the loved ones. If you want your love purified, redeemed, made eternal, then it must be love that puts the highest in the highest place, and subordinates all else to it.

THE OBSERVER

The Beautiful Isles of Shoals

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

THEY lie ten miles out to sea opposite Portsmouth, New Hampshire. There are three fairly large islands—Appledore, Smutty Nose and Star Island. There are three others, great rocks rising out of the sea, on one of which is the big lighthouse, which every reader of Celia Thaxter knows well. The islands are best known to the world at large through their association with Celia Thaxter. In 1839 her father, the Hon. Henry B. Lighthouse, became so disgusted with politics and what he thought the failure of democratic government that he decided to quit it all forever. Somehow he secured the position of lighthouse keeper on White Island and moved there with his wife and three children—Celia, Cedric and Oscar. Celia was five years old at that time. After serving six years in the lighthouse Mr. Lighthouse built a cottage on the largest of the islands, Appledore, making that his home for life. The children were all interesting, but at an early age Celia began to manifest a remarkable poetic talent and it was not many years before she stood in the front rank of American poets. Excursionists to the islands discovered this interesting family and began to clamor to board with them for a while. The result was that in time two great hotels were built by Mr. Lighthouse and his sons—one on Appledore, one on Star Island. They were filled and the islands became one of the most popular of resorts. In time both were burned to the ground, but the one on Star Island, the Oceanic, was rebuilt and is still standing. With the advent of the motor car the summer people preferred the coast resorts, and the Oceanic became an unprofitable enterprise. In the summer of 1895 Mr. and Mrs. Thomas H. Elliot, of Lowell, while resting on Star Island observed that the hotel was not paying and that it must some time close. They realized the suitability of the place for study and worship and felt the extraordinary beauty and so conceived the idea of turning it into a retreat. They got the Unitarian denomination interested in the project and in 1897 a conference was held at the hotel, which has been continued ever since with increasing attendance and success. After a time the Unitarians bought the hotel and island. In 1914 the Congregationalists began holding an annual conference of two or three weeks after the Unitarian conference had closed its sessions.

The islands will be forever associated with the memory of Celia Thaxter. She loved them and loved the sea. She spent most of her life on Appledore and wrote most of her poems there. In almost every poem is some mention of the sea. Few poets have caught all the moods of the ocean as has she. Some of her songs are of exquisite beauty. So did she love the ocean that she was never happy when far from it. One of the most beautiful of her poems, "Land-Locked," grew out of this longing for the sea while she was spending a while among the hills. It is one of the loveliest lyrics in our American literature.

Black lie the hills, swiftly doth daylight flee;
And, catching gleams of sunset's dying smile,
Through the dusk land for many a changing mile
The river runneth softly to the sea.

O happy river, could I follow thee!
O yearning heart, that never can be still!
O wistful eyes, that watch the steadfast hill,
Longing for level line of solemn sea!

Have patience; here are flowers and songs of birds,
Beauty and fragrance, wealth of sound and sight,
All summer's glory thine from morn till night,
And life too full of joy for uttered words.

Neither am I ungrateful, but I dream
Deliciously how twilight falls to-night
Over the glimmering water, how the light
Dies blissfully away until I seem

To feel the wind, sea-scented, on my cheek,
To catch the sound of dusky flapping sail
And dip of oars, and voices on the gale
Afar off, calling low—my name they speak!

O Earth! thy summer song of joy may soar
Ringing to Heaven in triumph, I but crave
The sad, caressing murmur of the wave
That breaks in tender music on the shore.

That is poetry. There are many more just as beautiful, and some time I should like to come back to them here. "The Sandpiper" has been one of the most popular of poems with children for two generations. One day last week I went over to Appledore and found Celia's grave amidst a tangle of wild rose bushes on top of the bleak island. There is a monument for the Lighthouse family and little headstones about it and on the top of one "Celia." That is all. About her the sea murmurs and the sea birds call to her as of old.

I went to the Isles of Shoals last week to take part in the three weeks' conference being held by the Congregationalists. I found when I arrived a company of eager students of the Bible, religious and social problems, who were listening to three lectures a day by eminent scholars and taking part in conferences which followed the lectures. The afternoons were left free and were spent in sailing, fishing or strolling along the rock-bound shores. The brother of Celia Thaxter, Oscar Lighthouse, still lives on Star Island. He is eighty-four years old, but hale and hearty. He runs his motorboat in all sorts of weather and all who get opportunity to sail among the islands with him find it a delightful experience. He is something of a poet himself and is just publishing a volume of verse. If it is anything like the one poem by him included in the collected edition of his sister's works it will be real poetry.

My lectures were on religious novels, beginning with "Robert Falconer" and "The Minister's Wooing," and coming

down through "Robert Elsmere" and "John Ward, Preacher," to our own day. I enjoyed the days very much and it was very interesting to meet such audiences as one found there. I had prepared a list of all the religious novels I was acquainted with and read it at the first lecture, asking for additions from any who might know of some I had omitted. I got suggestions of new ones almost every hour after that. The subject proved so interesting to me—and I think the subject at least proved interesting to my hearers—that I want to take it up in this column some time. One daily event made a lasting impression on me. There is, on Star Island, on the highest point, about three minutes' climb from the hotel, the stone church built by the villagers many years ago before there was hotel or cottage on the islands. The floor of the little church is brick, laid on the solid rock. Every night at nine o'clock at the close of the evening lecture everybody takes a candle in his hands and the procession walks

slowly in absolute silence to the church, where a fifteen-minute responsive service, with one hymn and prayers, is participated in, the only light in the church being from the candles put in racks on the wall. At the close of service each one takes his candle and the procession moves slowly back to the hotel in silence.

The most outstanding feature of the conference was the daily morning lectures by Dr. Frederick Emrich on the Bible. These were among the most illuminating talks I have ever listened to. Dr. Emrich is a remarkable combination of the scholar and mystic. I could not help wishing that some rich layman would pay the expenses of fifty young Congregational ministers at the Isles of Shoals each summer just that they might come under the influence of this wonderful man. It would mean more to them than their course in the divinity school. Here is a great opportunity to render a very valuable service to the Church.

FREDERICK LYNCH.

THE WEEKLY SERMON

All, With One Accord, in One Place

Rev. Van Tassell Sutphen

"And when the day of Pentecost was fully come they were all, with one accord, in one place. And suddenly there came a sound of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance."—Acts 2:1-4.

THEY were ALL, with ONE accord, in ONE place.

It is nearly two thousand years since the whole Christian Church came together to wait upon the will of God. And richly they were rewarded in the descent of the Holy Ghost, the coming of that Comforter promised by our Lord himself. "And I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; but ye know Him, for He dwelleth with you and shall be in you" (St. John 14:16-17).

The record of this visitation is as clear and unequivocal as words can make it, and under the urge of that mighty energy the Church has functioned throughout the centuries of its corporate existence, even to this very day and hour. But there is nothing in our Lord's words, or in the constitution of the event itself, necessarily to limit the outpouring of this divine afflatus to the one occasion recorded in the Book of the Acts. Why should there not be a second day of Pentecost, a renewal of that spiritual impulse with a corresponding revival of pentecostal faith and fervor? Is it that the windows of heaven remain tightly sealed, or is the blessing reserved because there is no burning desire on the part of the Church to receive it?

We mourn, and justly so, our Laodicean lukewarmness, the deadening of our faith, our neglected opportunities, the comparative failure of the Church to adapt itself to the conditions of modern life. The rate of progress has slowed down perceptibly; the time seems far distant when the king-

dom of this world shall become, in very truth, the kingdom of our Lord and of his Christ.

We ask ourselves where the fault lies, and one obvious answer is to point to our divided forces, the Body of Christ, torn by inward dissensions, rent by outward schism. Like a mighty army moves the Church of God, but alas! it is not a united army, animated and inspired by one faith, one hope, one determined and resistless purpose. And so the victories along one line are nullified, at least in part, by the defeats along another; the advance has not been absolutely halted, but it has lost the vigor and dash of its first splendid charge. Why should these things be?

Is it but a roseate dream to voice the conviction that there might be a second day of Pentecost, if only the Church were able to fulfil the simple, primal condition, to be ALL, with ONE accord, in ONE place? Let us assume the impossible, let us postulate the unthinkable.

Suppose that, without entering into any formal alliance or even *modus vivendi*, the churches throughout Christendom should undertake to send uninstructed representatives to an ecumenical meeting at some conveniently situated central point—say one of the larger cities of western Europe. It would be understood that the assembly should convene on three successive days in a given week (perhaps the Whitsun season of 1924), the sessions to last from twelve o'clock noon until three o'clock. There would be no set program, no order of business, no selected corps of speakers, not even a committee of arrangements, with the possible exception of a local bureau to make provision for the reception and lodging of the delegates, to furnish needed information and to perform other functions of a purely clerical nature.

Naturally, the place of assembly would be a church, and it would have to be a building of considerable size to accommodate the attending delegates. According to the "World Almanac," there are in the United States alone 187 indepen-

(Continued on page 326)

The Most Terrible

TWO CITIES SWEEPED OUT OF EXISTENCE

Tokyo and Yokohama Now Dust and Ashes and

*Three Hundred Thousand Dead Means a Hundred Thousand
Refugees and Homeless*

Such are the headlines from the daily papers of this week. They underestimate the calamity, for each issue tells a more desolate tale.

Among these thousands of refugees are several thousand members of the native Christian churches which were established by American Missionaries and are now in charge of native pastors. To these pastors will fall the care of these thousands of starving children.

While Americans should make no distinction in their quick work of mercy, and will not, yet these Christian children have a direct claim upon the Christians of America. They are our wards—our special care.

We want to cable \$25,000 to these Christian pastors immediately to be used for these children.

Fortunately a very eminent member of our staff knows every pastor and church in Japan, he having spent all his life there as missionary and professor in Doshisha University. He has just returned from Japan where he has been on a visit to

Send something at once to FUND FOR THE

Calamity of History

PLUNGED BY EARTHQUAKE AND FIRE

Hundreds of Thousands Left Homeless and Foodless

*Orphans—All the Country Near Tokyo and Yokohama Full of
Starving, Hungry Children*

these very churches. He has agreed to act as almoner of all gifts received. This means that the money will be cabled daily to these pastors and thousands of children will be fed.

We hope—we feel sure—that everyone who reads these lines will send us something immediately. Do not delay, for these children are in terrible straits.

To the Pastors who read The Christian Work

We hope that every pastor who reads these lines will take up an offering for the starving children of Japan, either to be sent direct to these pastors or through the Red Cross. Do it next Sunday or the Sunday after.

Think, too, what an opportunity this is for creating lasting good-will between America and Japan. Japan will remember us forever as the good Samaritan who bound up her grievous wounds. If we feed her hundreds of thousands of children now, and help them to find homes, it will be worth more than all the peace treaties that could ever be signed.

STARVING CHILDREN, marked JAPAN

FREDERICK LYNCH, Treasurer

The Weekly Sermon

(Continued from page 323)

dent religious bodies calling themselves Christian; the "Catholic Encyclopedia," however, groups them all under thirteen general divisions—Roman Catholics, Methodists, Baptists, Lutherans, Presbyterians, Episcopalians, Reformed churches, United Brethren, Friends, Mormons, Dunkards, Disciples of Christ and Adventists. The splitting up tendency is not so noticeable throughout the Old World, and one may conjecture that the total number of autonomous Christian churches would not exceed 250. If each sent a delegation of four persons the assembly would have an aggregate roster of one thousand members. Or perhaps the representation might be proportional to the communicant membership in each particular church.

There would be no standards of eligibility, no tests of orthodoxy, no credentials covering even the irreducible minima of Christian faith. All would be welcome who love our Lord and wait for His appearing. Moreover, no obligations, whether expressed or implied, would be incurred; the delegates would be free to withdraw at any time, either in a body or individually. No one would be compromised, no one would be bound, factional differences would be ignored, and propaganda of every kind would be discountenanced absolutely. In no sense would the assembly seek to resolve itself into an ecumenical council; its primal purpose would not be to legislate, nor even to confer; its sole function would be to wait upon God, if haply He might be gracious unto His people.

No one but accredited delegates would be admitted to the sessions of the assembly. Not even ushers would be necessary, for there would be no set places assigned to the various delegations; indeed, the individual representatives would be requested to avoid grouping themselves by racial or ecclesiastical units. The more widely diversified and commingled the assembly, the closer it would approximate to its primitive model.

Let us imagine, as best we may, the scene and setting of that opening session: the ponderous bell of the sanctuary tolling the last quarter of the hour before noon, the long line of delegates filing into the silent and empty interior of the great church, the people standing in serried ranks to see them pass. Within the church itself there would be a marked absence of the ceremonial features characterizing our ordinary ecclesiastical assemblages; there would be no procession of white-robed choristers and gorgeously appareled dignitaries, no rolling thunder of organ diapasons, no pomp and circumstance of pastoral staff and embroidered banner. Equally removed would be the bustle and confusion of our secular conventions; no chattering of telegraph keys, no scurrying about of pages and messengers, no consulting of programs and agenda, no tables for secretaries and press correspondents, no presiding officer with anxious-faced delegates endeavoring to catch his eye, no throng of favored ticket-holders in the galleries, no whispered conferences among would-be leaders and sectarian protagonists—nothing but the amazing spectacle of the Church of God, ALL, with ONE accord, in ONE place.

And now the great bell has ceased to toll and the doors are shut. What would happen?

As we turn again to the record of that first Pentecost we may read between the lines of certain things not formally set down by the sacred historian. Surely, at that final moment of assembly there must have fallen a great silence—how

otherwise could the disciples have become aware of the first, almost inaudible, murmur of that rushing mighty wind? It was only after they were filled with the Holy Ghost that they began to speak with other tongues, as the Spirit gave them utterance.

Silence then, but "Silence," says Carlyle, "is the element in which great things fashion themselves together, that at length they may emerge, full formed and majestic, into the daylight of Life, which they are henceforth to rule."

And again, "Bees will not work except in darkness; thought will not work except in silence."

And again, "Silence, the great empire of silence; higher than the stars, deeper than the kingdom of death."

"From the moment that we have something to say to each other," adds the Belgian mystic, Maurice Maeterlinck, "we are compelled to hold our peace." Perhaps the Quakers, in their obedience to this profound psychological law, are wiser in their day and generation than we with all our lessons, all our liturgies. Nevertheless, we are justified in avoiding a confusion of thought; worship is one thing, and the exercise of the purely devotional faculty is quite another. We are bound to make our offerings of praise and thanksgiving to the Almighty in the only form of expression at our command, the confessedly imperfect medium of words; but when we would be filled with the very Spirit of God we must wait upon Him in patience and in silence.

"What would happen?" we ask again, and even the most reverent of conjecture would seem to be presumptuous. How shall man dare to come within the shadow even of omnipotence? Who are we that we should seek communion with the Ineffable? But the world, only just now emerging from the bloody welter of war, still deafened and appalled by the crash of falling civilization, looks dumbly to the Church of God for guidance and leadership. And to whom shall the Church, in her turn, look but to her ever-living Lord and Head? The veil of the temple was rent in twain two thousand years ago, and the approach to the Holy of Holies still stands open to all who draw nigh in humility and faith. One thing we know, that upon that pentecostal assembly of the first disciples the Holy Ghost did assuredly descend. Doubtless they came to that place of meeting devoid of any preconceived notions of how God was to visit them; they presented no human program, no intellectually devised plan of procedure; **they were there simply to wait upon God, and He did not fail to meet with them.**

The ecumenical or universal character of that primitive assembly is clearly indicated in Holy Writ: "Parthians and Medes and Elamites; and the dwellers in Mesopotamia, and in Judea and Cappadocia; in Pontus and Asia; in Phrygia and Pamphylia; in Egypt and in the parts of Libya about Cyrene; and strangers of Rome, Jew and proselyte, Cretes and Arabians, we do hear them speak in our tongue the wonderful works of God."

The boundaries of the visible world have long since been pushed past the ancient Pillars of Hercules, and the sun never sets on the uplifted Cross of Christ.

As o'er each continent and island the dawn leads on another day,
The voice of prayer is never silent, nor dies the strain of praise away.

But our Lord still delays His second and more glorious coming, waiting upon our faith and upon our works to bring all men everywhere to the saving knowledge of the truth as it is in Christ Jesus. We can of ourselves do nothing, but the Comforter is to teach us all things, and bring all things

to our remembrance. Forsake not the assembling of yourselves together; is the admonition of St. Paul, and if the whole Christian world should seek once more to wait upon God, who would deny the possibility of a second descent of that Comforter, which is the Holy Ghost; and in even fuller and richer measure than before? With Christendom, in the person of its chosen representatives, ALL assembled, with ONE accord, in ONE place, what showers of blessing might not descend upon our thirsty souls? Even if no human word were spoken in that great house of assembly, still it would be good for us to have been there. Nor would we be sitting entirely apart and alone in our waiting upon God. An innumerable multitude would surround us on every side:

saints and prophets, the glorious company of the apostles, the noble army of martyrs; yea, even the high host of heaven, rank upon rank, tier upon tier; cherubim and seraphim; angels and archangels, thrones, dominations, prince-doms, virtues, powers.

Our part is but to come, to present ourselves, our souls and bodies to be a reasonable, holy and living sacrifice unto Him. Truly, we would do well to be silent that God may speak to us, if so be that He may incline His ear unto us and hear us; that He may make His face to shine upon us, and be gracious to us; that He may lift up the light of His countenance upon us, and give us peace, both now and evermore. Amen.

Religious Education in the Secondary Schools—II.

LAST week in our Educational Number we printed several answers to the following questions to the principals of a few of the secondary schools:

How much time should be given to religious training and the development of Christian character in our schools?

What are you doing along these lines for the pupils in your school?

The following are answers which came in too late for us to print last week, so we publish them now:

It seems to me that the first of the two questions must be answered somewhat differently by two groups of schools. Those which are frankly sectarian have a perfect right to spend as much time as they see fit in teaching the fundamentals of their peculiar beliefs. Patrons of such schools expect that they will treat the problem of religious instruction in their own way. On the other hand, the non-sectarian schools, by the very fact that they profess to be non-sectarian, give a promise to all that their methods of religious instruction will not be offensive to any. As it is difficult, if not impossible, to teach the fundamentals of religion without following the tenets of some particular form of religion, it seems wiser for the non-sectarian school to present its religious teaching generally, along with the ideas of morals, ethics and the commonly accepted ideals of Christianity. These things can be presented casually, as a rule, much better than formally. Every-day insistence by instructors and school leaders upon the value of the principles of honor, honesty, unselfishness, respect for the rights of others, and the like, will gain much more ground in the long run than formal lessons devoted to the consideration of such principles. Answering your first question, finally, I should say that in non-sectarian schools the only formal considerations of religious instruction and of character development should be in faculty meetings and in conferences with school leaders. Perhaps informal presentations might profitably be made in school assembly periods.

As to the second question, I may say that the work in our school closely follows the lines I have drawn above. We limit our Bible readings at morning exercises or in assembly to the Psalms. They satisfy all and disturb none. Usually, we have limited our prayers to the use of the Lord's Prayer, but this year we have used with great satisfaction to the boys a little volume called "A Book of Prayers for Boys."

I have talked occasionally. More often I have read from such things as Dean Charles R. Brown's talks to young men, Dr. Drury's "The Thoughts of Youth," or from some such volume.

Thus far, our activities in this field have been about as described above. The need for more cultivation of the field is apparent, however, and this year we shall try to do more and plan the work better. In general, however, we shall probably follow the direction I have indicated in this letter.

GEORGE E. CARMICHAEL,

Headmaster, Brunswick School, Greenwich, Conn.

Northfield Seminary has a very definite program for the religious education of girls. It has always placed special emphasis upon the development of Christian character as well as upon the highest standards of intellectual training. We do not wish to put our training into compartments, religious and secular, but to make everything in our curriculum minister to the building of character.

To quote Mr. D. L. Moody's own words, the high purpose of the school is "to help young women to lives which will count the most for the cause of Christ." Throughout the forty-five years of its existence this purpose has been consistently maintained.

The time given directly to religious training is as follows: Daily chapel services and morning and evening services on Sunday are held throughout the year, at which our students are expected to be present; two recitation periods each week are given to graded Bible study and all students are required to take one of these courses in Bible each term.

A morning "quiet time" and a brief prayer service in each hall after dinner at night have always been a part of the seminary schedule. Two of these prayer services each week in the halls are in charge of the students.

The emphasis upon Christian ideals is constantly kept before our pupils in as sane and wholesome a way as possible, the practical side of Christian living being dwelt upon rather than detailed doctrinal instruction.

The history of the school and of its alumnae justifies the principles incorporated into it by Mr. D. L. Moody and maintained by those who followed him.

In closing permit me to say that the response on the part

of the students to the methods used has been very general and gratifying.

CHARLES E. DICKERSON, *Principal,*
Northfield Seminary, East Northfield, Mass.

There seems to be a growing demand that schools, both public and private, give more attention to the development of character. During the past five years we have been giving our best thought to efficient methods of inculcating those habits and attitudes that lie at the foundation of character. We call this training for citizenship, but in reality it is character development of the broadest kind. We place our emphasis upon conduct rather than upon discussions of moral problems.

All the pupils of our junior and senior high schools are organized, through their Girls' League, for welfare work. There is no organization or activity in the school more important, in the pupils' opinion, than this. Several thousand dollars are raised each year through the girls' activities and a dozen or more of social agencies are helped. The keynote of it all is work for the welfare of others. In the elementary school the older pupils have their Civic League, which devotes fully half of its attention to similar interests. The general assembly of the school is regularly opened by devotional exercises of a simple kind.

HENRY C. PEARSON, *Principal,*
Horace Mann School, New York

An Interpretation of the Labor Movement—V.

Rev. F. Ernest Johnson

Director, Research Department, The Federal Council of Churches

V. IS LABOR RADICAL?

DURING a period of intense strife between employers and workers, such as that through which we have been passing, it is commonly heard that labor organizations are essentially revolutionary and destructive in their aims. During the railroad shopmen's strike, which is still continuing in some districts, the position was taken by many executives and widely supported in the press that the strike was "against the Government," that is, essentially revolutionary. Of course, this was untrue, since the Transportation Act allows both the railroads and the workers to accept or reject a decision of the Railroad Labor Board; the Pennsylvania Railroad is now availing itself of the same privilege. But the accusation illustrated the tendency toward an easy use of strong epithets during a heated controversy. Equally untrue is the statement commonly made, that labor's hostility to the use of the injunction in industrial disputes is essentially unpatriotic and disloyal. Resistance of an injunction granted by a lower court under conditions that other court decisions have declared unfair can hardly be called rebellion. The moral motives and the ultimate legal rights in the case must be taken into account before judgment can be pronounced. The Church has always maintained the right of resistance to civil authority on conscientious grounds. This would certainly apply in the case of a religious congregation which was denied the right to worship in its own way. It ought to be remembered, likewise, that labor's occasional hostility to the forms of government may sometimes be dictated by a conviction that these forms are standing in the way of the spirit of liberty.

The charge of radicalism is raised nowadays as a regular part of any campaign against a labor organization. During the Denver tramway strike of 1920, a comparatively orderly contest with the exception of the outbreaks precipitated by the presence of armed strikebreakers, it was widely advertised to the public of Denver that their city had become the Mecca of the most dangerous, vengeful and destructive elements to be found in American industry. Even in the print-

ers' strike of 1921, which was not characterized by mass disturbances of any kind, a certain employers' organization sent out publicity charging dangerous radicalism against men who were conducting a regulation strike for a shorter working week. The cry of revolution must never be taken seriously without investigation.

As a matter of fact, radicalism in any organization is a matter of degree. Theoretically, it is always possible for a body which has economic or political power in its hands to do drastic, unprecedented things. No such organization, whether of labor or of capital, is far from the possibility of radical action; just as it may be said that no community is far from mob violence, given a conducive psychological situation and a provocation, real or imagined. From labor's point of view, a syndicate of bankers which used its power to interrupt the normal processes of economic life in a community in order to further the open shop movement would be radical; it would be the financial form of "direct action." This phrase does not denote a distinct type of action; rather it applies to any spontaneous resort to force, whether physical or economic. The strike has in it the elements of revolutionary action, and the same is true of the lockout. These mighty weapons may be employed in orderly fashion to attain ends commonly recognized as just; or they may be used in a way that is subversive of orderly government. In the same sense it might be said that Congress is potentially a revolutionary body because it may at any time, and sometimes does, pass drastic, perhaps confiscatory, legislation.

But there is a radical labor movement, or rather there are radical labor movements, properly so-called. As distinguished from the economic conservatism and orthodoxy of the American Federation of Labor, there are labor groups that look upon themselves as instruments of a new order, as agents of ultimate radical social change. The first such organization that comes to one's mind in America is the Industrial Workers of the World—I. W. W. It is an exponent of syndicalism—the organization of power in the community around industry rather than around the political entity known as the State. It would substitute direct action for political action;

its creed is sometimes called industrial socialism. The I. W. W. repudiates craft unionism and advocates industrial unionism, a doctrine that may, however, be held quite without reference to revolutionary aims. But obviously only an industrial form of unionism puts enough workers under a single control to threaten seriously the stoppage of an entire industry. And only this basis of organization lends itself to the revolutionary ideal of the "One Big Union" of which much is heard during violent labor controversy in certain industries. Industrial unionism may be, often is, conservative, but it lends itself readily to drastic mass action.

It must be recognized, however, that the radicalism of the I. W. W. is largely a temperamental matter and is fostered by the semi-disinherited status of its membership. These nomads of the industrial world—these modern Ishmaelites—acquire no vested interest in society and have given no hostages to fortune. Many of them have no semblance of a permanent home. They are adventurous spirits who carry, many of them, an ideal of working class amelioration, of a more abundant life for the last man down. The I. W. W. has to its credit the consistent attempt to organize the unskilled workers whom the larger craft organizations have for the most part neglected. Yet the movement is without promise of great size or influence because its recruits are drawn from a class of workers whose size is limited—they are constantly being sucked up into the realm of stability and vested interest where they no longer find expressive of their true attitude the preamble and slogan of the I. W. W.: "The working class and the employing class have nothing in common." The possession of a permanent job and the ownership of a home are powerful deterrents from revolutionary tendencies.

Moreover, it should be said that the I. W. W. has officially denounced the practice of violence, whether on or off the job, asserting that "no principle was ever settled by such methods." It is probable that the organization has never been guilty of a tithe of the depredations that have been charged against it. At the same time its frank aim is the complete overthrow of the present economic order.

Much more important, however, than the I. W. W.—which is only a small storm cloud in the industrial sky—are the several powerful unions which have grown up in the last few years, particularly in the garment and textile trades, which have a strong working class psychology and which aim at ultimate and radical social change. These organizations are sometimes described by the term "the new unionism," because their aims are not confined to particular improvements in wages, hours and working conditions, but to the attainment of an entirely new status by the working class.

Foremost among these are the Amalgamated Clothing Workers of America, an organization only a few years old, largely Jewish and confined almost entirely to a few large cities, particularly in New York, Chicago, Baltimore and Rochester. This organization, under the brilliant leadership of Sidney Hillman, a young Russian Jew, has gained a place of pre-eminence in the industry, outranking the older "regular" organization in the A. F. of L.—the United Garment Workers of America. The Amalgamated enjoys during periods of industrial peace a reputation for enterprise, orderly participation in joint industrial control and fidelity to agreements. During a contest the preamble of their constitution is heralded from Dan to Beersheba as a slogan of attack upon the government. The fact is, the Amalgamated plainly declares that a "constant and unceasing" class struggle is being waged in industry, and that the proper aim of working class industrial organization is to "put the organ-

ized working class in actual control of the system of production, and the working class will then be ready to take possession of it." Strange to say, no one seems to take this declaration very seriously as a revolutionary threat, save during a controversy when it makes good campaign material. Perhaps this is because the emphasis is upon making the working class "ready" to take possession of industry. The Amalgamated is strong on efficiency, competence, knowledge. There is no place in its theory for obstructive or destructive tactics. Mr. Hillman once said, in effect, to a convention of his organization: "Your officers recognize their duty to protect you, but if you think that they are going to protect you from working, you are mistaken."

The entrance of labor unions into banking on a large scale is a new and significant departure, but hardly of a revolutionary sort. In one sense, the advocacy of nationalization of coal mines to which a considerable part of the membership of the United Mine Workers are committed, and the "Plumb Plan" for government ownership and joint control of the railroads are radical proposals. They look in the direction of socialism. On the other hand, such proposals, if adopted, would no more enthrone "revolutionary" ideals than does government ownership of the mail service give a red tint to that drab régime.

But what about "sabotage"—the limitation of output, the occasional slowing down of machines, sewing of left sleeves on to right shoulders and similar reprisal schemes of which labor organizations have been accused? Broadly speaking, there is but one answer, "Guilty as charged." But that answer explains nothing. From labor's point of view, taking the movement as a whole, the limitation of output is simply a way of seeing to it, first, that the job does not give out, and, secondly, that some equality shall be maintained between work done and compensation received. Of course, this attitude is as unsound as it is vexing to the employer. But let us consider for a moment. Recall the industrial situation toward the close of the war when every nerve was stretched and patriotic loyalty was translated in the workshops into the one word—produce! Now recall the situation immediately following the war when the wheels of industry stopped, glutted by goods that nervous hands had produced, but the most skilful salesmanship could not sell. This situation was brought on by the war, but it is in no sense peculiar to war periods. The recurring business cycles are notoriously characteristic of our industrial life. To the worker's mind such experiences are a clear justification for limiting output. Not infrequently they see the employer playing the same game, not maliciously, but because he, too, knows no other way. It must also be recognized that the workers are constantly impressed by the disparity between what is in their pay envelopes and what is distributed in dividends. The frequent smallness of the margin of profit they do not appreciate. The all but universal practice of secrecy on the part of employers as to their costs and profits has created the general impression in the workers' minds that "the company is rich." The experience with "piece work" has contributed to this same result. When production has run high there has been a tendency for wage rates to go down. In spite of the fact that statistics of our national income show a deficit as compared with the normal requirements of a hundred million people, no way has been devised to give the workers themselves so great a stake in industry and so thorough an understanding of its processes that they will always do their best.

But rarely indeed are obstructive and non-co-operative practices and attitudes on the part of labor an evidence of

hostility to the existing industrial order. They do not constitute a conspiracy against capitalism; they have no political significance. The really radical unions are the least

likely to employ such weapons. And as for the rank and file of American labor, it is conservative. No one knows this better than the leaders of radical movements.

COUNTRY CHURCH DEPARTMENT

The Religious No Man's Land

By Rev. B. F. Lamb

Secretary of the Ohio Federation of Churches

[The following article portrays a condition which, while not nationally true, does exist in large areas of the eastern central West.—EDITORS.]

THE above title is the appellation which seems best to fit a situation that has been discovered time and again in the course of the careful church survey of the State of Ohio now being completed under the auspices of the Ohio Federation of Churches. The "no man's land" thus revealed is an irregular belt of territory which surrounds many community centers and which is not adequately cared for by any church. In county seat towns and other centers the several active churches extend their influence only a short way beyond the thickly populated town district, and thus leave outside their sphere of influence a belt of territory of varying width and shape in which live many people in whose lives no church plays a really important part.

There was a time when the former open-country church covered this churchless belt of to-day, meeting the religious needs and demands of the population. This is no longer true in all cases. In many instances the open-country church has been abandoned, and in many others it has lost its grip upon the situation and is steadily declining in influence.

This whole problem, constituting one of the many interesting and important pieces of knowledge which the church survey of Ohio has brought to light, is a development of comparatively recent years and illustrates the transitional stage through which we are passing with respect to certain phases of church work.

Not the least of the causes for the growth of the religious no man's land has been the improvement of roads and the development of the automobile. Improved means of transportation have led the country resident to frequent the town or community center. A few years ago he went to town only once a week, once a month, or in extreme cases, once a year; to-day he often goes daily. Getting into his machine, he runs off to town for every little thing needed for business or pleasure. There, on business, he forms fellowships and friendships which have lasting qualities because they are built around substantial common interests. The result is that the rural resident goes to town to attend lodge meetings, ball games, picture shows and other social events. The consolidated school has also rightly accentuated the townward tendency. Many other causes have the same telling effect.

The result of these comparatively new influences is the development of a new community of interest centering about the town or village and the disintegration of the old community interest centering about the open-country church which one time met a variety of needs.

When purely religious activities served to satisfy every desire of the people the simple, one-roomed, poorly-equipped country church could command both support and loyalty and wielded a tremendous influence in its neighborhood. But to-day, with many more competing influences, it does not in all cases stand the test. Especially among young people has the old-fashioned country church lost much of its former influence—going to town to school and for social purposes, they demand a church more in keeping with the conditions with which they have become acquainted. If the younger generation in this territory is to be reached by the church it will be the church at the center that reaches them. They are interested in a going concern and they often fail to regard the small inactive country church as such. The town church, with its larger membership and variety of activities, has a stronger pull for the live young people. Furthermore, it is located where their interests outside of the home are centered.

Many signs indicate that churches of the early type will survive in steadily decreasing numbers. To be sure, the pastor of exceptional personality, energy and force can make the church succeed for a time, even though he has to work against social and economic forces that pull toward the town. But, in the long run, greater and more lasting results for the Kingdom could be achieved if the church program were worked in harmony with the natural and wholesome economic pull of the times.

"But," some one naturally inquires, "if the people of the country districts now go to town to school and for recreational purposes, do they not also go there to church and thus automatically solve the problem which has been presented?"

Unfortunately, not all of them do transfer their church allegiance to the town, as a study of the situation in many parts of Ohio clearly shows. A proportion of them do, it is true, and these are, as a rule, the former leaders in the open-country churches. When their support is withdrawn, the country church is abandoned or continues to struggle along in a devitalized kind of existence. As a result, the section of the country population which has not joined the town church is left without adequate church facilities. Many of this latter group ultimately become indifferent to church activities, and thus the condition evolves into what we have referred to as the "religious no man's land"—a belt of territory which no pastor counts as part of his parish.

In such churchless belts in Ohio live thousands of God's people without religious leadership.

The abandoned church, however, is not always a bad sign. It may be a sign of progress, just as the abandoned country school is a sign of progress. But it is such only when the

church at the center reaches out and ministers unto the people living in this otherwise neglected area. Sad to say, the town church does not always do this; in fact, it seldom does. Too often the church in town has developed a self-satisfied air and is not aware of the transition which has come so suddenly—mostly within the last ten years.

What is needed, therefore, to wipe out this religious no man's land is an aggressive program on the part of the churches at the community center to reach out in every direction from the town to the extremes of the community—as far as the pull of the stores, the practice of the physicians, or the circle of friendships of the town residents—and minister unto those who live in the byways.

Someone will remark that the town churches are open to welcome the country resident. This is true. But more than that is needed. The church must go out and compel them to come in, not by physical force, of course, but by the force of a strong appeal, the compelling appeal of an aggressive church program which ministers unto them directly as part of the new and larger community.

I would not be understood as urging the abandonment of country churches. To the contrary, where the open-country church is maintaining its place of influence and promises to be able to continue it should be encouraged to do so and town pastors should recognize it and co-operate with it. I am insisting, however, that the church at the community center be prepared to care for the open-country people religiously when the open-country church does pass, as it is likely to do sooner or later, in many thickly settled States like Ohio, just as the old-time country school is going.

Pastors of town and village churches, have you thought of joining with your fellow pastors in the community for a house-to-house religious census of the tributary territory about you, to ascertain the possible existence of a real no man's land in your sphere of responsibility? Or, if in possession of enough facts already to convince you that such a situation exists, are you meeting it by developing an aggressive program that will carry the influence of your church out to these people who need it?

The religious no man's land around the town or village constitutes one of the big church problems of the rural territory to-day. The open-country church near the town is, in many cases, passing. Shall the influence of the church at large be allowed to die with it, or will the churches at the center enter its former territory, extending the arm of religious influence, sympathy, helpfulness and instruction out to these otherwise neglected people? It depends upon you, Mr. Town or Village Pastor.

Glimpses of South America

In spite of the growth of the evangelical work in Argentina, and the three co-operative schools conducted by Methodists and Disciples, co-operation in Argentina is still far behind what it is in most of the other countries of Latin America. It seems to me also that the practical application of our Christian program to the social and educational life of the country is also behind what it is in Mexico, Chile, Brazil, Porto Rico, etc. Outside of the Y. M. and Y. W. work there is practically no community institution. The Disciples are planning to organize one at the present time. As soon as churches enter this community work I am sure that a larger program of co-operation will be developed, for

I have noticed that a new spirit of service has always been followed by a new spirit of co-operation and vice versa.

You will be glad to know that the Uruguayan Minister of Foreign Affairs told me his government would subscribe for a number of copies of "La Nueva Democracia" to distribute among teachers and diplomatic officers. I had some three hours with Dr. Brum, who has just retired from the presidency. He is a leader in Pan-Americanism, the author of the project for an American League of Nations, and expects to give his time to these matters now. He promised to write for "La Nueva Democracia," and also to be on the editorial council, providing we formed one. I have the promise of several other leading men of South America to act on such a council. While such men might not do much actual advising, yet their names would mean much. I also talked over the work of the "La Nueva Democracia" with the President and the Minister of Foreign Affairs of Argentina and of Uruguay. They all admire the paper and every day I believe more firmly in the opportunities before it. In all such questions as temperance, hygiene, labor problems, women's work, manual education, student movements, educational problems which were discussed at the Santiago Conference, "La Nueva Democracia" is the only publication ready to push them. The official Pan-American Union Bulletin will not, the local reviews neither will or can. We have a great opportunity here. I long for the spiritual forces of the United States to show through a large emphasis on these matters that our country does not consider Pan-Americanism as simply a movement to get commercial advantage in Latin America, but is for the development of those finer matters of the soul and mind, with the United States ready to unselfishly contribute her part. With a wise policy and a liberal support "La Nueva Democracia" can contribute more toward the promotion of these moral and social questions between now and the next conference in Havana in 1927 than any power I can think of.

I have just received a cable asking for an explanation of the failure of the Santiago Conference. I do not believe the Conference was a failure, as I have said in articles already sent. But I have cabled the following as an explanation of why no great big international program was marked out:

"It is not possible to regard the Santiago Conference as a failure, compared with the other Pan-American conferences, but it did fail to mark new roads for international co-operation. The reason for this was that the United States delegation was desirous of maintaining the *status quo* of the Pan-American Union concerning Pan-Americanism and to promote principally business relations, while Latin America was desirous of enlarging the movement to give the Union the function of settling inter-American problems, promoting cultural and social co-operation. Latin America has become stronger and is no longer satisfied that the Pan-American Union be dominated by the United States, promoting the latter's commercial program, while the United States is not ready to include political questions and renounce its pater-nity. Santiago lacked positive leadership. The United States took a negative stand in all matters referring to an American League of Nations; Latin America did likewise concerning matters tending to further the commercializing of Pan-Americanism. Latin America feels the right to be treated as 'grown-up' nations, but fears to oppose the United States because of the latter's financial preponderant influence. Mexico's absence from the Conference, because one of the twenty American nations failed to recognize her government, was a constant reminder at the Conference of the preponderance of the United States and promoted secret opposition. The American delegation seemed to fail to understand the situation, interpreting diplomatic acquiescence as approval, Fletcher declaring that they had accomplished everything desired."

SAMUEL G. INMAN.

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

The Webbs Indict Capitalism*

THOSE distinguished British economists, Sidney and Beatrice Webb, who are responsible for a good deal of the thought and the platform behind the British Labor Party, have concentrated their attack upon capitalism. They call their volume "The Decay of Capitalist Civilization," and marshal all the possible arguments and evidence to prove that it is decaying.

What do they mean by capitalism? Let the Webbs answer: "By the term capitalism, or the capitalist system, or as we prefer, the capitalist civilization, we mean the particular stage in the development of industry and legal institutions in which the bulk of the workers find themselves divorced from the ownership of the instruments of production, in such a way as to pass into the position of wage-earners, whose subsistence, security and personal freedom seem dependent on the will of a relatively small proportion of the nation, namely, those who own, and through their legal ownership control, the organization of the land, the machinery and the labor force of the community, and do so with the object of making for themselves individual and private gains."

In other words, capitalism, as they define it, is comparatively new in the world's history. Its beginnings are noted in England two centuries ago at the earliest. It has been in evidence in the United States for only three or four generations. Capitalism is practically synonymous with the industrial revolution. The old agrarian system was not capitalistic. The trade of Palestine in the days of Jesus was not capitalistic. The caravans that he saw were a part of another system. The manufacture of the towns in the middle ages was something different. We believe it was different in its aspects, manifestations and organization, but we are afraid that a good many economists do not accept the Webbs' definition and would contend that the people of Greece and Rome lived in a capitalistic order and that the grip of the economic motive on them was as great as it is on the people of England and the United States to-day.

Capitalism, say the Webbs, has caused widespread poverty and destitution. We believe it would be fairer to say that poverty has gone on under what the Webbs call capitalism very much as it did before. Next, there is the great inequality of income. No doubt this is a distressing evil, but there was also inequality in agrarianism and the apprenticeship which preceded machine manufacture. There is gross inequality in agriculture to-day, as every farm management survey has shown.

There is inequality in personal freedom. True again, but again this is a holdover. We believe it would be hard to prove that there is less personal freedom in England and the United States to-day than there was in the countries under feudalism. We prefer the freedom under capitalism to that

under feudalism, though we deplore the widespread cruelty and undesirability of many conditions under the capitalistic system.

The capitalistic system has been the cause of war, say the authors. Modern imperialism appears to us as one of the great causes of war, but is it in its essence any different from the economic competition which caused wars from the days of Ulysses to Charlemagne? War has an economic basis. It depends upon competition for "iron and sauerkraut," contend many historians in the ancient or the modern world, but is it logical unduly to blame this "new capitalism" as the Webbs define it?

But we must come to the reasons given for the decay of the capitalism civilization. After a chapter on "The Initial Success of the Capitalistic System"—in which it is pointed out that up to toward the early part of the nineteenth century there was a beneficial increase in production—the Webbs turn to point out the reasons for their belief in "The Eventual Failure of Capitalism." Profit-making is an inherent weakness. The profit-maker, they say, is "led to damage and destroy, not only the most valuable of the instruments of production, but also some of those that are irreparable." Huge quantities of natural resources have been ruined. The waste is appalling. Adulteration, substitution, and so on, have been resorted to in the "worsening" of commodities. Much gain of wealth is possible without production of goods. The growth of middlemen has burdened consumers and producers. Overproduction causes much distress and disorganization. The competitive system means increases in the costs of goods. The growth of monopolies has been pernicious. There has come a divorce of brain workers from the instruments of production which has resulted in an undesirably large middle or professional class. The few who control property have an undue power over the many, and so on.

In the preface Mr. and Mrs. Webb warn that the purpose of the book was not to supply a plan of reconstruction: it is to point out why they believe the capitalistic system as they define it is passing, and undoubtedly most of the indictments they hurl against capitalism can be sustained. The present economic order is being and will be modified so that one can probably truthfully say that the capitalistic system, as we know it, is passing. Of course, it will and should change. But this stimulating book could have been much more valuable if the authors would have been more historical and logical and would have indicated some of the positive elements in the changes which are even now taking place.

"The whole creation groaneth and travaileth"—for what? For the manifestation of the sons of God." The lives and acts of good men are the adequate return for all outlay, the satisfying fruit.—*Marcus Dods.*

*The Decay of Capitalist Civilization. By Sidney and Beatrice Webb. Harcourt Brace and Company, New York, \$1.75.

International Sunday-School Lesson

September 30, 1923

Israel, a Missionary Nation

Ex. 19:1-6; Is. 43:9-11; 45:20-22.

"Ye shall be unto me a kingdom of priests, and a holy nation."—Ex. 19:6.

NOT always is it given to a nation to know its own ideal. In the majority of cases the people are swept along on the tide of circumstance, unconscious of the forces—political, economic, religious—which shape their character and destiny. Nations as a rule are unmindful of any objective beyond their own security and prosperity. It is doubtful if the people of Greece understood their greatness or appreciated even remotely the vast contribution they were to make to the world's thought and life. The one thing that might have prevented the disintegration of ancient Greece was a consciousness of a mission to mankind. They were the most intellectual of all people, but they were unable to discern the brightness of their rising.

We speak of the militaristic designs of the Germans and of their settled purpose to impose their kultur upon the rest of the world; yet it is doubtful if the people at large ever formulated such a purpose, or that they would have acknowledged a program of military conquest had it been pressed upon their attention from within or without. It would appear they allowed themselves to be drawn unconsciously under the influence of godless and unscrupulous men. The picture of an essentially noble people drifting into a state of self-satisfied imperialism is one the world is not likely to banish from its mind.

The consciousness of a high national purpose may not save a state from destruction or declension, but it should prove no mean factor in holding the people true when lower considerations come to the front. It was a great thing for the United States that in the crisis of our civil war Lincoln could declare that our nation had been "*dedicated* to the proposition that all men are created equal."

Among all the nations of the earth Israel stands out preeminently as the one which knew the call of God, a people with an acknowledged ideal and mission. "*Ye shall be unto me a kingdom of priests, and a holy nation,*" was the word Moses brought down from God in the mount. This came at the time when Israel was emerging into a strong self-consciousness; when the twelve tribes were about to become a political entity; when, preparatory to entering into a land of their own, a code of laws was being drawn up for the political and moral guidance of the new state. The assertion of a purpose for a nation at such a moment was highly significant; the assertion of a purpose for that particular nation was an epoch-making event.

"A kingdom of priests, a holy nation"—this was something new in history. There had been kingdoms of warriors, kingdoms of artisans, kingdoms of agriculturists, even kingdoms of scholars; but who ever had heard of a kingdom of

priests—an entire people set apart for the service of God, an ideal of character which should apply not only to ecclesiastics, but to the population at large? Yes, it was new, and it was glorious. No one can understand the history of Israel or properly relate this history to the life of the world without recognizing the national ideal as distinctly religious.

Two things were involved: the leadership of God in national affairs and the service of mankind as the great objective. They were to be a kingdom not because later on there were to be kings like Saul, David and Hezekiah, but because God himself was to be king. Whoever—be he judge, prophet or king—might emerge as ruler, was to hold sway not in his own right, but as the deputy of God. The name Jehovah, we are told, was selected as signifying God's claim upon this people as His very own, and their claim upon God as the director of all their affairs. The relationship was to be unique. Other nations have been quick and eager to assume this same theocratic foundation. The doctrine of the divine right of kings, which has played such a tremendous part in human affairs and which persists to our day, harks back to Sinai for its justification. But God appears to have ordained that just one people should wear the divine crown.

The reason for God's choice of one people is clear when we consider that priesthood involved not only worship but service. And since the entire nation was to take on the form of a servant its field of operations could be none else than the other nations of earth. Israel was set apart for the theocratic idea in order that, being brought into peculiar and direct relations with God, her people, one and all, from the king down to the humblest peasant, might be enabled to interpret God to the outside world. They were to be a nation of teachers, with the human race attending their school. They were to be the almoners of humanity, the middle men of the divine economy. They were to be the foreign missionaries of Jehovah. On no other ground could there be any justification for one nation receiving such signal favors from the God of all the earth. The Gentile world was entitled to look on and behold God's grace poured out upon Israel in full expectation that these favors would be shared in the spirit of grateful responsibility.

Do we realize how deeply the missionary ideal was embedded in Israel's literature and life? It is not something vaguely hinted or occasionally expressed in the Old Testament books. It was a conception which grew with the growing sense of Israel's God as the one and only God; but it was not the exclusive thought of one or two prophetic, world-visioned souls. It crops out in the sacred writings all the way from Genesis to Malachi. It appears in the story of Abraham, who may be called the first missionary, since, under the command of God, he went out from his country and

his father's house, to a strange land, in order that he might be a blessing to "all the families of the earth." As we have already seen, it is the foundation idea of the national constitution given at Sinai. It worked itself into the hymn-book of the Jews, since the Psalms are full of missionary allusions and exhortations. Four of these lyrics, the forty-seventh, sixty-seventh, seventy-second and one hundredth, are missionary to the core. They were to the Israelitish Church what "From Greenland's icy mountains," "Fling out the banner," "O Zion, haste," are to the Church of to-day. When Commodore Perry on that Sunday in 1853 sailed into the harbor of Yeddo, for the purpose of opening the ports of Japan to the commerce and civilization of the world, we read that he spread the United States flag over the capstan of his vessel, and summoning the crew he read the One Hundredth Psalm, and, his men joining with him, sang from Kethe's version

"All people that on earth do dwell.

Sing to the Lord with cheerful voice.

Him serve with mirth, his praise forth tell.

Come ye before him and rejoice."

And as for the Sixty-seventh Psalm, we might well call it the International Psalm. It would make a fine text for the outlook of our own nation upon the world to-day, since it so perfectly expresses the balance between nationalism and internationalism. It begins with a prayer for God's blessing upon ourselves: "God be merciful unto us, and bless us." Then it sends that prayer out into the world that all people may know and enjoy the goodness of God: "That thy way may be known upon earth, thy saving health among all nations." Then it shows how the blessing will return upon ourselves in double measure of prosperity and peace: "God shall bless us; and all the ends of the earth shall fear him." The man who objects to America's sending money or men to the distant parts of the earth on the ground that there is so much to do at home is about twenty-five hundred years behind the times. Such a man may well be rebuked by the world-encircling vision and purpose of the author of this patriotic hymn written hundreds of years before Christ.

But it is when we turn to the prophets that we realize how the missionary ideal had gripped the hearts of the great thinkers of Israel. Jeremiah tells how before his birth God sanctified and ordained him as "a prophet unto the nations" (Jer. 1:5). In a glowing passage he says, "And thou shalt swear, The Lord liveth, in truth, in judgment, and in righteousness; and the nations shall bless themselves in him, and in him shall they glory" (Jer. 4:2). Right faithfully did Jeremiah carry out his world commission, since many of his noblest utterances were directed as warnings or exhortations to Israel's neighbors and even to nations far away.

When the minister to-day prepares for a missionary service and seeks some appro-

priate passage from the Bible, where does he turn? He may select the Great Commission in St. Matthew's Gospel, or St. Luke's account of the sending out of the Seventy; or he may read from one of the stories in the book of Acts telling of the spread of the Church in the days of the apostles. But it is more than likely he will turn to Isaiah and read one of those sublime passages in which the Prophet of the Exile pictured Israel, restored and refined, proclaiming the goodness of her salvation to the darkened world: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising" (Is. 60:1-3). Missionary literature has not produced a more beautiful picture than that of the nations from near and far, and even the distant isles hastening to Jerusalem that they may learn the truth of Israel's God: "Who are these that fly as a cloud, and as doves to their windows?" (Is. 60:8).

If we turn to the first part of the book, which we have come to think of as first Isaiah, we find that exquisite hymn-prophecy of the thirty-fifth chapter: "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." If we pass to second Isaiah we find the world ideal breaking out in glowing imagery and longing expression on nearly every page. Israel is a servant nation. Israel is a witnessing nation. Jerusalem is to be the spiritual capital of the world. The prophet presents Jehovah chiding his people because they are not ambitious enough to enter into the larger plans of God. "And he said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth" (Is. 49:6).

Yes, Israel was a missionary nation, in the fullest and deepest sense of the word, if the witness of her great souls became the ideals of the people at large. Alas! we know this was not the case. At no time during her long history do we find the nation as such accepting her mission to the world. Self-aggrandizement, material prosperity, conquest, came to dominate her life much as they did the life of the other nations of earth. The struggle of the early prophets was to keep Israel true to Jehovah even as a national duty. Religious declension, periods of apostasy, lapses into idolatry, stain the pages of her history. It is a testimony to the depth of the missionary ideal and conviction that it persisted in spite of popular unbelief. It may be claimed, when the Northern Kingdom had been wiped out and the nation had been reduced practically to the tribe of Judah, when Judah was in captivity to the Babylonians, and her capital lay in ruins, that the shattered remnant of the

people took up the ideal of a spiritual Israel, serving the world, as expressing the original purpose of God. It may be argued by some that in adversity Israel came to understand and accept her mission as she had not when her kings sat proudly on the throne of David.

There are no means of knowing to what extent the ideals of the psalmists and prophets became the creed of the people in those days. Possibly there was a measure of conversion to their noble interpretation of Israel's destiny. What we are sure of is that when Jerusalem was restored and the national life resumed, when once again there was a throne and a temple, there set in an era of pride and self-conceit unequalled in history. When Christ came upon the scene some five centuries later, fulfilling the visions of the prophets, and offering to lead his people out into their mission for all mankind, he found a nation steeped in exclusiveness and self-esteem. Their characteristic attitude towards the outside world was bitterness and scorn.

It is the tragedy of history—a great people gone utterly wrong—the noblest ideals, the highest honor, the climax of greatness trodden under foot. Christ on the cross is the answer of Israel to the call of God. No, Israel was not a missionary nation. She was a slacker nation, a people in rebellion against the divine will.

In all the sayings of Jesus is there a more solemn passage than that of the parable of "The Wicked Husbandmen," in which the kingdom of heaven is likened to a householder who let out his vineyard to men who not only refused the owner his share of the fruits but who abused his agents and murdered his son? It is the one parable in which our Lord places nationalism in a strong light as a blessing or evil to mankind. When Jesus asked the Jewish leaders what the lord of the vineyard would do unto those husbandmen, they replied, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their season." Out of their own mouths Jesus pronounced his verdict: "Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof."

Nineteen centuries have passed, and as we read history to-day, we see how the ideal rejected by Israel has been kept alive by the Church. Wherever the Bible has gone there has gone the divine thought of nationality—nationality for world service. Through the centuries, whether men have heeded or not, this ideal has lived and glowed on the pages of God's Holy Word. Once given to the world it could never sink out of sight. What Israel's people denied, Israel's literature has preached to the ends of the earth. There is no finer evidence of the inspiration of the Old Testament writings than this sublime conception of a nation's worth to God.

To no one nation has God given an exclusive right in this matter. There has been no successor to Israel as the ambassa-

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dor of grace. The call comes to Christian peoples everywhere and the door of the world is open. The only discrimination is in favor of those who have received the most. The saying of our Lord, "Unto whomsoever much is given, of him shall much be required," applies to nations as to individuals, and is the basis of God's call to Great Britain, France, Germany, the

United States of America, and all the rest to-day. The American who cannot see that on this score God demands of us that we become an essentially missionary people, that God expects us to lead off in the task of winning the world to Christ, is blind to the plainest facts and the most compelling providences of the modern world. May God preserve America from the tragedy of a refusal like that of the Israelitish nation of old!

CORNELIUS H. PATTON.

\$150,000 CLUB TO AID FILM-STRUCK GIRLS

(Continued from page 314.)

"It was because of the very obvious need for such an undertaking that the National Board of the Young Women's Christian Associations in 1916 organized the Hollywood Studio Club as a demonstration of what could be done to make life more nearly normal for the young screen actresses who have yet to 'arrive,' as well as to care for the transient victims of movie madness until they can be returned to their homes or diverted to some other line of work.

"That the demonstration has proved a success beyond all question is shown, I believe, by the whole-hearted support of the motion picture industry in the club's campaign for a new \$150,000 building, undertaken with the hearty approval of Will H. Hays, president of the Motion Picture Producers and Distributors of America. Mr. Hays, to whom the national board appealed for advice as to the club's future, not only announced that he would back any effort of the board for the extension of the club's service to the Hollywood girls, but proceeded to make good his word. He has been able to pledge his association's resources in an effort to furnish \$120,000, a large part of which already has been raised through the Hollywood studios. In this he backed the producers, headed by Charles Christie.

"Last fall Mr. Hays visited Hollywood, studied the club, its standing, and how it was serving the community. He became convinced of its necessity from a sociological viewpoint. The residence community of Hollywood has likewise shown its belief in the work of the club by raising \$31,000 toward the fund in a ten-day campaign. Plans for the new building, with accommodations for one hundred residents instead of twenty, will enable the club to operate on a self-supporting basis. Building will be begun immediately on completion of the fund of \$150,000.

"Many girls go to Hollywood, despite discouragement from the industry and the club, who are obviously unfitted to act for the screen. These the club director steers into other lines of work. Occasionally there is a clerical vacancy with one of the producing companies.

"One girl learned hair-dressing and now specializes in coiffures for the lesser women stars. Another has turned nurse girl for the children of a motion picture actress and is continuing her schooling in the evenings.



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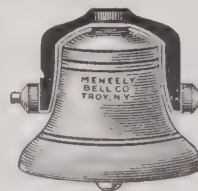


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"The most cordial relations have existed from the beginning between the club and the studios, and when Mr. Hays remarked at a luncheon last spring that he considered the club 'Exhibit A' in his plans for the welfare of those working in the motion picture industry I feel that he was, in a measure, expressing in words what the producers themselves have so often expressed in other ways. I think they feel that the club is doing a valuable piece of work in removing from the public mind unpleasant impressions, frequently ill-founded, of the life led by the young actresses of Hollywood."

Rev. Michael S. Lesick, who directs the Baptist Polish work in Toledo, says that there are 2,536,895 Poles in the United States, of whom 1,111,702 do not belong to any church, so that to work among them is not proselytizing. Toledo has forty thousand Poles. The Baptists work in two centers. They have community buildings which provide evangelism, religious education, week-day Bible school, mothers' clubs, classes for different ages, and various social activities.

Twenty-two hundred men's organizations were reported to the Committee of the General Assembly of the Presbyterian Church. They consist of Bible classes, men's clubs

and brotherhoods. The church has four secretaries in the Department of Men's Work, and a fifth is to be added. These organizations promote in the local church

such work as men's Bible classes, boys' work, stewardship, social life, and personal work for men.

—From *The Christian Herald*.

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Dr. Frederick Lynch, editor of *THE CHRISTIAN WORK*, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in *THE CHRISTIAN WORK*, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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SEPTEMBER 29, 1923

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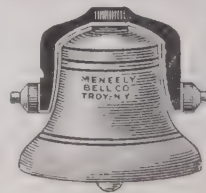


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At a recent conference participated in by representatives of the National Education Association and of the Motion Picture Producers and Distributors of America, the following four-point program was adopted:

(a) The motion picture companies are to survey the material now in their vaults to determine what subjects are capable of being adapted for class-room use.

(b) Representatives of the National Education Association and of the Motion Picture Producers and Distributors of America are to co-operate in the production of an experimental pedagogic picture.

(c) The National Education Association is to make a survey of existing school facilities, with the idea of suggesting ways and means of distributing educational films when they are available.

(d) The National Education Association is to study and make recommendations concerning the use of pictures as a visual aid to instruction in the class-room.

The Motion Picture Producers and Distributors of America have also contributed a sum of money to be used in paying expenses incurred by the National Education Association in making these various studies, and have offered, in addition, facilities of the industry in the experimental work which is to follow.

Calvary Baptist Church, New York, has its own broadcasting radio station. The call letters are announced as "WQAO." wave length 360 meters. An anthem, hymn and the sermon are broadcast Sundays at 8:20 p.m.—From *The Christian Herald*

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THE EVANGELIST AND NEW YORK OBSERVER

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New York, September 29, 1923.

Whole No. 3042.

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The World of To-day

MISSION LOSSES IN JAPAN

While almost no missionaries lost their lives in the Japanese disaster, a great deal of missionary and church property was ruined. Colleges, boys' and girls' schools, churches, kindergartens, Y. M. C. A. buildings, missionary residences

were shaken down and burned. In Yokohama two or more splendid churches of Christ must have been ruined. The Kaigan church there was the first church founded in Japan. It celebrated its fiftieth anniversary in October, 1922. Ferris Seminary of the Reformed Church in America, the Kyoritsu Girls' School and the Bible Training School of the Missionary Union, the Methodists' Girls' School. In Tokyo the Baptists lost the Baptist Tabernacle and the Sarah Curtis Home School for Girls, and in Yokohama the Mabie Memorial School for Boys. Scott Hall at Waseda University, Tokyo, was damaged but not entirely destroyed and five of their mission residences are reported damaged. They have started a fund of \$500,000 to replace the lost property. The Lutherans do not yet know the extent of their losses. Probably no church suffered a greater loss than did the American Episcopalians, whose whole work in Japan was in Tokyo. St. Luke's International Hospital, St. Margaret's School for Girls, St. Paul's Little School for Boys, Trinity Cathedral and the bishop's house, as well as the offices of the missionary district and the residences of all the clergy, physicians and workers attached to the schools and hospitals were completely destroyed. The Episcopalians estimate that it would take \$2,000,000 to replace what they have lost. They are starting an immediate campaign to raise a quarter of that amount. Of course the losses encountered by all the missions include a great deal of personal property from missionary homes. Most of that property was probably uninsured. The disaster calls attention to the need of providing the missionaries with adequate residences. No building can be secure against such an earthquake as that which Japan experienced this month, but buildings may be made fairly fireproof. Japan emergency relief funds, started by almost all of the boards, are being used for the relief of missionaries who have lost household furniture and other personal effects, for the relief of Japanese pastors and teachers, for the restoration of destroyed and damaged mission property and other assistance through the Japanese churches in their relief work. The Methodists have already cabled \$30,000 and talk of raising a total fund of \$1,000,000 for Japan. The Reformed Church has sent \$5,000, which must be raised here in America. The Presbyterian fund at this writing amounts to \$8,254, of which it is worth noting that \$724 came from California.

THE WORLD OF TO-DAY

FACISMO IN SPAIN

The Spaniards have been extremely unfortunate in their campaign against the Moors. For two years they have tried in vain to conquer Abdul Krim and to assert authority throughout the part of Morocco supposed to be a Spanish protectorate. Now the whole country is pretty well sick of the Morocco adventure, with its cost both in blood and treasure. Spain also has felt that the first interest of her political leaders was themselves and not Spain. Last week, Tuesday, the Governor General of Barcelona, General Primo Rivra, Marquis de Estella, announced that the military had seized the government. Apparently, the civil administration offered no resistance. The Minister of Foreign Affairs, Don Santiago Alba, against whom charges were made of profiting privately through his official position, is charged with increasing the subsidy to Raisuli and other Moroccan chiefs from two million pesetas to twenty million, with accepting huge fees from the tobacco smugglers, and with complicity in smuggling French armament into the Spanish zone in Morocco. Neither did Senor Alba's forcing of his wife into the best circles of aristocratic Spanish society sit well with the Spanish grandes. On news of the coup d'etat Don Alba promptly fled the country. When Alfonso refused to order the arrest of the military conspirators the Cabinet resigned. Alfonso summoned Rivera to Madrid and, acting on his suggestion, suspended all the Cabinet offices except the ministries of War and Marine and altered the form of government to a military directorate, with General Rivera at its head. General Rivera suspended the Cortes and announced that he would call a new one, which might be a constituent assembly. He promises to retrieve the honor of Spanish arms in Morocco, but to respect the Spanish treaty with Raisuli. He also declares that he is a friend of the workingman. The revolution was in part directed against the separatist movement which has been so strong in Barcelona. Communists and Bolshevist leaders in that city have been arrested. The average man in the street in Spain, it would appear, is more or less indifferent to the whole affair, a little dizzy at the swift alteration in the form of government, skeptical of the promises of a new heaven and a new earth, but not wholly displeased that the old rascals are out of office. Through it all, it would appear, the king is as popular as ever.

THE AIR LEVIATHAN

In the past the United States has been rather backward in the development of the dirigible airship. Before and during the war Germany with her Zeppelins led the whole world in that division of air transportation. In the latter part of the war and since then the emphasis in air development has been on the plane. The two dirigibles which our government has acquired or been about to acquire have both suffered disastrous accidents. The Roma burned on its first voyage. The ZR-2 never reached this country, but met with disaster in England before she was turned over to the American navy crew. But the dirigible has not a few advantages over the plane. It can transport a larger number of people and a greater load in much greater comfort and for a far wider radius of travel. New York and Philadelphia and the cities in New Jersey craned their necks last week at the Navy's new great airship, the ZR-1, 650 feet long, traveling

above them at the rate of forty miles an hour with only two of her seven propellers running. The frame work of the new airship is duralumin, a new, very light and very strong metal. Its twenty gas cells were filled with 2,150,000 cubic feet of helium, extracted at Fort Worth, Texas. The vessel has a range of 4,300 miles. She can be used for exploration in places quite inaccessible to-day. It is announced that the Navy expects to send her in time to the North Pole. Such a voyage would not be merely a stunt. Aerial experts are extremely interested in the Arctic regions because, if it is possible for airships and airplanes to pass over them, the distances between many of the great cities of the world will be virtually cut in two. London by the present routes of travel is ten thousand miles from Tokyo. Across the Arctic it is six thousand. It would be a very simple thing for the ZR-1 to hover over Mount Everest. Such a ship would bring Australia within five days instead of the five weeks required now for the voyage. We are probably on the way to a change in our ideas as to the time-distance between different points on the globe as great as came about with the substitution of steam for wind in the propulsion of vessels.

THE CONFERENCE OF THE FELLOWSHIP OF RECONCILIATION

The Fellowship of Reconciliation stood out during the war as one of the little bodies of men who obeyed Jesus sufficiently well to love their enemies. Since the war it has continued its work as leaven in society. Its annual conference at Belmar, New Jersey, this month stirred one's heart because in it was the spirit of humility and the hunger and thirst for righteousness that ought to characterize every conference of Christians. About a hundred and fifty delegates were present. While most of them came from the Eastern States, there were enough from other sections of the country to make the conference really representative. All of the sessions were discussion sessions. They were opened by special speakers, but these speakers had been warned that their business was not to lecture an audience, but to lead a group in thinking through problems which the group deemed vital. The most pressing of these problems was the one the conference met primarily to consider—How can fellowship be spread? Many a man believing with his whole soul in the "social gospel" has felt that somehow it lacked a certain drive, a "punch," which the old evangelism had. Many of us have wished for a Billy Sunday with the good news of social and economic regeneration. There is need to-day for a social evangelism with power to turn the profiteers to repentance. There is need, too, for a synthesis of the personal gospel and the social gospel so that all can see that there is really but one gospel, and that gospel powerful to save. Inevitably, the conference faced the problem as to what could be done to preach fellowship through example. That meant a discussion of our standard of living. How much can a man conscientiously spend upon himself? Is America justified in holding to a higher standard than other nations can afford? What, after all, is a high standard? These questions were not answered fully and completely, but those who attended the conference were brought to realize more forcibly than before that we have not simplified our lives as we could and should. As Scott Nearing remarked, "We still insist on too many plates under our grape fruit—we want too much service." Dr. Hertha Krause, of Germany, told the confer-

THE WORLD OF TO-DAY

ence of the difficulties there. She did not dwell on the physical suffering, but on that which is often forgotten—the mental and spiritual. She told of meetings given up for lack of carfare to reach them; the abandonment of friendly social gatherings for lack of fuel; no new books in the libraries; magazines becoming fewer and fewer; mental and spiritual life dying. The conference insisted on giving, and giving at once. About \$1,800 was subscribed on the spot. On Sunday morning there was a service of worship carried on after the style of the Quakers. For most of those present it was the high point of the meeting. One felt God. The climax of this service was a remarkable address by A. J. Musté of Brookwood Workers' College. Mr. Musté is an embodiment of the social gospel. He has thrown himself into the struggles of the workers with all the energy of his intense nature. He knows the cold economic facts, yet his message glowed with spiritual fervor. He pointed out that men from the dawn of history and millenniums before have come together as social creatures, and when they come there is fellowship, there is God. The two go hand in hand. Indeed, there is fellowship in God himself, a truth that the doctrine of the Trinity was meant to express. His analysis of the civilization of to-day was searching and convincing. His remedy, Christ's religion of fellowship and reconciliation, was repeated with power. Mr. Musté made a real contribution to the thinking of the conference. But the outstanding lesson for most of us was that co-operative thinking offers the best method of solving the perplexing problems of to-day.

PRIZE FIGHTS AND THE PUBLIC

Eighty-five thousand people paid one million two hundred and fifty thousand dollars last week in New York to see two big men pound each other with fists cased in five-ounce gloves. Twenty-five thousand other people would have been glad to have bought tickets. They crowded and rushed and almost tore each other's clothes in trying to get the opportunity to buy the tickets. What does it all mean? The American Board has been hard put to it to find two hundred and fifty thousand dollars this summer to meet a probable deficit. The Presbyterian Board of Foreign Missions has sent out a bitter call for help by reason of its need of one and a half million dollars. There are good causes galore which need the impetus of money in order to bring vital blessings to millions of people, and yet find it almost impossible to get funds even to keep them in some sort of dying existence. Why the difficulty when there are such treasures of money which can be tapped by chewing gum and powder and movies and prize fights? Is not a part of the trouble the familiar lack of imagination? People do not know or understand the difference that may be wrought in the life of a Hindu child by the blessing of an education in a Christian school. To be sure, the prize fight has a very primitive appeal. Among the spectators at the Polo Grounds in New York when the American champion, "Jack" Dempsey, knocked out the Argentinian challenger, Luis Angel (!) Firpo were men whose names are known throughout this country in account of their wealth and position. Then, of course, there was a multitude of primitive-minded and rather unintelligent men—and women—present also. But all of our ancestors have fought fist to fist in days sufficiently far distant. The racial memory of hand-to-hand fighting makes the appeal of the prize fight to-day reach all but the more gently civilized. Certainly we

need a different training as to the profitable use of money, as well as a different conception of pleasure.

THE NEW YORK NEWSPAPER STRIKE

New York City this past week has been served by a unique form of newspaper, headed "The Combined New York Morning (or Evening) Newspapers." The pressmen of the city papers had an agreement with the publishers which ran out on September 1. Their officers undertook to work out a new compact with the publishers which should reduce hours, increase the men's wages and change some conditions of their employment, but after two weeks no new agreement had been made. In the absence of their president, Major George L. Berry, who had promised to report that night, the union of web pressmen September 17th unexpectedly took a vote which committed them to a strike. Such a vote was contrary to the agreement which the International Printing Pressmen and Assistants' Union had made with the newspaper publishers. Mr. Berry promptly declared that the strike was illegal. He negotiated a new agreement with the publishers which cut down the hours of work for day men from forty-eight to forty-five and for night men from forty-eight to forty-one and increased wages by three dollars a week. Under the new agreement the minimum weekly wage for journeymen on day work is \$48, on night work \$51. The men in charge of presses receive \$54 on the day shift and \$57 on the night. When we consider that these wages make the journeymen receive very considerably more than did the heroes for science who were killed in the laboratory explosion at Washington last week, we realize how desirable the agreement was. But the New York pressmen would not consider the agreement. President Berry thereupon outlawed the union and announced that the International Printing Pressmen's Union would charge itself with seeing that the New York newspapers were supplied with men to run the presses. "We will stop the other newspapers, if necessary," Major Berry said, "to print newspapers in New York City normally." It is a good thing to see the officers of unions with the courage to fight against the breaking of contracts by their unions. Major Berry characterized the action of the newspaper pressmen as strongly as could any outsider. "This union," he said, "has violated the law of the parent body willfully and without hesitancy, and they are going to, and are now suffering the consequences of attempting to do business by and through the instrumentality of force and the big stick." At the same time that one feels that the union is rightly condemned, he has a disquieting sensation that perhaps we do not hear both sides of the question. The Associated Press itself very honestly tries to be perfectly neutral in its dispatches. The teaching that it is the reporter's business to give facts and not opinions is dinned into the ears of the reporters on the best papers. Nevertheless, it remains difficult for those who do not know events at first hand to feel sure just what the facts of any dispute are.

THE PASSING OF THE JULIAN CALENDAR

The old Romans understood the length of the year pretty well. But the religious authorities, who had control of its length through their right to order the intercalary months,

THE WORLD OF TO-DAY

played politics with the calendar. They had got the year three months out of focus in the days of Julius Cæsar. With the advice of a good astronomer, Cæsar set the year to rights. He started off with a year 445 days long. That was in 46 B.C. After that the years were regular, with 365 days apiece, except every fourth year, which had 366. As everyone knows, that arrangement made the average year a little too long. When Gregory XIII was Pope the vernal equinox fell on the eleventh of March instead of the twenty-first, as it had at the Council of Nicea. Gregory, with an eye to his future fame, reformed the calendar according to the system worked out by Aloysius Lilius, or Luigi Lilio Ghiraldi, of Naples. The southern Roman Catholic countries and the Roman Catholic states in Germany immediately followed the Pope's decree. Protestant Germany adopted the new calendar in 1700, and Denmark and Sweden did so about the same time. But England waited one hundred and seventy years before she adopted it. The Gregorian Calendar had a little flavor of Roman Catholicism to the average English mind. In 1752 the English dropped ten days from their calendar and changed the first of their year from March 25th to January 1st, as Scotland had done in 1600. The Eastern churches have held by the Julian Calendar because of their observance of Leap Year in 1700, 1800 and 1900, their calendar is now thirteen days behind the rest of Christendom. One of the measures adopted by the new government of Russia was to make the western calendar official in 1918. Rumania and Serbia followed suit in 1919. That left Bulgaria, Greece and the Greek Orthodox Church as the only adherents to the older system. Last spring the Pan-Orthodox Conference of the various branches of the Eastern Orthodox Church voted to abandon officially the Julian calendar. The Eastern Christians go to sleep on their September 30th and the next morning will wake on October 14th. From that time practically all Christendom will observe the same calendar. The Ruthinian Catholics, or Uniates, a body of some eight million people who live chiefly in the Russian Ukraine and in neighboring regions, will be left the only people in Europe to hold by the old calendar. Such is their dislike of their Greek and Roman Catholic neighbors that they do not even want the same festival days. The Gregorian (Armenian) Church expects soon to fall into line. The change is a mark of the new unity of the world in which we live.

On page 376 we print the answers of representative ministers to the charges brought by labor leaders against the Church and printed in a symposium on page 244 of THE CHRISTIAN WORK of August 25th. The answers are naturally not so illuminating to people of the Church as were the expressions of the labor leaders, but they are valuable because they afford some index of the present ecclesiastical mind. It is a fairly common human habit to repel criticism, to insist that it is not merited. We are altogether too likely to forget that when the other person makes some disparaging observation he is only reporting how things look to him. If the labor leader thinks that the Church is flabby on industrial questions and is controlled by the point of view of the heaviest contributors to its financial support, we must remember that the Church somehow has given the labor

leader that impression. It is becoming, then, for the Church to ask why. A good many of the replies given by the ministers to the labor leaders' charges are disappointing, in that they do not sound so open minded, so eager for light, as we wish they did. We churchmen ought to be the most teachable minded of men, ready to consider dispassionately every suggestion as to our shortcomings, eager to make the Church the minister of humanity. If we lived up to the ideas to which the Church is committed by its very constitution, there is no doubt that we should have an effect on labor questions. The principles of Jesus would solve economic troubles just as they will solve our international troubles or our family troubles. If in our factories and our mines, on our railroads and in our offices, we worked out in every-day practice a regard for the other man equal to the regard which we take for ourselves, our difficulties would fade away. If not only in the wage envelope, but in the matter of management and in economic security, we all sought the interest of everybody, not desiring to have more than our share, but determined that others shall have the assurance of the primary blessings which we ourselves want, then with the passing of years contentment and sense of brotherhood would grow. Suppose the Church refused to take into its membership any business man who would not commit himself to making an honest attempt to carry out the principles of Jesus in his business, would not the atmosphere of our churches very greatly change? Yet that is exactly the position that the Church must take if it is not to stultify itself. When a business man says he is a Christian, and that he believes in Jesus Christ, he must mean that he believes in the principles of Jesus for shop management, for the fixing of prices and wages and the division of profits, for all business relations. If he does not believe in the principles of Jesus for these relations, to say the least, he completely rejects the divinity of our Lord. To be sure, the honest church will ask of the labor leader whether he also intends in his work to act according to the principles of Jesus. It will ask the same of the workingmen. But the directing power in the Protestant churches, taken by and large, is rather the employer than the employee. Because that is the fact, and because *nobless oblige*, our Protestant churches should begin by raising their standard for the church membership of employers.

The only way in which we shall ever come to a conclusion in regard to tobacco is by scientific experiments. Dr. Robert L. Bates, psychologist of Johns Hopkins University, found by experiment that after smoking a cigar or three cigarettes blood pressure rises and the heart beats faster, but the rise in blood pressure and heart rate is only such as might occur normally from other conditions and both return to normal in from twenty to thirty minutes. Dr. Bates was not able to disentangle the effects of the tobacco and mental effects, for emotions and mental processes also affect pressure and heart rate. So the experiments add only a few grains to what is already known.

O thou that tendest the tree of life that God hath planted in thy garden be not weary in well doing, for surely thou shalt gather fruit at last!—Isaac Edwardson.

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Hungary: Dr. S. Szabo
Switzerland: Pastor Adolf Keller

war—would just as certainly have happened between Italy and Greece, only now there was “machinery for peace.” What Sir Edward had not, Lord Robert Cecil and others had. There was the League of Nations. Immediately its officers got in touch with Italy and said quietly, but firmly, “You cannot act as sole judge and executioner in these matters; you must submit it to the judgment of others.” Publicly Mussolini shouted loud and fumed. Italy would withdraw from the League if the League interfered. Privately the Italian government saw that it meant the enmity and ostracism of the world did they not follow the League’s request. The end was that it was referred to a Council of Ambassadors, as the League suggested, and there was peace. The insulting elements of the ultimatum were eliminated and the whole thing is now under judicial inquiry and Italy has promised to withdraw from Corfu. The “machinery for peace” was there in the League, and the world got immediate peace.

Furthermore, the whole sentiment of the civilized world condemned Italy for this act. Why? They did not condemn Austria ten years ago in the same degree. Why now? Because the world knew the “machinery for peace” was there; that Italy was a part of it; that the world expected it to be used. The condemnation of Italy was universal because the setting up of the League and the World Court marked the passing of the old era when nations took the law into their own hands and marked the beginning of the new era when nations, just as civilized individuals, must redress their grievances by peaceable and orderly methods. This universal condemnation of Italy was one of the most encouraging events in the history of the world, and it was largely because of the existence of the League of Nations.

It was an interesting thing that the one nation which will have nothing to do with the League was, unofficially, of course, the loudest shouter for the referring of the whole incident to the League, and was loudest in its condemnation of Italy’s actions. There was hardly a newspaper that did not ring with condemnation of Italy, hardly one that did not begin crying, Why not go to the League? This is just what the League is for. In the opinion of the wisest statesmen of Europe the League prevented another 1914 under exactly the same provocations. But we Americans seem still to be more afraid of associating ourselves with the other nations of the world in such beneficent acts than we are of more 1914’s.

F. L.

“Machinery for Peace” at Last

AT the end of that momentous and fateful week between Austria’s ultimatum to Serbia and the beginning of the Great War, when Sir Edward Grey strained every nerve to bring the excited nations into conference, and failed, the great statesman is said to have exclaimed, “There is machinery for war, but there is no machinery for peace.” It was one of the truest utterances ever made. Europe was reeling with armament. There were hundreds of thousands of soldiers; hundreds of thousands of tons of munitions. There were great navies and plenty of airships. There were thousands of trained generals and other officers. Everywhere there was “machinery for war, but no machinery for peace.” Hence the conflagration; hence the loss of life, the incalculable suffering and the chaos and impoverishment that is still with us.

Every lover of humanity should thank God that at last there is “machinery for peace.” For it is just as certain as 1914 was that had there not been, another World War would have been in progress to-day, after Italy’s ultimatum to Greece. The facts of the beginning were identical with those of 1914. Then Serbs killed Austrians; Austria sent an impossible ultimatum to Serbia, and then shelled Belgrade. Greeks killed Italians; Italy sent an ultimatum to Greece, and then shelled Corfu. What happened between Austria and Serbia—

The Recovery of the Bible

RECENTLY the British government ordered an inquiry into the teaching of English and the report of the committee has been issued. The committee appointed consisted of experts in education and in literature, and the chairman of that committee was Sir Henry Newbolt, who is himself a very distinguished poet and writer.

The report is in our hands, and we may say, without any exaggeration, that it is a fine piece of English literature. It appreciates fully the great language that we use always and misuse so often, and it points out how slowly this great language came into use as literature, with what difficulty it superseded the Norman-French, and then, at last, Latin,

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which was still the language of literature when Bacon and Milton wrote. It shows incidentally how very imperfect is the educational system of to-day, and how little chance the great bulk of men and women have of knowing anything of the greatness and glory of their language. This report-closes with a section on the reading of the Bible, and that section has evidently been adopted, almost *in toto*, from the lectures of Sir Arthur Quiller Couch, professor of literature in Cambridge University, who was himself a member of the committee. The committee adopted this section and presented it to the country with its authority. In this section on the reading of the Bible there are three main facts set out.

The first of them is that the Authorized Version, if a translation from an Eastern original, is a true part of English literature; it has, indeed, been finely described as "the most majestic thing in our literature and the most spiritually living thing we inherit." The second fact pointed out is that it is historically true that for five centuries and more no other English book has been so widely read or so closely connected with our national life, or has left so strong a mark upon the mass of our literature. The third fact, which is the most emphasized, is this: at the present time the Bible is less widely read and less directly influential in our life and literature than it has been at any time since the Reformation. The recommendation of this report is that English should be taught in the schools quite apart from the teaching of religion, and that in the teaching of English the Bible should be introduced; that it should be restored, as it were, as a great monument of English literature. That recommendation is sure to commend itself to the judgment of the Government and the Board of Education. It is a very curious thing that the neglect of the Bible should occur in a period when the interest in English literature has grown to be so general, and, when you come to reflect upon it, the reason is not far to seek. The reason why people reject the Bible is that it is a religious book; if it had not the reputation of being a religious book, and were taken simply on its merits as a great piece of English literature, everybody would want to read it, but the fact that it is a religious book determines its curious neglect in the life of the time. You know how it lies—the big family Bible—on the parlor table, where the people seldom enter and never use the Book; and you know how multitudes of young people, who are most ardently desirous to understand their literature and would be ashamed if they were ignorant of the other great piece of English literature—the plays of Shakespeare—let the Bible alone. They leave it for Sunday, and on Sunday they never read it.

Strange as it seems, then, the Bible is neglected because it is a book of religion, but there is some excuse for that neglect in the following fact: There is a view of the Bible which is directly a superstition, and how it came into existence is curious and difficult to explain; but it did come into existence, and it has colored the thought of men about the Bible unconsciously for generations. The superstition is this: that because the book is in a true sense the Book of God—that is, a book that tells you more about God than you can get from any other source—it was therefore a book written, as it were, by God, and that it was produced in so miraculous a way, taken down, according to the familiar term, by the "sacred pen," that it was impious to suppose there could be any mistake within its covers, any fault whatever. This idea, which took possession of the world a good long time ago, and was emphasized in the time of the Reformation,

comes in between the people and the appreciation of the Book. It is interesting to inquire how it came into existence. It is chiefly the result of the Jewish superstition about the Hebrew Scriptures. The Jewish Church, in its later period, endeavored to preserve the sacred text by the fiction that the whole of the Mosaic law had been handed out of heaven by God to Moses, and that it was therefore infallible. It had a very valuable effect in preserving the text, but it was, after all, a mere fiction, a mere dogma. When that passed over into the thought of the Christian Church it was strengthened probably by the appeal made to the Koran by the followers of Mahommed. The Koran was presented to the world as a book given to Mahommed directly by God. It stood as a sacred volume which men might not touch without impiety. But the distinction between Christianity and Mahommedanism really was that Mahommed's law was in a sacred book and Christ's law was in a holy life. That distinction was lost sight of, and in order to make the Book, the Bible, equivalent to the Koran superstitious dogma about the nature of its production was disseminated through the Christian Church. There is nothing in the Bible itself to justify the view. There is nothing in the authoritative utterances of the Church to justify the view. No church council, no authoritative decree of holy men, has ever attempted to say about the Book what has been said about the Koran. It is a mere superstition, and superstition is, as we know, on the whole, the greatest enemy that religion has.

An error of this kind may be useful for a moment, but presently the peril appears; there is a great reaction, and the reaction is sure to come if, as in this case, you bring up people with the idea that this book is so literally written by God that there can be no mistake in it, that every statement it makes is authentic, and every opinion it expresses comes from the heart of God. The reaction is certain, and when people find anything which is inconsistent with the theory, instead of rejecting the theory they reject the book about which the theory has been formed. Here is the strange fact, that the Bible had been lost to a great number of English-speaking people, discarded and left altogether, not for any false statement in the theory, but for a false statement, a false theory, about the Book. History is inexorable in passing judgment on that lie. You may remember how, in the story of "Adam Bede," we are told that Adam Bede used to read the Bible and the Apocrypha. But he preferred the Apocrypha, he said, because, in reading this book he was at liberty to exercise his intelligence, and, according to the standard of those days, you were not at liberty to exercise your intelligence upon the Holy Writings. The people to-day, as complained of in the report, have lost the use of the Bible; they let alone that greatest piece of literature, because they thought they might not exercise their intelligence upon it; because they were led to believe that if they discovered a mistake or an inconsistency or an imperfect moral idea in the Book, they were uttering a blasphemy against its author, who was God. We think it is not fully understood that this has been the strength of all the infidel literature that has been published for a generation back. That literature had poisoned the minds of young fellows thirty years ago and caused them to grow up unbelievers and alienated from the Church. All that literature derived its power from this mistaken conception of what the Bible is. There used to be a book in those days that had a wide circulation among the working people. It was called "God and His Book,"

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written by a person who was known as "Saladin," and written with enormous power. He was a man of great ability, and really great literary ability, but the whole of that book, which ruined the faith of an entire generation of working people, derived its plausibility from the claim that this Book, the Bible, is written, as it were, by God. It was the easiest task for a clever man like Saladin to take out passages, phrases, words, from the Book, and to hold these up as the Word of God, with the result that not only was scorn poured upon the Book, but scorn was poured upon the God who was supposed to be the author of it. Thus the Bible, in the generation that has gone, was exposed to peculiar difficulties. There were cross-currents which produced the result that this report deplors. On the one hand, the Book claiming to be divine, claiming to be the Word of God throughout, warned off the irreligious; they did not want to read it because it was religious. On the other hand, the theory about the Book put into the hands of its opponents a deadly weapon; it gave them an opportunity of holding up to contempt many parts of the great Book on the supposition that this was the actual manuscript of God. "How can we accept it or believe it?" they asked; and so scorn was poured upon the Book; it was called by the literary people "the Hebrews' old clothes," or by the common people "old wives' tales." It is highly probable that a large proportion of the manhood of the country to this day regard the Bible as if it were an "exploded" Book, as if its authority had passed and its value had gone. The result has been, as the report says, that "the most majestic thing in our literature and the most spiritually living thing we inherit" is left unread by a large proportion of the English people.

In those days there was a remarkable book, published by Professor Henry Rogers, which was called "The Eclipse of Faith," and he drew a picture, in very vivid language, of the world waking up one morning to find that the Bible had absolutely disappeared. Not a copy could be found in any library or any house; not a quotation could be found in any book; by some disastrous miracle the Bible had been wiped out of the language and the life of the people. The object of the book was to show the inevitable effect of this eclipse of faith upon the life and character of our country; it was presented as an improbable result of the indifference of that time. To-day it does not seem altogether improbable. There seems a distinct possibility, as this report recognizes, that the Book may vanish from the countries that it has made, and the secret of their greatness may be lost. Now, it is from this disaster that we have been saved by the whole movement of Biblical scholarship during the last generation. The scholars of that generation insisted upon treating the Bible exactly as they would treat any ancient literature. They said that, in order to understand it, it was necessary to examine it under the critical tests applied to all other books, and they worked upon the Book for year after year upon that principle. The result of their work has been to bring to light enormously valuable truths in the Book itself. The composition of the Book, the authorship and the dates of the several parts of the Book have been made clearer than they ever were before. Many an old superstition, many a gross error, has been removed, and these books, the *Biblia*, which we call the "Bible" or "the Book," stand before us to-day with a clearness and authenticity that they never had before. It is this faithful work of honest scholarship that has dissipated in the minds of those who think that superstition

about the nature of the Bible—a superstition which has wrought great havoc in the life of our country—that has brought out the unique spiritual value of the Bible. It has shown us in what sense it is a revelation of God, and it has shown us how it becomes the guidance of our life. The result of scholarship on the Bible, which ignorant people dread and fanatics denounce, is to give us the Bible in its truth and power, and it is that which we venture to call "The Recovery of the Bible."

We are recovering it. When this report on the teaching of English demands that it should be taught in the schools as literature, we have new hope for the next generation. Look at the difference it will make! A generation will grow up familiar with the majesty of the intrinsic truth in this great Book, and with all the charm of its incomparable variety of style and contents. Here, in this English Bible, is the greatest prose that was ever written, and here is the noblest poetry that was ever uttered. Here are the most fascinating stories ever told and the most intensely interesting history that has ever been written—biographies which stand out like great master-pieces of painting; and here in this Book are the most impassioned utterances of great men, leaders and teachers, kings and statesmen; and here, best of all, is the long, slow record of the steps by which man came to know God, what He is and what He demands of them, and the way by which men can be reconciled and at home with God. This great reality of the Book is lost for the present generation. It has been taken from them by dogmatic teaching, which has put them off and prevented them from discovering it. A new generation will come in which there will be a chance for English to be taught, and, in teaching English, the school will teach them the Bible. Dogmatically treated, the Bible has had disastrous effects upon the mind; taught for what it is, presented in its intrinsic values and explained by those who understand, the Bible is the greatest thing we possess, the most powerful influence for forming character and shaping life, the truest way by which we can come on earth to heaven and from man to God.

R. F. H.

The Sicilian brings to America his love of religious processions. But the Roman Catholic Church here, at least in New York, discountenances the carrying of religious statues in the processions. When the Brooklyn Italians celebrated the Feast of St. Rosalia recently the members of the congregation of the Sacred Heart of Jesus wanted to carry the church statue of the saint in the parade. Father Rugolo, the parish priest, refused their request. The ardent Italians straightway fashioned statues of Rosalia in plaster of paris and started off in their procession two thousand strong. The police stopped them with a request for their permit. They had one for the parade, but not for carrying statuary. So the Italians marched around to the priest's house. "Give us a permit to carry the statue," they demanded. "With your permit we'll parade in spite of the police." But Father Rugolo refused again. The crowd tried to rush the house. The single policeman was overpowered. The fire company a block away rushed to the rescue, and turned the hose on the crowd. Enterprising spirits cut the hose and the crowd rushed into the rectory. Only when sixty reserve police came to the rescue did the paraders give over the riot. Yes, there is need of some Americanization.

THE OBSERVER

Dean Inge on the State

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

LAST week I wrote on Dean Inge's "Confession of Faith," as given in his recent volume, "Outspoken Essays: Second Series." I remarked at that time that a considerable portion of this remarkable volume is devoted to the Dean's recent lectures on the Hibbert Foundation, "The State, Visible and Invisible." These five lectures are a book in themselves and are as bold and challenging as the chapters on religion, on progress and on the dilemma of civilization which comprise the other portions of the book. Many will not agree with the conclusions: every reader will be set to thinking over some of the most pressing problems of the day. The five lectures are on Theocracies, The Greek City State, The Medieval Ideal, The Modern God-State, Religion and the State.

The fundamental theorem on which the Dean builds up his lectures is that man has conquered the wild beasts, his fellow-men, and nature; but collectively he has never succeeded in governing himself. A good government would be the greatest of human blessings, but no nation has ever enjoyed it. Men try a government based on the ideals of absolute order, then one based on liberty, but in each experiment think no price too high to be delivered from it. The great ideal is to find a government where order and liberty are properly balanced. As yet man has not been able to attain to it. Dean Inge has not much faith in democracy. It degenerates into mob rule, or it goes into autocracy, such as we see in Russia—"The little finger of Lenin is thicker than the loins of Nicholas the First." To remedy all this men are continually reverting to theocracies. They have always been a method of escape from intolerable autocracies and democracies. One might almost guess from the Dean's lines that he would not be surprised to see the state in its discouragement and despair again handing government over to the Church.

Dean Inge realizes the value of a reasonable nationalism, but lays many of the ills of the world to it. Recent periods have been marked by the successive attempts of states in which nationalism was highly developed, intoxicated by their own strength, to destroy their neighbors. Excessive nationalism, like excessive individualism, seems unable to get on with its neighbors. Germany has been the most marked instance of what extreme nationalism leads to. Here the state becomes a god. We have the god-state. Dean Inge also insists that nationalism is artificial. The real cleavage in modern society is not in nationalism, but in other things—industrialism, class and religion. The cleavage between the hand worker, for instance, and the bourgeoisie is greater than that between citizens of two nations. Hence the war was a stupid reversion to passions which the world has outgrown and rivalries which are really obsolete. I am not sure I agree with the Dean here. I am inclined to think that when the real crisis comes nationalism is still a much more deeply rooted instinct than industrialism or class, or even religion.

The Socialists, with all their high-flown pledges of allegiance to their brethren covering a period of twenty years, all rushed pell-mell to the support of their nation the moment war was declared. The members of the Third Internationale would to-day forget all their big talk of solidarity in a minute should Russia and any other nation go to war. They would fight each other as members of the nations. Should the United States go to war with Mexico or Japan the capitalists and laborers would be side by side in a moment, forgetting all their antipathies. As for religion, it would stand no chance whatever, as the late war showed. Loyalty to Christ and Church was insignificant compared with loyalty to the nation. In fact, they became identical in every nation at war.

I was greatly interested in the lecture on Religion and the State. It has been one of the most engrossing subjects since the time of John Calvin. Hobbes revived interest in the question in England. Dean Inge comes back to it in a way that makes one realize that the last word has not been said on the subject. Whatever one may think as to the identity of Church and State, all must agree, says the Dean, that with human society—the state—as it is, organized apart from God, and being largely a system of co-operative guilt, there must be another society founded on the opposite principles, pledged to assist its members in the promotion of righteousness, peace and good-will, to offset the other. How far it is wise to identify the State and the Church is a question for deepest consideration. Dean Inge evidently dreams of a state built on such spiritual foundations and so actuated by Christianity in ideals that it might be identic with the Church. Let me close these reflections with the concluding words of his lectures, words which foreshadow that ideal state, which, if not the Church itself, yet prophesy that City of God in the earth for which we all are longing:

"But how far is it desirable to organize the moral forces of society into a visible corporation? Or, to put the question otherwise, is the separation of Church and State a permanent thing, or a temporary accident? On the one hand, we must emphasize that spiritual victories can be won only in their own field. The influence of the Church, as a spiritual agency, must be exercised upon the will and conscience of men; and a Church that leaves this, its legitimate sphere, and goes into politics, or attempts to use coercion, always comes out badly smirched and generally outdoes secular governments in craft and cruelty. On the other hand, if the secular State has no spiritual or ideal basis, it is deprived of the strongest and noblest attractions that might hallow the obedience and kindle the devotion of its members. Nor does the dualism of Church and State seem altogether natural. The old idea, that the Church is the nation under its spiritual aspect, is surely the right one. It is impracticable at present, partly because the spiritual Roman Empire, with its claims to super-national or extra-national obedience, still survives, a relic of the dead world-empire still vigorous in the midst of modern nationalism; and partly because the Church has split up into smaller corporations, none of which is capable of acting as the complete embodiment of the religion of the

nation, while many prefer to stand outside all religious organizations. But if the State could once more place itself under the protection of religion—not in the sense that it should be controlled by priests, but that it should be recognized by all, as it was in Greek antiquity, as a moral institution, existing to promote the highest possible life among its citizens, we might hope to see a great improvement in the lamentably low standard of international morality, and a diminution in the sordid corruption, class bribery and intrigue which mar democratic politics. If politicians came to regard themselves as the priests or officers of a holy corporation, pledged to stand or fall by the noblest ideals, the whole spirit of political life would be altered, and instead of lagging far behind even the most mediocre standard of private morality, the State might set an example of high-minded justice, generosity and chivalry. There does not seem to be any reason in

the nature of things why governments should be unjust in foreign policy, nor why they should appeal to the worst passions of the electors, their cupidity, pugnacity and mean prejudices. The evil is partly due to a mutual shifting of responsibility. The government says, 'We are only the servants of the people'; the people say, 'We must leave it to the government to tell us what is right.' Men of high character either keep out of politics or are driven out of them, and this is most true in the most democratic, which are also the most secularized states. The dualism of Church and State may some day come to an end, and the truths which underlie both Hebrew theocracy and Greek political philosophy may be brought together in some form of polity which can also find room for the ideals of a spiritual world-commonwealth and of a purified and exalted patriotism."

FREDERICK LYNCH.

THE WEEKLY SERMON

The Cross of Christ and the Reconciliation of Nations

By Rev. Adolf Deissmann, D.D., of Berlin

Delivered at Whitefield's Men's Meeting, Tottenham Court Road, London, Sunday Afternoon, March 25

IN this season, at a time when international enmity is still raging in this unpeaceful world, we are met together, as it were, round the Cross of Christ. In the power of the Crucified I am venturing to speak of reconciliation, not only of the individual's reconciliation with God, which we experience in Christ, but also of the reconciliation of the nations with one another. From the beginning the Gospel claimed to be both a power for effecting reconciliation with God and a power for effecting reconciliation of the nations with one another.

Jesus himself, the bearer of the original Gospel message, labored at first among His own people, with a program of national evangelism; but under the impression of the desire for salvation and the sincere surrender of non-Israelites, He overcame the barriers of national religion and announced the day when many should come from the east and the west, from the south and the north, and sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. He looked forward to the future of the human race and set His disciples a task in the words, "Ye are the salt of the earth; ye are the light of the world."

To its most perfect expression this fact was brought by the world-Apostle Paul. St. Paul is the one who has made the idea of reconciliation the historical slogan of Christianity. In one of his greatest visions St. Paul gives expression to the supreme work of Christ: "God was in Christ reconciling the world unto Himself." Not only a few individuals, nay, the world itself, all humanity has come from the condition of enmity with God to the condition of peace with God, and it is God himself who in Christ has achieved this work of atonement. For many among us these lines of Paul have long been familiar words; still we ought always to remember that it was in the days of Nero that an unknown tent-maker somewhere in Macedonia first brought together these thoughts for the ages: God, World, Reconciliation. The placing of these things into relation with each other was in-

deed a tremendous issue in the spiritual history of mankind. In heroic consciousness of their mission, Paul and the other disciples, following in the footsteps of Jesus, came to humanity proclaiming, "Be ye reconciled to God."

But Paul is carried yet further by his prophetic evangelistic inspiration. In the words to the Ephesians (2:13-16) he put down that monumental confession that in Christ even the reconciliation of hostile nations is achieved. Jews and Gentiles, he said, separated from each other by the middle wall of partition and bitter enmity, have been brought together and have been reconciled to each other in Christ by abolishing all enmity in His fellowship. For Christ is the body of which all are members, forming among themselves a virtual unity. Yet we must remember that Paul was speaking in the ancient East on an historical battlefield, where in ferocious cruelty one conquering nation destroyed another, only to be trodden down in turn by the Hittite, the Assyrian and the Egyptian. On such ground St. Paul dares to make the unheard-of statement, "In Christ Jesus there is neither Greek, nor Jew, nor Scythian, nor barbarian, nor freeman, nor slave, but all are one in Christ." The Apostle did not say this to deny or cancel national peculiarities. He himself was a Jew and proud to be one. He desired that the individual nations should not act as disintegrating powers, but that they might find the possibility of harmonious co-operation—"You are one in Christ."

If the glorious sublimity of this discernment could ever be excelled, it has been done in that prayer in the seventeenth chapter of St. John's Gospel, which, as if coming from another world, from out the sphere of transfiguration, ascended from the lips of the Master to the Father himself, as He viewed the great multitude from all nations—"That they all be one." In the same manner Christianity, when it became a Church, a hard-and-fast legal organization, and when it formed its baptismal confession, was once more acting upon

(Continued on page 374)

The Most Terrible

TWO CITIES SWEEPED OUT OF EXISTENCE

Tokyo and Yokohama Now Dust and Ashes and

*Three Hundred Thousand Dead Means a Hundred Thousand
Refugees and Horrors*

Such are the headlines from the daily papers of this week. They underestimate the calamity, for each issue tells a more desolate tale.

Among these thousands of refugees are several thousand members of the native Christian churches which were established by American Missionaries and are now in charge of native pastors. To these pastors will fall the care of these thousands of starving children.

While Americans should make no distinction in their quick work of mercy, and will not, yet these Christian children have a direct claim upon the Christians of America. They are our wards—our special care.

We want to cable \$25,000 to these Christian pastors immediately to be used for these children.

Fortunately a very eminent member of our staff knows every pastor and church in Japan, he having spent all his life there as missionary and professor in Doshisha University. He has just returned from Japan where he has been on a visit to

Send something at once to FUND FOR THE

Calamity of History

NCE BY EARTHQUAKE AND FIRE

hundreds of Thousands Left Homeless and Foodless

*ans—All the Country Near Tokyo and Yokohama Full of
Hungry Children*

these very churches. He has agreed to act as almoner of all gifts received. This means that the money will be cabled daily to these pastors and thousands of children will be fed.

We hope—we feel sure—that everyone who reads these lines will send us something immediately. Do not delay, for these children are in terrible straits.

*To the Pastors and Sunday School Superintendents
who read The Christian Work*

If your Sunday School has not already made an offering for Japan will you not have it make one at once for the Sunday School children of Japan who are in dire distress.

Think, too, what an opportunity this is for creating lasting good-will between America and Japan. Japan will remember us forever as the good Samaritan who bound up her grievous wounds. If we feed her hundreds of thousands of children now, and help them to find homes, it will be worth more than all the peace treaties that could ever be signed.

STARVING CHILDREN, marked JAPAN

FREDERICK LYNCH, Treasurer

The Weekly Sermon

(Continued from page 371)

the evangelical and apostolical principle, engraving, as it were, the Master's and His first witnesses' thoughts of union and oneness in brass and marble in the assertion of the One Holy Church. So much is sure, that in the creative age of the Gospel both are closely connected with each other: the reconciliation of the individual soul with God and the reconciliation of the nations among each other, and all this in Christ Jesus. Primitive Christianity is both a powerful popular religion and far-reaching religion for the peoples; religion for the individual soul, and religion for the world. The Greek called this world *oikumene*, therefore it is an ecumenical, missionary religion, knitting the nations together.

How are we to interpret this historical fact? Is it, as Nietzsche said, a slave revolt in the realm of morals which we observe? Have perhaps new men, with the unhindered fancy and greediness of the beggar, stretched out their hands for ideas, the world-wide importance of which it would have been the privilege of only a few mighty and solitary thinkers to grasp? So much is correct in this putting of the question that we have here ideas of "new" men in a peculiar sense, such men as Paul describes and represents in his own person—men taken out of the unholy sphere of death and sin by Christ and saved in Christ into the world of God. Having become new men by the touch of the living God, they have dared to accomplish the unheard-of, pointing out to this world a divine goal, not an earthly one.

It is only with bleeding hearts that we can realize to-day this glorious dawn of our history, and it is with bitter pain that we feel the taunt which proclaims the whole time of the late World War not only the bankruptcy of Christianity, but even the bankruptcy of the Christian idea of reconciliation. I concede that this period of hatred was a bankruptcy, not indeed of Christianity, but a bankruptcy of Christians. Especially the fact that the great Protestant nations have mangled each other constitutes an awful descent in the history of Christianity. Or was it perhaps nothing but the revealing of a wasting illness that had long existed? I would believe the latter to be true. What we have experienced in this time of self-laceration of Christian, yea, Protestant, nations, has revealed the fact that in all the long years before the war, in every Christian nation, we have not taken in real earnest one of the most vital revelations of the will of God.

Here we have to confess to a similar sin of omission as in the parallel realm of the social question. Much too late the churches, at least on the Continent, have recognized the gigantic task which has grown out of the upward striving of the working masses. Thus the social movement, to a large extent, has slipped out of the motherly hands of the Church, and has been shunted upon the track of religious indifference or even of utter enmity to religion. The Christian churches have indeed recognized and taken up successfully the new tasks for humanity which arose for them out of a century of technical progress, of world traffic and world policy, but solely as missionary labor intended for the benefit of the Christless nations. The churches have not, however, treated seriously their special mission to the nations themselves in the sense of the reconciliation of peoples and governments till now torn asunder by economic interests.

There remains, while we establish this fact, but one consolation. It lies in the observation that, corresponding to the contest of the nations which has passionately continued till this day, there is visibly growing a movement in all Christian lands, under the surface of general happenings,

indeed, and therefore unnoticed by many, a movement which strives to fulfil at last the public mission of the Christian churches in the sense of the original Gospel of the solidarity of all Christian peoples. Concerning this movement, let me say, in the first place, this movement is a purely Christian and evangelical movement. There is a parallel movement, namely, the attempt to come to an economic understanding, which also operates with the idea of solidarity. This economic movement for reconstruction is so clear in its reasonableness and necessity that I do not need to speak a word about it. Its assumptions are just as evident as the recognition of hygienic solidarity of all nations, as, for instance, the fact that the fight against spotted fever equally concerns Poland and Germany. But there is no need of a church gathering to recognize the inevitable economic solidarity of the people, and to demand and promote its re-establishment. That hatred destroys commerce is evident even to a mediocre intellect. And it seems to me a blind delusion to imagine that a sick Europe can be made healthy by bayonets. We Christians want to promote, of course, every endeavor toward economical reconciliation, but the ideal reconciliation which we mean when speaking of the Cross and the Reconciliation of the Nations, is not synonymous with commercial reconciliation, but is based on deeper reasons and aims. It is obvious that, if the churches promote the inward reconciliation of the nations, this will make for friendly intercourse in industrial, commercial and scientific circles. But we advance this cause of reconciliation, not on account of commerce, nor for the exchange of goods, but because we are fully convinced that God wills it, that the crucified Master commands it.

This will of God, this command of the Master, has not for us the meaning of an outward legal authority, but is the conviction which our fathers called the inward testimony of the Holy Spirit, the overpowering truth innate in this idea of the reconciliation of the nations. That this old evangelical and old apostolical idea, as few others, gains the appreciation and sympathy of the broad masses of the laboring classes is for us no proof of its doubtful worth, but a hint to the Church that, while ceaselessly fulfilling her public mission, she will find new possibilities for reaching with her Gospel even the unchurched laboring classes.

I say, secondly, the evangelical movement for the reconciliation of the nations does not demand from any one of its promoters the surrender of patriotic convictions and feelings. Thus the German Christian who promotes this movement is not called upon to surrender any of his love for his humiliated country, but is to assist in the fight for a real peace, for liberty and international justice, which has become our special task since the peaceless peace of Versailles, and especially at this present moment when militarism faces an unarmed moral resistance. For the dignified struggle for international justice the Gospel itself places the weapons in our hands, and the friends of reconciliation in other lands have been the first to enter the lists for the cause of peace and righteousness.

I say, furthermore, from the viewpoint of the Gospel the position of the defeated nations, as far as this movement for the reconciliation of the nations is concerned, is far from unfavorable. God is not, as Voltaire asserted, on the side of the strongest battalions. God is with such as are of a contrite spirit. The present distress gives to the Christian people of Germany an opportunity that will perhaps never return, to be strengthened by the rare healing powers which by the secret of God's will dwell in every season of affliction. Of this the deeper thinkers, even among our former opponents, are fully aware, and they consider themselves, though the winners of the war, specially exposed to dangers of the

moral order. Signs are not wanting of a deepening of the moral sense in all countries. Immediately before my departure from Berlin the other day I had a visit from one of our Conservative leaders. We spoke about the occupation of the Ruhr. Not a word of hatred came from his lips. His only request was that we should make this coming Good Friday a day of intercession and prayer for all the evangelical churches of the world, on which before the cross of Golgotha the living God should be entreated for the peace of Europe.

I wish to lay stress upon one other thought. The ideal of an evangelical reconciliation of the nations presents a program for the centuries and places us upon the never-ending path of arduous labor. Ours is not a fantastical program of sudden revolutions from one day to another, but we are conscious of a task to be accomplished, step by step, throughout the world's ages. The soberer we remain in the conviction that all we can do to-day must necessarily be pioneering work, the better we shall keep in view our last, far-off goal. Now the chief thing is that a beginning be made.

But how shall this beginning be made? Between the nations there stands to-day, just as during the war, the mighty power of ignorance. The nations know too little of each other, and stand under the fatal spell of silly generalizations and a pharisaical self-conceit. Distrust and hatred embitter the souls of men. Here the churches have the duty to improve the spiritual atmosphere, to create a basis for mutual confidence, to develop by small acts of personal endeavor a network of honest relations from people to people. After the war has drawn its lines of trenches and barbed wire between the peoples, Christianity has the great and peaceful task of building bridges and restoring good fellowship. Therefore, I said the other day to my Berlin students, when saying farewell, "There is for me a bridge to England, a narrow but a very solid bridge, and this bridge is the New Testament, is the Gospel." And I can add to-day, having experienced again for many days the Christian feeling of British fellow-believers: There are untearable bonds of inner Christian unity between Great Britain and Germany, as there are, I venture to say it, between German and French Protestantism.

May I tell you a wonderful experience I had here in England? I found in some of your hymnbooks a song which many of you well know—"Jesus, Son of Righteousness"—a German hymn translated into English by Jane Borthwick. The author of this hymn, Baron Knorr von Rosenroth, lived after the Thirty Years' War and is an ancestor of mine, being an ancestor of my dear mother. Just so, if you would come to Germany you would find a good number of British hymns in our Protestant communities. To build bridges and to restore good fellowship is the chief task of that powerful movement for unity which, at the present time, is actuating the Protestantism of the world. These movements began before the war, and I feel that I must remember in this church the name and the work of Mr. Silvester Horne, who was one of the most prominent spokesmen of this movement. I should like to quote some words of his which I found in a book which Mr. Maurice Watts showed me yesterday, which express the program of this movement. In "Pulpit, Platform and Parliament" (page 119) Mr. Horne says: "It is our belief that when anyone joins the Church of Christ he enlists under the flag of humanity, and that the banner of the cross is superior to all national and imperial emblems." So, in speaking about the cross and the reconciliation of the nations I hope I am following in his footsteps.

May I add a personal confession? I was in this movement from its beginning, long before the war, and then I

spoke in the same spirit as I do to-day. The only difference is that now I am speaking with even greater conviction. Whether the special aims of this movement will be realized in a short time is not the main question at all. It is more important for the moment that by these endeavors earnest and leading men of the different nations come together for united effort, that they may learn to know each other, learn from each other, and that each one, in his place, gives room and furtherance to the spirit of good-will. Whether we labor in the World Conference on Faith and Order or in the Universal Conference for Life and Work, the indirect promotion of the reconciliation of the nations through these labels is at present even more important than direct occupation with the programs of these movements. The most valuable instrument for this task of ours is doubtless the World Alliance for Promoting International Friendship through the Churches. Is it quite accidental that in these three organizations we find engaged practically the same persons in both the Old and the New World? These active forces, small indeed in number, have, during the last four years, mobilized forces of reconciliation which are mighty in the Kingdom of God.

I have already touched upon a question which is continually put to us: What are the results of all this labor for reconciliation? This is a question which applies better to the economical problem. It is not a decisive question for the Christian who submits himself to the will of God and of his Saviour, but the question is admissible and the answer is this: There results for all who are engaged therein a good conscience, a God-sent enthusiasm of obedience to duty, lifting us high over the misery of the times, a joyful confidence, in spite of all the gloom of the present day. Sometimes, however, we notice more positive results. There is being formed something like a Christian public opinion which has already again and again come to the assistance of oppressed religious minorities. A really uplifting example of the reconciling power of the Gospel was the Synod of Riga on February 23, 1922. The Lettic Dean Irbe had been elected Bishop of Lettland by a unanimous vote. In his first address to the Synod he made the request that now the Synod would also give a bishop to the German minority of the country in the person of the Rev. Dr. Poelchau. The large assembly rose as one man and voted accordingly. While the gathering intoned the consecration hymn Bishop Irbe laid his hand in blessing upon the head of Bishop Poelchau. Here the saying in Ephesians that in Christ the enmity of the nations is taken away was literally fulfilled, and the German minority of Lettland found a safeguarded and prosperous future through the solemn action of the Synod.

May I mention also that wonderful resolution passed the other day by the British National Free Church Council in Bristol regarding the Ruhr occupation? Future church history, I think, will say that there has been in the midst of this time of bitterness a Christian public opinion concerning the great principles of international justice.

The World War was no triumph of Christ, but a new passion of Christ—a passion, however, upon which an Easter morning is sure to follow. At Saarbürg, on the battlefield in the beginning of the war, a roadside crucifix was hit and carried away by a shell, but, as by a miracle, the Crucified himself remained unhurt. Thus on the lofty base, partly broken, the august body of the Master remained standing upright; the Crucified had become a Living One. His arms, freed from the tree of the cross, seemed to stretch over the wide battlefield in blessing and adjuration alike. We understand that blessing and adjuration. It is, "Ye are the salt of the earth. Ye are the light of the world."

The Church's Answer to Labor's Charges

IN our issue of August 25th we printed a symposium of labor opinion on the Church. "The Homiletic Review" has asked representative clergymen as to their opinions on the principal points or charges made by some of the labor correspondences. These points were that the Church is holding too much aloof from workingmen; that it has no use for "the man in overalls"; that it is controlled by big business; that it is with the strong; that its ministers are unfitted by their occupation to understand workers; that their positions and source of revenue compromise them; that they are indifferent to labor; and that the Church, as one writer put it, "must 'bout face, clean house and weed out the followers of Mammon." Most of the clergymen regard the charges as mainly unfair. In our World of To-day columns on page 366 we make some comment on their answers.

E. Shailer Mathews, of the Chicago University Theological School, says of labor's charges:

They are a mixture of prejudice, ignorance and fact. What is meant by "the Church"?—Roman Catholic, Greek, Protestant, Jewish? There is great indifference to social questions on the part of some ministers, but organized Christian forces are constantly expressing interest in labor. "The labor movement wants the churches"—what can such a lump statement mean? Socialists, I. W. W., and so on, naturally are propagandists and cannot look impartially upon organizations that do not support their causes. But some of their charges exhibit gross ignorance of the facts—as the second group of replies clearly indicate. The message of Jesus needs renewed utterance. Spiritual, *i.e.*, personal and not economic values are basal. And churches of all classes are certainly standing for them with varying intelligence on the part of preachers.

On the other hand, many congregations are composed of non-workingmen and are unwilling to have economic issues raised in the pulpit. This is a dangerous attitude and must be opposed so long as preachers emphasize the moral issues in economic life.

Dr. A. W. Wishart, a Baptist minister of Pittsburgh, replies to labor's criticism by questioning its representatives. Says he:

I think a distinction should always be made between professional labor leaders and agitators and the great body of sober, industrious workingmen. The criticisms of the Church come chiefly from the former class, and but rarely from the latter. Most of the workingmen, as you talk with them individually, recognize that it is not the province of the Church to espouse theories of social organization and carry on propaganda in behalf of them; that it is not the province of the Church to decide as to the relative merits of the open shop or the closed shop and to advocate either the one or the other; that the Church has quite a big enough field in trying to maintain the spiritual emphasis in all the relations of life.

Meanwhile, Dr. H. W. Holloway, Corresponding Secretary of the Benefit Board of the National Baptist Convention of America, writes:

Be it understood that organized labor does not constitute all of the laboring classes, but the thousands of laboring people who are not included in the labor unions do not seem to hold the same idea about churches and other organizations as are held by the leaders of organized labor. In fact, laboring people who are not members of labor unions make up the churches and are satisfied with its methods of procedure.

Dr. Christian F. Reisner, minister of the Chelsea Methodist Church, of New York City, protests:

The attacks of labor leaders sound just like the duty-dodging pleas of hundreds of church neglecters, both rich and poor, with whom I have talked. Most of them are unfair or the product of culpable ignorance, though some of the faults designated are inexcusable. Mr. Arend's loose charge about antiquated doctrines is the handy product of sheer ignorance. To pick faultful church leaders as samples of the whole group is as unfair as it would be for me to name a labor leader, as a sample, who boasted to me that he had not taken a drink for ten years until prohibition imposed on his personal liberty (and yet he favors the closed shop), since which time he had patronized bootleggers liberally, and yet that man heads one of America's new labor banks.

Dr. Frank J. Goodwin, minister of the Congregational Church, of Litchfield, Conn., observes:

The Church is not indifferent to the poor man. The "man in overalls" is as unwelcome at church as he is at a firemen's ball, and for the same reason—unfitness of dress. Unlike the floor committee of the ball, the Church would gladly help the man to get a better suit if the overalls are his all in attire.

Dr. John H. Willey, chairman of the permanent committee of the Lord's Day Alliance, tells us:

This talk of "overalls in church" is the merest moonshine. The church is not the place for overalls. The wearers of overalls have themselves decided that. Overalls are the badge of authority and the symbol of usefulness in the locomotive and the workshop. I wear them myself in the garden, but I put on something else to go to church, and so does every sensible man. If a workman should wear a pair to church I have no doubt he would be made welcome by his fellow workmen on the official board, but they would most likely think that he had escaped from a home for the feeble-minded.

The statement of the editor of "Labor Journal" that "in general the minister is raised and educated in another atmosphere than the workingman," and that men become ministers "because they are looking for something soft," suggests that this imaginative gentleman is talking through his hat. Nine-tenths of the ministers are sons of workingmen, and if Mr. Arends thinks that the ministry is a soft snap, let him try it awhile. As he is a good editor, I am sure that he would also be a good minister, and he would learn something about the business. Why, some of the clergymen edit a newspaper just to rest their brains and to use up the by-products.

Dr. E. Humphries, editor of the "Primitive Methodist Journal," asserts:

Many of the accusations are indiscriminating, unreasonable and unjust. Born and raised in a workingman's family; for fifty years pastor of churches in the coal regions of Pennsylvania, the mill cities of New England, and Brooklyn, New York, I claim to know something of the workingman's attitude toward the Church and the Church's attitude toward labor. The overwhelming majority in membership of all the churches I have served are working people and most of them members of labor unions. It is my candid conviction that the rank and file of the better element of the working people are not only not hostile to the Church, but are in hearty accord with and loyal to it. Some labor leaders who cannot twist the preachers round their little fingers and induce them to advocate their pet theories of workingmen's rights abuse the Church and berate the ministers. They do not represent the great body of workers in this matter. I know

ministers, and I am persuaded that, with very few exceptions, there is no body of men more loyal to their convictions or more free and bold to express them.

Dr. James E. Darby, pastor of the First Baptist Church of New Brighton, Pa., answers us:

Pastors do understand the situation of the working people; most of them have been workingmen. After a boyhood on a farm I worked at two trades, on railroad grades and in mines, and in so doing found myself in a large and honorable company of ministerial students. Few ministers come from the homes of the rich.

Dr. C. L. Goodell, of the Federal Council of Churches, has been for twenty-one years a pastor in New York City. He writes:

The majority of the ministers of America come to their present places in the Church from the ranks of labor or the families of laborers. We carried our own dinner pail.

Dr. Russell H. Conwell, president of Temple University, Philadelphia, says:

The churches are composed of workingmen and their wives and daughters; therefore, they have a natural interest in the welfare of their own people.

Dr. Martin Summerbell, president of Starkey Seminary, Lakemont, N. Y., declares:

The major half of the men in membership in the churches of to-day are workingmen, as the labor men themselves say, the "men in overalls." Many of the officers, deacons and trustees of the churches that I have had in charge, or have been closely associated with, have been men who worked with their hands, and some of these have been remarkably devout and efficient in their Christian activities.

Dr. John Timothy Stone, minister of the Fourth Presbyterian Church of Chicago, writes:

In our own church, professional man and artisan, employer and employed, sit side by side and are friends.

Dr. Frank Mason North, corresponding secretary of the Board of Foreign Missions of the Methodist Episcopal Church, writes:

People think that there is some purposed neglect or fixed tendency which keeps the Church and labor apart. After a clear definition has been made of the Church and another definition has been given of labor, it will be found that the chief influences which prevent a more rapid increase of understanding and association for right purposes are ignorance and intolerance. Of these neither group has a monopoly. When one makes record that on the sixteenth day of August, 1923, the United States Steel Corporation began to put into operation the substitute for the twelve-hour day one wonders whether some of those whose strong opinions are found in the proofs you send me have ever heard of the Interchurch Commission of Investigation.

Dr. Ernest F. Tittle, minister of the great First Methodist Church of Evanston, Ill., writes:

Is it true that "big business controls the Church"? Of some churches, yes; of many others, no. And among these latter there are at least a few outstanding churches in which "big business" men sit in the pews and contribute largely to the pastor's salary, but make no attempt to control his pulpit utterances.

In the church, as out of it, there are two more or less clearly defined groups of persons. One group is, on the whole, satisfied with things as they are, and fears any radical change in the existing order. Persons belonging to this group are consistently "orthodox" in their theological, political and economic opinions. They believe in "the old-time religion," vote with the Old Guard, and damn the labor unions. In their thoughts the Church fulfils its functions when it prepares men to go to heaven when they die—and helps to maintain law and order and to protect investments while they live.

But there is another group of persons who are keenly aware of the falsehoods, ugliness and injustice in modern civilization, and are making every effort to realize on earth what, in the language of the New Testament, is called the "kingdom of heaven" or "the Kingdom of

God." The number of persons in this second group is steadily increasing. Such men as Bishop McConnell, Father Ryan and Rabbi Wise are no longer "the exceptions." Nor are the Interchurch report on the steel strike and the deliverances of the Federal Council on the open shop and the coal strike "mere incidents." They show clearly enough which way the wind is blowing.

Albertus T. Broeck of the Reformed Church of Mount Vernon, N. Y., declares indignantly:

To say that the Church looks only to a world beyond and has no regard for social justice is nothing but pious humbug. When labor accuses the Church of having no message for the improvement of industrial conditions she betrays her ignorance of very significant movements in the Church to-day. There was a time when the Church's vision was centered almost exclusively on the hereafter. That day has passed. The attitude of the Federal Council of Churches on the coal strike and the open shop is not a mere flash in the pan. It is indicative of the ever-increasing interest of the Church in industry. The Church is the best friend that labor has to-day.

Dr. Alva W. Taylor, secretary of the Board of Temperance and Social Welfare, says:

Much of labor's criticism of the Church is justified. All too often prominent churchmen whose interests are opposed to those of labor have utilized pulpits and church organizations to fortify their positions. On the other hand, no other great organization, outside those whose specific business is that of promoting labor's cause, has so unequivocally espoused social justice. The basis of membership in the churches rests in religious sanctions upon which men may agree while disagreeing regarding their application to concrete, current issues. Thus we find within the Church the most ardent advocates of industrial democracy alongside believers in paternalism. Progress toward a social conscience is the definite tendency in the Church of to-day.

Dr. John M. Moore, pastor of the Marcy Avenue Baptist Church and chairman of the Administrative Committee of the Federal Council of Churches, of Brooklyn, declares:

I am thoroughly in sympathy with organized labor *per se* and have not hesitated to declare my convictions from the pulpit and in private, even at the cost of antagonizing influential church officers. But I am just as much embarrassed by many of the actions of labor unions as labor leaders are exasperated by the action or inaction of specific churches and church leaders. Labor shows itself quite frequently to be as ready to profiteer and take advantage of its strength as does capital. The industrial conflict is too much a struggle for things and not sufficiently concerned about life.

Dr. Raymond Calkins, minister of the First Congregational Church of Cambridge, Mass., observes:

Of late the Church has been giving careful attention to social conditions and is deeply interested in social problems. It seeks to take sides neither with capital nor labor, but to enunciate the principles of one gospel of love, of justice, and of brotherhood. It may fall short of its ideal, but it holds that ideal steadily before it. I do not think that laborers ought to expect the Church to espouse any one social theory or program. That is not the Church's business. Its mission is to create, a truly Christian mind and temper.

Dr. William Horace Day, of Bridgeport, Conn., a former Moderator of the National Council of Congregational Churches, reports:

We have found our Sunday evening forum—with a fifty-minute lecture—often on economic themes, followed by free three-minute discussion from the floor, has brought the pastor and the church in closer contact with organized labor than before. The forum is preceded by a twenty-minute worship: service—very simple—hymns, Scripture, prayer and benediction, with full choir in line with the suggestion of more simplicity and less dogma.

Dr. S. S. Hough, executive secretary of the Board of Administration of the United Brethren in Christ, remarks:

Letters from a Christian friend a few years ago illustrate the far-reaching effect of the principles of stewardship which are now being inculcated by church leaders. He first wrote: "The men in my shop are not interested in their work. They lack initiative. There is a hidden principle somewhere which, if applied, will solve the problem, and I have been trying hard for two years to find it." Later, with enthusiasm, this came: "I have discovered the principle and it works. I found it in the old book: 'There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty.' We have conferred with the men and divided up the responsibility. They are now partners in promoting and partners in profit-sharing, and they speak of the factory as 'our plant.' The atmosphere and outlook are fine."

Dr. William A. Byrd, pastor of the Lafayette Presbyterian Church of Jersey City, says of labor's criticism:

The charges are based upon a wrong idea of the Church's office in the world, and the Church's duty is to show all men their sins and point them to a way for pardon. All social work is primarily to open the way to the hearts of men for that great spiritual work.

Bishop William M. Bell, of the United Brethren in Christ, says:

I would have the Church enter heartily upon the adventure of full service in behalf of the elevation of the masses, accepting, if need be, diminished income from any aggrieved sources. The Church should support every just contention of labor; should point out the faults, thoughtfully and sympathetically, of laboring people and capitalists; set out clearly and dispassionately the untried ideals of Jesus; lead in lifting up civilization to higher altitudes, so that hope shall take the place of hopelessness; good take the place of hate; efficiency take the place of slovenliness.

Dr. James R. Snowden of the Department of Systematic Theology at the Western Theological Seminary, observes:

Some of these labor leaders see and say that the Church cannot enter into the settlement of labor problems, for these involve economic factors which the Church was not intended and is not fitted to solve. Jesus refused to interfere in the settlement of a lawsuit between two brothers, leaving such matters to the courts, and thus exemplified a principle that should still guide the Church. The Church, however, should give no uncertain sound on the principles of economic justice and human brotherhood.

Dr. Peter Ainslie, the distinguished Disciples minister of Baltimore, tells us:

In the instances where I have had occasion to sit in cases of arbitration I have been impressed with the fact that the Church ought to be more active in the cause of social justice than in theological controversies, *e.g.* While I have usually found labor's demands reasonable, these problems must be adjusted in the light of public conscience, which is sadly in need of instruction, hindered, on the one hand, by division in the Church, and, on the other, by unspiritual leadership in labor.

Rev. James I. Vance, minister of the First Presbyterian Church, Nashville, Tenn., writes:

The mission of the Church is, as I conceive it, not to tell employers what wages they should pay their employees, nor workingmen how many hours they should give their employers, but both what Jesus taught about life, insisting that both rich men and poor translate into all life's relations these teachings of Jesus.

Bishop Thomas F. Gailor, president of the National Council of the Protestant Episcopal Church, tells us:

The only way to get at the "attitude" of the Church is to study the attitude of the individual minister; and I say emphatically that I have never known a minister of Christ who did not intend to be and wish to be a friend and helper of all other men, poor or rich, employee or employer. The Church's ministry is not a lucrative calling. The average income of a minister is so small that the representatives of leading labor unions would scorn to accept it. And yet there are thousands of these minis-

ters who could draw large salaries and make fortunes in other employment if they chose.

Why call them hypocrites and parasites and toadies to the rich? Is it fair? Is it American? Is it manly or decent?

Perhaps some of them conscientiously hold opinions on particular issues which differ from those of labor leaders. Have they not a right to their own opinions? Is a brother less a brother because he refuses to endorse everything his brother does or thinks? In the controversies that have come up in this country, has all the right been invariably on one side? Has every labor strike been so absolutely right that there was no room for two opinions?

The minister has devoted his life in comparative poverty to fight for what he believes to be honesty, justice and love and right living on the part of men and women. As a human being he may make mistakes, but he is entitled to fair play and just judgment.

My own experience has been in Tennessee, where there has been little or no strife over labor conditions. I have many friends among the representatives of labor unions, and some of my vestrymen and best church workers are members of the unions. I have successfully arbitrated differences when strikes have been threatened, and I have been a friend to and have associated with groups of employees when they have been engaged in strikes.

I believe in labor unions and applaud the good they have accomplished; but I do not believe that every laboring man ought to be compelled by force to join a union.

Finally, Dean W. F. Tillett, of Vanderbilt University asks:

Why should the "Church" be one thing and "labor" another? Why is not "labor" inside the Church as much as the rich or the middle classes are found there? The Church is as open to them as it is to any body. Let them come in and crowd it and dominate it, and run things as they would like.

The Japanese law formerly provided that children between ten and twelve could be employed "on certain light and easy work." But the new Japanese factory act sets the minimum working age at fourteen. However, it allows children of twelve to work when they have finished the course of the elementary school or if they are in employment when the act comes into force. The working day for children under sixteen and for women is limited to eleven hours by the new law, one hour less than at present. Four-fifths of the workers employed in the Japanese spinning mills are women or girls. Most of them are young. Out of 177,476 women and girls employed in 1919 nearly eighty thousand were between fifteen and twenty years old and nearly thirty-three thousand were between twelve and fifteen.

The Charity Organization Society of New York tells of a beggar who is in the custom of dressing excellently and appealing only to men of apparent wealth. The beggar tells the men that in spite of his good looks he has been two days without food. He explains, "My only asset is my appearance and for it I have sacrificed the necessities of life." So the kind-hearted New Yorker is very likely to place a bill in the man's hands. As a matter of fact, investigation shows that the miserable mendicant has averaged a daily income of thirty dollars through his begging. If he "works" three hundred days a year his annual income comes to nine thousand dollars, which might do something to explain his prosperous appearance.

Let but the word of Christ have the place it ought in a soul and it will show itself, as the wisdom from above doth in a good conversation. After a field is sown with corn, how soon is the surface of it altered! How gay and pleasant doth it look when it is covered with green.—*Matthew Henry*

COUNTRY CHURCH DEPARTMENT

Conducted by Rev. Edmund de S. Brunner, Ph.D.

The Church and Agriculture*

BY PROF. JAMES E. BOYLE OF CORNELL UNIVERSITY

SINCE the country church is made up of farmers, the economic problems of American agriculture must claim a share of the preacher's attention. And in most sections of the United States which I have visited, particularly during the last five years, the farmers are frankly not getting an income which constitutes a high standard of living wage. Last summer I found in the State of Illinois that plasterers were hired at two dollars an hour, and farmers at two dollars a day. With such farmers it is an economic impossibility to hire and pay a first class preacher. Now a prosperous agriculture means in this modern day a scientific agriculture. And a scientific agriculture means knowing and practicing proper soil improvement, crop improvement, seed selection, tillage methods, and those other steps in farm management which contribute to a permanent agricultur. No matter how run-down the farms are, or how many so-called "abandoned farms" there may be in a neighborhood, the good earth responds to right treatment and prosperity can be restored. Now I am not arguing that the preacher be an expert in farm management and agricultural economics, but merely that he have the vision of a better economic day for his farmers, and know how to mobilize the various forces that will help realize this vision. It is a problem of using the knowledge and talent and expert training of others. The preacher ought to work hand in hand, first of all, with the county agricultural agent, in promoting better agriculture. Thus, I was recently calling on the county agent in one of the eastern counties in this State, and I asked him who was his warm supporter. He replied that it was the Episcopal minister of the village. The preacher ought also to co-operate with the Home Bureau agent of the county in reaching the farm woman, and with the Boys' and Girls' Club leader of the State Agricultural College at Cornell in promoting projects among the boys and girls. He ought to read one or two farm papers. He ought to manifest a healthy, intelligent interest in the subject of farming, and use every opportunity to bring together for meetings, conferences, lectures, school fairs, contests, and so on, those who are practicing and promoting better farming. In short, instead of holding aloof from farming, let him do all he can to exalt and dignify the science of agriculture. For instance, in the "London Times" last week I found but two names of Americans, and one of these was that of a California farmer. And he was reported in this great world newspaper because of his achievements in farming. And I wondered when I read this article whether or not it was the country preacher who put this bit of news on the wire that finally reached around the world. When recognition and appreciation like this comes to our farmers who excel we will have more farmers who achieve excellence.

The Rural Church in Massachusetts

BY TALLMADGE ROOT

Executive Secretary of the Massachusetts Federation of Churches

THERE are four hundred churches in Massachusetts towns of less than twenty-five hundred inhabitants which cannot give a pastor living salary and "a man's job" unless they combine in federated churches or federated circuits. This is the inference to be drawn in summarizing the results of the Interchurch Rural Survey. This survey in Massachusetts was only seventy-five per cent. completed when the movement abruptly closed its work. Certain data, however, have been summarized by the State Federation of Churches and are sufficient to prove that, in comparison with other States, especially with Ohio, where the survey was completed, Massachusetts has no neglected fields, less overlapping and a fair equipment for practically all rural churches.

Yet the survey clearly shows where these churches are weak and points to the necessary remedy. The average salary paid by 471 churches—\$861—is only half of the "minimum subsistent budget" for a family of five—\$1,733, as estimated by the National Industrial Conference Board in June, 1920 for Worcester, Massachusetts. The average membership of 496 churches was eighty-nine, of which the "net active" membership was sixty-two. This membership is not adequate to pay a much larger salary and meet other expenses. Nor do these churches furnish "a man's job." The average attendance of 425 churches was sixty, which is barely more than twenty per cent. of the average seating capacity—296. Such congregations are not inspiring, nor do sixty-three families form an adequate field.

How is it possible to command the strong community leaders which the rural church requires to-day without combining churches? That this remedy will avail is proved by the fact that in Middlesex County out of sixty-two churches only four paid adequate salaries of \$2,000, and of these three were "federated." In Ashland, three churches, that separately could pay only \$900, combined, pay over \$2,000 and parsonage, and have nearly \$3,000 for general expenses. A similar triple combination in Sandwich has outbidden a city church in field and support. Federated circuits, as in Sturbridge, give a pastor for the entire township. The telephone and automobile have practically annihilated distance. Equip a pastor with these and give him a lay assistant and it will be easier for him adequately to cover thirty-six square miles than under old conditions to cover six.

The survey has also shown us just what needs to be done. In Tompkins County, New York, church statistics have been studied over a thirty-year period. From 1890 to 1920 the church membership grew from twenty per cent. to twenty-seven per cent. of the population; but church attendance fell from twenty-one per cent. to sixteen per cent. Measured in

*This article is taken by permission from a longer paper on the subject and read by the author at a recent conference.

purchasing power, which is the only fair comparison, the total income had fallen thirteen per cent. and salaries nineteen per cent. Only benevolences had increased, no less than seventy-three per cent. Why a gain at this point? Is not this the line in which, for a generation, there has been systematic and concerted education of our church people? Modern methods of "church evangelism" have similarly increased church membership. Now the thing to be done is to apply

the same system to the cultivation of *church attendance* and of liberal giving to meet the rising standard of *community service*.

Such systematic and patient effort requires adequate leadership by pastors who can and will stick. We must adopt means to secure such leadership. If we do this the rural ministry offers a greater opportunity than a city church does at present.

International Sunday-School Lesson

October 14, 1923

Some Missionary Teachings of the Prophets

ISAIAH 60:1-3; JOHN 4:10, 11; MICAH 4:1-3; ZEPH. 3:9.

"And nations shall come to thy light, and kings to the brightness of thy rising."—Isaiah 60:3.

TOWARDS the pagan world the common attitude of Israel's ancient prophets was far from that of the modern missionary. Who were those heathen folk that encircled the nation on every side, Egyptians with their cruel task-masters, hostile and jealous tribes of Philistia, Edom, Moab, Ammon, Phœnicia with her Jezebel women, pillagers and oppressors of Babylon, who were they but ruthless and implacable enemies—foes of God's people, and by the same token of God himself? What use had Israel's Holy One for such vile folk except, indeed, as a scourge for chastening his wayward people, after which they could not fail to be overwhelmed in irreparable ruin? Hateful neighbors were those old pagans—dangerous enough as foes, but as friends, pouring into the Hebrew mind the subtle poison of their idolatries, far more dangerous, for those were days when Israel's faith was but a flickering torch and her national life, in consequence, in ceaseless peril.

In such circumstances it is no wonder that the religious leaders showed little zeal for the conversion of heathenism. Jeremiah's stern words doubtless voiced the common sentiment when he prayed, "Pour out thy wrath upon the nations that know Thee not, and upon the families that call not on Thy name; for they have devoured Jacob, yea, they have devoured him and consumed him, and have laid waste his habitation." Not much of the Greenland's Icy Mountain spirit in that! It sounds more like the "Hymn of Hate"; but that is the way they used to feel about the heathen in Jeremiah's time.

Nevertheless, there were three great elements in the faith and life of Israel which made them inevitably, though often unwittingly, a missionary people, and these same three things are the supreme assets with which the missionary of Christ goes forth to his work to-day.

1. They were in possession of the truth about God. Take the Hebrew conception of the divine nature and character voiced by their lawgivers, prophets and singers as it has come down to us in their incomparable literature—take that sublime idea and compare it with the notions of divinity that

obtained among other ancient nations. These believed in deity, one and all, not an atheist among them, but deity of what sort? The pagan gods were as the sand of the sea for multitude. Gods innumerable, both small and great, gods for heaven and earth, for land and sea, and for the nether world demanded worship. Every hill, wood, stream, field and fountain had its own divinity; every nation, every tribe, every household had its personal and private collection of gods. With this welter and confusion of divinities contrast Israel's great thought, one only living and true God, maker of heaven and earth, the sea and all that in them is, King of kings and Lord of lords.

The pagan gods were a shifting lot, immortal only as compared with men. They had their beginnings, might some time come to their end and sink away, giving place to younger gods. Their powers were limited, their wills capricious. But He was the eternal God from everlasting to everlasting. Of Him the psalmist sang:

"Of old didst thou lay the foundation of the earth;

And the heavens are the work of thy hands.

They shall perish, but thou shalt endure:

Yea, all of them shall wax old like a garment;

As a vesture shalt thou change them, and they shall be changed:

But thou art the same,

And thy years shall have no end."

Again the pagan gods were material, were like something that you can see and handle, so that they were worshiped under all sorts of imagery. Sun, moon and stars were adored, leaping fire, the sacred ox, the ibis, the crocodile, all manner of birds and beasts and creeping things. The prostrated themselves before distorted images of man and beast and many a hideous, grinning idol became the object of their adoration.

"Their idols are silver and gold,

The work of men's hands.

They have mouths, but they speak not;

Eyes have they, but they see not;

They have ears, but they hear not;

Noses have they, but they smell not;

They have hands, but they handle not;

Feet have they, but they walk not;
Neither speak they through their throat.
They that make them shall be like unto them;
Yea, every one that trusteth in them."

How sharp the contrast between those pitiful objects and the Strength and Shiel of Israel—a God who might never be worshiped as a graven image or a likeness of anything in heaven above or earth beneath or waters under the earth, a God whom no one hath seen nor can see, a spirit, a person unseen but not unknown, whose presence was near and dear to His people! It was a thought of God entirely inconceivable to the pagan mind. One recalls the words of Titus' sol-

diers when they sacked Jerusalem, broke into the temple and even dared with polluted foot to profane the Holy of Holies. "Now at last," they cried as they approached that forbidden place, "now at last we shall look upon this God of the Jews." But when, throwing aside the heavy veil, they looked in upon the Holy of Holies they found there no image, no visible form to mark the presence of the invisible God—they found nothing. Whereupon they began to cry, "The secret's out—these men have no god at all—they are atheists!"

Still greater was the contrast between the pagan deities

(Continued on page 383)

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

The Life of the Spirit and the Life of Today*

IN her introduction to "The Confessions of Jacob Boehme," a little book which appeared in 1920, Evelyn Underhill wrote: "During the most impressionable period of youth Boehme learned something of the unsatisfactory religious conditions of his time; the bitter disputes and mutual intolerance which divided Protestant Germany, the empty formalism which passed for Christianity. He also came into close contact with the hermetic and theosophic speculations which distinguished contemporary German thought and seemed to many to offer an escape into spiritual regions from the unrealities of institutional religion." And one wonders if she may not have written those words with our own age as well as 1590 in mind. "Bitter disputes, mutual intolerance, empty formalism, theosophic speculations, escape from the unrealities of institutional religion into spiritual regions"—she might have been writing of 1923. In this book of outstanding importance she suggests the escape: the life of the Spirit.

Evelyn Underhill has been since 1907 Mrs. Stuart Moore. Her husband is a London lawyer. Readers of the Oxford Book of English Mystical Verse know her poem, "Immanence," and some of her other work. She has published no less than sixteen volumes, some of them about the mystics Jacopone of Todi and John of Ruysbroeck, and has mastered a literature too little known to America, the writings of Boehme, Catherine, Theresa, and others. Britannica calls her "Mysticism" of 1910 a "brilliant attempt to make a thorough study of the meaning and worth of the mystic way of life." She is the leader of the English mystics. In 1921 Manchester College, Oxford, invited her to lecture on religion, and she was the first woman on the university list. This book is the result of those lectures.

The author uses the results of modern psychological research to explain religious experiences which science has too often ignored. A great deal of modern psychology, she says, will not last; our age suffers from labels, and we use big new words for old experiences, calling confession "psychoanalysis," and sin "primitive instinct," and so on. But psy-

chology has made two great discoveries—the unconscious mind, and the power of suggestion.

The unconscious mind, as Coué called it, which others have called the subliminal self, is all of our personality except the scrap which happens at the moment to be on top. Part of the unconscious she calls the "fore-conscious region," half-lighted, the region of autistic thought. This region, she says, is the region of reverie and meditation and adoration and wonder, of poetry and creativeness. It is a region which belongs to mysticism. In it, under the threshold of attention, we may have contact with the Spirit of God. But we have to prepare ourselves for that contact. We have to make ourselves receptive. That is what prayer is for. Prayer promotes in the mind the suggestible state in which we are receptive of God. Mental prayer especially, which she calls "orison," "a devout intent directed to God," is the first step. "The mind is called in from external interests and distractions; one by one the avenues of sense are closed, till the hum of the world is hardly perceived. Having achieved this, we pass gradually into the condition of deep withdrawal variously called Simplicity or Quiet; a state in which the attention is quietly and without effort directed to God." And here she makes available the rare fund of experiences of the mystics of the past.

Suggestion is the means by which the spiritual world may influence us. The suggestions of God to us are what is known conventionally as "grace," which she defines as "the direct suggestion of the spiritual affecting the soul's life." Coming to us from outside, these suggestions must be worked over in our own subliminal minds until they have become our own possessions. In other words, they must be transformed by our wills into "auto-suggestions." (Here she follows Baudouin and the Nancy school, who teach that hetero-suggestions must always become auto-suggestions before they influence us.) The mystics have long before this time, she says, found the value of short phrases in helping the mind receive and work out a suggestion. Julian of Norwich used to repeat "All shall be well!" Another medieval mystic used to repeat, "Sin! Sin! Sin! Out! Out! Out!"

*The Life of the Spirit and the Life of To-day. By Evelyn Underhill. Published by E. P. Dutton and Company, New York, 311 pages. \$2.50.

The importance of the oral repetition of prayers is the basis of the requirement of the Roman Catholic Church that priests read not silently but vocally their daily office.

The mystical experience, then, is by no means a subjective one. The state of receptivity merely prepares us for suggestions from the spiritual world outside us. We know no book which so makes so reasonable the existence of an objective Force touching us when we pray. Some students of psychology have come to feel that prayer is essentially subjective. No! says Mrs. Moore. The subjective state only prepares us for God's suggestions.

Her main point is that the life of the spirit is a wonderful and beautiful and desirable way of living which anyone may find, but which most people miss because they have never heard of it or do not know how to find it. Trance and ecstasy are not the mystical life, only by-products of it. Longings for mere protection, which some of the feminine mystics have voiced, are not mystical at all, but the intrusion of lower cravings. The true mystical feeling means being put in oneness with transcendent Spirit, and led him to attachment to a personal and dynamic Spirit who gives him power.

The spiritual powers, which all normal people have, are often latent and need to be drawn out and developed. Sometimes they are repressed, in conflict with the man's realistic outlook, until in a psychic storm he finds himself. Sometimes they have never been touched or used. So it is the duty of the church, with wonderful resources of ceremonial, of group influence, of discipline by silence and prayer and meditation, to develop the spiritual powers of its people, and to bring these powers under the control of the purified will. There is a great chapter on education and the life of the Spirit.

Here is a way of helping the people of our great American cities which some ministers have found very fruitful. People need to pray, and most Americans have never learned how. We wonder if the field of mental therapeutics does not belong, after diagnosis at least, more to the minister than to the doctor. At any rate, the minister of the future cannot ignore the need of equipping himself to draw out people's powers of prayer, quiet, wonder, worship, receptivity, spirituality. And the Protestant theological seminary will surely be called on to train its men, if not in mental therapeutics, at least in correct methods of teaching people how to pray and worship.

Some striking things about public worship are said in the book. Hymns of love, petting and shelter, she says, are neurotic. Some of our popular hymns are close to psychological sin. Hymns of failure, guilt, disillusionment, anxiety, impotence, make devitalizing suggestions, and are all the more dangerous because cast in an emotional mould and sung collectively and in rhythm. Yet the favorite American hymn, according to a poll of the editors of "The Etude," is a hymn about "change and decay," words which a valiant Christian of New York, aged over seventy, says ought to be corrected to "change and growth."

We believe that many Protestant people are hungry for the messages of this book. An invalid carefully trained in Protestant worship and service found it immensely helpful and sent copy after copy to friends. If the battle-ground of our decade is the conflict between the material and the spiritual attitudes towards life, it is concerned with a group of facts of first importance, and carries one far in the study of them.

GRAHAM C. HUNTER.

The World of To-day

TRAINING SCHOOL OR EDUCATION INSTITUTION

President Ernest M. Hopkins of Dartmouth has the faculty of provoking thought. In his opening address to his students last week he made a distinction between the "training school" and the "educational institution" which is worth keeping in mind. The training school, he said, prepares a man to hold a particular cast of thought and to play a particular role in the world. The method of the educational institution, on the contrary, "calls for diversity in points of view and emphasis upon stimulating the student's thought, while the training school almost inevitably emphasizes instruction and demands conformity to the thought of others." To quote again, "If we follow common practice and read only those periodicals or treatises which argue for what we hold, or listen only to those who say what we maintain, or associate only with those who believe what we suppose, we cannot know the truth even if we happen accidentally to be affiliated with it." President Hopkins' comments on those who style themselves "liberal" will please a good many of us, also. "This professionalized group," he remarked, arrogating to itself all virtue and good intent, and denying these qualities to all others; patronizing those who will not whittle their conclusions to the exact dimensions of the prescribed code; manipulating intellectual processes and capitalizing dogmatic assertion as preferable to accepting the conclusions of logical thought—this group is doing more to breed suspicion of and hostility to true liberalism than is being done, or could be done, by all available forms of reaction if combined in militant array. Ill-nature, intellectual arrogance and churlish intolerance are but sorry concomitants of any movement, but they are singularly out of place and tragically harmful in association with any movement which desires to be recognized as liberal. The mind tolerant of the opinions of others and open to conviction in the presence of new knowledge is more liberal than that of the bigot, regardless of the beliefs of either." Many of us confess to considerable weariness with those journals which always seem to know everything and which always seem to differ from what everybody else thinks. We all love people who occasionally make mistakes. They seem more brotherly, for no one of us but in the watches of the night can recall the times when his judgment has been bad.

COURSES FOR LAYMEN

The School of Religious Education of Boston University is one of the proofs that the Church is attempting to meet to-day's situation. It has this year opened a division offering courses in the latter part of the afternoon and on Saturday in order to make it possible for Sunday-school workers and others employed during the day to take them. The school includes in its curriculum courses in Americanization, methods of urban survey, educational psychology, the immigrant woman, race leaders and their problems, camp administration, woodcraft, playground supervision and leadership in girls' and boys' clubs. Its department of fine arts in religion gives courses on religious dramatization, the history and theory of pageantry and religious drama, the interpretation of hymns, and music in the church and week-day schools. In connection with this department, Prof. H. Augustine Smith will form a choral society which will study the most famous oratorios. The School of Religion has already enrolled twice as many students as it had last year and its registration is not yet complete. It is reaping the reward of those who meet a real need.

SOME MISSIONARY TEACHINGS OF
THE PROPHETS

(Continued from page 381.)

and Israel's God, when you come to the point of moral character. Theirs was a hateful, cruel, corrupt, quarrelsome, frivolous, passionate, jealous, pitiless crew. They were lovers of obscenity; they delighted in pain and were greedy for blood. How cruel, how degrading were the demands made upon their worshipers! Religion to those darkened minds had no ethical content. The worst of men, according to their notions, might be the most devout, and the best of men the least so.

Over against those monsters of iniquity, so vile that the early Christians used to think of them as demons, stands the Holy One of Israel—good with spotless goodness and demanding of his worshipers that they become like himself; holy as he is holy, and holiness in Israel's God, as it was revealed to and through those who came to know him best, proved to be not stern, awesome, unapproachable perfection, but rather the outgoing of a Father's heart, rich in pity, full of tender mercy and forgiveness and abundant in goodness and truth.

Now, of course, we are not saying that there were no devout souls among the nations, men that secretly sought and truly found Him who is not far from any of us. On the contrary, we know not a few who came to that high experience, whose recorded words give abundant evidence of their acquaintance with our heavenly Father, and we fondly believe that they may represent an exceeding great multitude whom throughout the ages he has been gathering to himself, out of every tongue, and kindred and tribe and nation. Neither do we for a moment forget that there are elements of precious truth in the religious systems of non-Christian nations. But it is of the current and generally accepted notions of paganism that we have been speaking, the religion of the priests and temples, the streets and markets. Between these and the faith of Israel the contrast is like that between midnight and high noon.

Now how can you explain it, that a little bunch of Pharaoh's runaway slaves, occupying but a handkerchief's space in the broad earth, should have gotten so immeasurably ahead of all the world in religious truth, which is the consummate flower of human thought and life? The Israelites certainly did not derive their ideas from Egypt. What Pharaoh's people believed and taught on these themes is no secret to us. It has been set down with great particularity in their massive monuments and the dry sands of the desert have kept it safe for thirty centuries. Neither did they discover Him among the Canaanitish nations. These too have left behind them traces of their religious notions and we find no evidence of Jehovah worship there. Nor could they, a simple pastoral people, have dug such heavenly treasure out of the depths of their own consciousness. The only adequate explanation of the mystery is the one that they themselves have

clearly and repeatedly given. Their knowledge of God came to them straight from God himself, who chose them among all the nations, that he might reveal himself to them, declaring his will through the mouth of his prophets in order that by means of that chosen nation he might make himself known to the whole wide world.

The difference between what Elijah believed and taught and the doctrine of the priests of Baal was not a difference between two sets of human opinion regarding divine things, both of which were mere guesses at truth, one doubtless superior to the other but both partly right and partly wrong. It was a difference between things that are so and things that are not so. The fact is that there is one eternal, almighty God, a Spirit, a person of perfect holiness, of boundless love. The fact is that there is no such thing in the whole wide universe as this Baal of the priests. He exists nowhere outside the morbid imagination of his worshipers. So it is with the whole pantheon of paganism. There is no objective reality behind it all. The truth about God has the advantage that truth must always have. No lie can permanently stand before it. Once get into the mind of a man and make him clearly understand the fact which you know and which he does not know, and in the presence of your knowledge his superstition must melt away. The possession of divine truth made of every son of Israel a missionary whether he knew it or not. So far as that truth was believed in his heart, expressed by his lips, embodied in his life, it became the mighty power of God, in the presence of which the imaginations of sinful men could not stand.

Here then lies the first of the three great assets with which our missionaries go to non-Christian lands. With them they bear the truth about God, about man, about sin and redemption, about life and immortality. It is the same truth that the prophets of Israel possessed, only immeasurably clearer and loftier. We take it to men from whom the truth has been hidden, their minds occupied by a rank growth of error. But the human mind is made for truth. Bread is sweeter than bitter, poisonous herbs to any appetite. As soon as ever they can be made to understand what it really is that we have for them they must inevitably accept it. What have the non-Christian religions of the world, all of them together and at their very best—what have they to offer compared with the gifts of Christ's gospel, the divine fatherhood, the human brotherhood, the law of love, the forgiveness of sin, the life everlasting?

The supreme question for missionary and evangelist is therefore this—How to get Christ's gospel fairly before the minds of those to whom it is sent—how to break through the barricade of prejudice, to pierce the veil of stupid inattention, for eyes are dim and ears are dull and hearts are hard.

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

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TOMBS OF THE KINGS AT THEBES.

The large doorway, entrance to the Tomb of Ramses VI. The x just below to the right shows the entrance to the recently excavated Tomb of Tut-ankh-Amen.

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A Religious Weekly Review

OCTOBER 6, 1923

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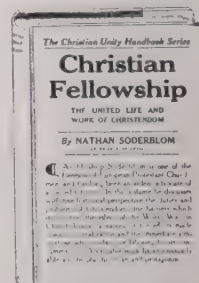
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CONTINUING

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For October 21, 1923 413

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The World of To-day

ADJOURNMENT OF THE LEAGUE ASSEMBLY

The Assembly of the League came to an end last week after a session which has probably done more to strengthen the power of the League than any so far held. When the Corfu matter first came before the League, Mussolini attempted to play the swashbuckler toward the League as well as toward his poor little opponent. The League Council and the Assembly were frankly anxious. The reference of the

question to the Council of Ambassadors was in effect a compromise, no matter how much it may have been covered up by legal terms. But by the end of the meeting of the Council last Friday, Salandra, the Italian delegate, had agreed that "any dispute between members of the League likely to lead to a rupture is within the sphere of action of the League." That is a vital matter. It has not met the world's sense of justice that the fifty million lira indemnity posted by Greece should have been handed over to Italy because on September 27th the criminals who assassinated the Italian boundary commissioners had not been discovered. The commission now working on that task is an international one. It is difficult to see why Greece should suffer so promptly and Italy be allowed to go scot free after its slaughter of little children in its criminal violence. Dr. Nansen, in his speech before the Assembly, was prepared to propose that the Italian government should be invited to hand over to relief work among the refugees in Greece that part of the fifty million lira which had not been used for reparations to the families of the murdered Italian soldiers. He was also about to suggest that the Council of Ambassadors should be invited to publish the whole of the reports and evidence on which it had based its decision to allocate this fifty million lira to Italy. But before he had offered the suggestion he was stopped by a whispered word from the Italian assistant secretary to President Torriente on the ground that he was straying from the text of his discourse. The Assembly wrestled with no more important question than its treaty for progressive disarmament. It is sending the treaty to all the member states. The fact that the United States is not a member of the League, and that also it refused to sign the St. Germain Convention forbidding the private manufacture of arms, is a very great obstacle in the way of general decrease of armaments. The new treaty which the Assembly is submitting to the nations provides that it shall come into force in North America when it is ratified by the United States, and the document stipulates that the countries not members of the League may adhere to the treaty with the consent of two-thirds of the high contracting parties. In nothing has the influence of the League been more notable the last three weeks than in its taming of Italy's threatening attitude toward Yugoslavia. If there had been no League, not only would Italy probably today either be at war with Greece or at least occupying Corfu

THE WORLD OF TO-DAY

and the little neighboring islands, but she would probably also be at war with Jugoslavia over Fiume.

DEVELOPMENTS AT GENEVA

The Assembly of the League of Nations is by no means thoroughly satisfied with the way in which the League dealt with the Italo-Greek affair. It has appointed a commission of legal experts to pass on the following questions among others: (1) The kind of disputes which fall within the purview of the Covenant; (2) the right of states to seize territory as guarantees; (3) the responsibility of states for crimes committed within their frontiers. The League was strong enough to propose these questions in spite of the objection of the Italian delegate, Salandra, that the League's competency in the Italo-Greek issue could not properly be raised now. Certainly, Italy's giving up of Corfu on September 27 may be fairly ascribed to the influence of the League. The League expressed world opinion in such a way that Italy was forced to back down from her imperialistic designs. It had been proposed to the League that Article X should be so interpreted so as to leave each government free to decide to what degree it is bound to assume obligation to protect the territorial integrity of a fellow member by the use of military force. Every nation but Persia voted in favor of the amendment. But any such change has to be made unanimously; so Persia's action blocks the amendment for the present. The International Federation of Trade Unions at its session in Amsterdam made a formal demand that the League Assembly take up the reparations problem. Gilbert Murray, speaking for the Federation, said: "In the name of the ideals we profess, in the name of our common humanity; in the name of these workers whose livelihood is at stake, let us ask the governments of the great powers either to find a settlement of this question swiftly or hand it over for settlement to the League of Nations." The Kingdom of Hedjas has applied for admission to the League of Nations. Abyssinia has been admitted.

THE PRESENT SITUATION IN GERMANY

The French evidently knew what they were about when they entered the Ruhr. The collapse of passive resistance will now probably be followed by an effort on the part of Germany to do what is expected of her and what she agreed to do when she signed the treaty at the end of the war. The passive resistance was never spontaneous on the part of the people of the Ruhr, but was Germany's method of meeting her determined creditors. Money to pay the workers in the Ruhr was sent by the German government. The workers were kept in idleness and paid their regular wages. The situation became impossible because the more money the German government issued to meet its pay rolls for the idle workers, the lower fell the value of the mark. When money falls to the preposterous position of 242 million marks to the dollar it is an absurdity. The circulation of paper money in Germany came to be measured in trillions, which numbers really mean nothing. It is difficult to forecast the next move. It is reported that a military dictator has been appointed for Germany, and that he will hold the states together and keep down seditious movements, either of the Right or of the Left. The Bavarian movement under the guidance of Hitler is the

German expression of Fascism; it is a part of the same movement that has transformed Italy and made Mussolini a dominant figure. It expresses itself also in Spain, which is now controlled by a similar group. Time alone will tell what the results will be. Most intelligent observers who are unbiased believe that by losing the struggle in the Ruhr, Germany is now face to face as she has never been with the fact that she lost the war, and that the responsible leaders in the nation will really try to find some means of satisfying the just claims which the Allies have made against her.

THE ZURICH MEETING OF THE PRESBYTERIAN ALLIANCE

Delegates of the European churches of "The World Alliance of the Reformed Churches holding the Presbyterian System" met at Zurich July 21-28. Zurich is the birthplace of the Presbyterian family of churches, the city of Zwingli, at whose statue in Zurich the conference placed a wreath of flowers. The sessions met in the Lavater house, belonging to St. Peter's Congregation, the home of Rev. J. Casper Lavater, the celebrated preacher and writer of more than a century ago. Professor Curtis, of Edinburgh, presided over the conference. Although the meeting was meant for the churches of continental Europe, delegates from all over the world attended it, even from India, Egypt, South Africa and the New Hebrides. The attendance was three times what it was at the similar conference at Lausanne three years ago. The one hundred and twenty-five delegates represented twenty-six countries and thirty-eight different churches and included the leaders of the churches of continental Europe. The largest delegation, that from Switzerland, numbered thirty-four. Scotland came next with twenty-two, then Hungary with twelve and France and North America each with eight. The historic Synod of Dort did not represent so many churches. At the Sunday morning service in the cathedral, where Zwingli preached during the Reformation, Court-preacher Lang, of Berlin, and Rev. Mr. Roberty, of Paris, spoke. The communion was celebrated on the very spot where Zwingli held the first Protestant communion service three hundred and ninety-eight years ago. The elements were distributed by ministers of many lands. The conference discussed the conditions of the European churches and what might be done to help them, the revival of the work of the Roman Church, church unity, the social problems of the churches, and the oppression suffered by the churches in southeastern Europe. In Transylvania two hundred congregations may be lost unless there is immediate relief. Churches there, in Jugoslavia and in Czechoslovakia are undergoing difficulties. The conference suggested to the Eastern (European) and Western (American) sections of the Alliance that they appoint a joint deputation to visit these countries and examine into conditions in them. The conference is a pleasant contrast to the earlier one at Lausanne. There the churches, just come out of the great World War, were all in great straits and some quite disorganized. Today, in spite of poverty and oppression, they are thoroughly organized, hopeful and ready for work. One mark of fraternal fellowship left a considerable impression, the coming of a representative of Archbishop Soderblom of Sweden to bring the greetings of the great Lutheran communion. The conference asked the delegate to express its fraternal goodwill to the World Lutheran Conference which met at Eisenbach the following month.

THE WORLD OF TO-DAY

IS AMERICA "UNATTACHED?"

President Coolidge, in his address before the International Convention of the American Red Cross on September 24th, said: "The constant need of civilization is for a practical idealism, . . . deep faith in spiritual things tempered by a hard common sense . . . illustrated in the character of the men . . . who offered their lives to give more freedom to oppressed peoples; and who went to the rescue of Europe with their treasure and their men when their own liberty and the liberty of the world was in peril, but when the victory was secure retired from the field unencumbered by spoils, independent, unattached and unbought, still continuing to contribute lavishly to the relief of the stricken and destitute of the Old World." Calvin Coolidge is a very keen man. It seems scarcely in character for him to congratulate America quite so wholeheartedly on its action. Is it matter for congratulation that, after one has gone to the rescue of a man fighting in a good cause, he should refuse to stay to staunch his wounds when the battle is over? As James G. McDonald of the Foreign Policy Association puts it: "Is it 'practical idealism' to win a war and then to scuttle the peace—the peace which was accepted both by France and Germany largely because of specific American pledges, to the former the tripartite guarantee, to the latter American presence on the Reparation Commission? Is it 'hard common sense' not to continue to try to achieve the ideals for which America fought? Is a 'deep faith in spiritual things' shown by our ignoring now the spiritual values which alone raised the World War above the plane of wholesale slaughter?" America is not "unattached." When the farmers last week asked the President to revive the War Finance Corporation that was proof that we were not "independent." No banker or business man or cotton or wheat grower believes we are "independent." As the months go by and President Coolidge deals with international situations more intimately we expect to see him gradually come to another point of view for international questions; and we believe that when he has changed his mind he will have sufficient courage to make it known and to act on his new understanding.

"DAMN WELL OUT OF IT"

The following letter by Rev. Van Tassel Sutphen, of Morristown, New Jersey, speaks for itself:

SIR: "Damned well out of it," is the comment ascribed by the newspapers to Ambassador Harvey in the course of a brief interview on the Græco-Italian situation. He is particularly pleased to stress the reflection that the United States long ago disclaimed any responsibility for the European muddle, and is now reaping the due reward of foresightedness.

"Damned well out of it" is a trenchant phrase, and naturally Mr. Harvey believes that the utterance is entirely original with him. Not so, however. Here is a distinct case of unconscious mental cerebration, for some two thousand years ago a certain man went down from Jerusalem to Jericho and fell among thieves, who stripped him of his raiment and wounded him and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him he passed by on the other side. (And as he went he doubtless murmured into his beard, "Damned well out of it.") And likewise a Levite, when he was at the place, came and looked on him and passed by on the other

side. (And as he goes we can hear him echoing the now familiar sentiment, "Damned well out of it.")

Nearly twenty centuries have passed away and the poor, painted shades of priest and Levite have long since vanished into the limbo of departed spirits—damned well out of it. But the radiant presence of the Good Samaritan, clothed with its glorious heritage of eternal life, abides with us forever.

"Which now of these three, thinkest thou, was neighbor unto him that fell among the thieves?" asked Jesus.

"He that shewed mercy on him," was the reply of the lawyer.

Then said Jesus unto him, "Go and do likewise."

To show mercy, then, would seem to be the only possible course of action for the individual who would save his soul alive. But Messrs. Harvey, Lodge, Moses, Brandegee, Hiram Johnson, et al., would have us believe that a nation may attain its inheritance of eternal life by merely keeping "damn well out of it."

VAN TASSEL SUTPHEN.

AN OPPORTUNITY IN JERUSALEM

The information carried in Mr. Rhoads article on page 398 is of interest to everyone in Christendom. It is amazing to discover that the World War has worked a hardship to the Patriarchate of Jerusalem such as it had not suffered before in history. Deprived of its revenue, forced to greater expense on account of the crisis that came with the war, the Greek Patriarchate of Jerusalem is now \$3,500,000 in debt. We are all indebted to the Greek Church for keeping in the possession of Christians the Church of the Nativity in Bethlehem, the Church of the Holy Sepulchre in Jerusalem, and other shrines in the Holy Land. It has not always been easy to do so. It has only been possible in some cases through the Mohammedan good-will. When Omar the Conqueror entered Jerusalem he generously refused to enter the Holy Sepulchre because, had he done so, it would have become a mosque. So, through the ages, if any Mohammedan had fallen on his knees and prayed within its doors it would have immediately become a Mohammedan mosque. In Constantinople the Byzantine church has actually become a mosque. The Ottoman government not infrequently has threatened the Patriarchate that unless a certain sum was paid to it on a given date it would prohibit the Greeks from entering the holy places and turn their rights over to others. So the Patriarchate has been forced to pay out thousands of Turkish pounds to keep these places from desecration. Mr. Rhoads refers to the Patriarchate's loss of property in Bessarabia. The British government has gone so far as to hold up a Rumanian loan in the attempt to get some compensation for this property. The question is not settled yet, but in any case the compensation from Rumania will be very slight. Christians of America have now a great opportunity to show practical friendliness toward our Christian brothers in the East. The doors that are opened by kindness are not likely to be shut later by creedal differences. This is a time, as always, when there are many calls; but he who is really interested always finds some way in which he can help.

RELIGIOUS NEED OF THE JEW IN THE SMALL TOWN

The younger generation of Jews in the small towns and villages of this country knows nothing of rabbinical Judaism. No one teaches these young Jews the historic doctrines of their faith and they do not live according to the traditions of

THE WORLD OF TO-DAY

Jewish orthodoxy. They are without Jewish community life. No clubs, no social centers, no church schools, often no synagogues. For months they may not hear a sermon or a talk on a spiritual subject. When a lecturer or preacher does visit them he is most likely to talk about any subject rather than religion. A good many Jewish children go to church Sunday-schools, for Jewish parents want their children to know something about God and His message; but a large proportion of them are not certain about sending them to our Sunday-schools, first, because they feel that their children do not find a truly cordial sympathy and welcome in the church, and, second, because they think that in the Sunday-school children are taught some things contrary to the spirit of the Bible. Such is the summary of conditions as they are reported by Harry Rubenstein, the colporteur of the Brooklyn Presbyterian organization after some study in our villages and smaller towns. Mr. Rubenstein's report should stir up ministers and Sunday-school officers and teachers in our towns to look about at the children of their Jewish neighbors. We have commented before on the fact that many churches do not make Jews feel that they are genuinely welcome. Strange that those who come nearest in blood to Jesus Christ and the Apostles should not be "acceptable" in the organization which harks back to Jews as its founders. We must breed it into our young people that Christianity is first of all a religion of brotherhood, and that the child who loves to hear about Moses and Joseph and Samuel and Jesus should be delighted to have their kin in the same class with them at the church school.

yond time, place of meeting, election of officers and adjournment."

THE OKLAHOMA SCANDAL

With Governor Walton's determination to put an end to floggings and kidnappings in Oklahoma, intelligent sentiment in the country is, of course, in deepest sympathy. But the Governor's powers seem to have gone to his head. The same day that he proclaimed martial law throughout the State of Oklahoma he announced that he would not allow the Legislature to meet, as it proposed to on September 26, and that if it attempted to do so he would prevent it by military force if necessary. He carried out his threat. When the Oklahoma House of Representatives tried to hold a session at the State Capitol, Colonel William S. Key, commander of the militia of Oklahoma, ordered it to disperse. The question whether the Legislature has the right to meet without the call of the Governor will be submitted to the court. The Governor followed up his refusal to let the Legislature meet by decreeing that a special election ordered to be held on October 2 should not proceed. At this election there was to be submitted for referendum a measure which would provide a way for the Legislature to take up the impeachment of Governor Walton. Moreover, the Governor has not allowed the courts to function freely. It is a great pity that in a fight against lawlessness the Governor himself should give the impression of executive lawlessness of a most unusual sort. Since the signing of the Declaration of Independence it would be difficult to parallel in America the scene at Oklahoma City last week, the military driving the Legislature from its doors. For the time Governor Walton is only helping the Ku Klux Klan.

A NEGRO ON THE SHORTCOMINGS OF NEGRO CHURCHES

It is to be presumed that a reform is really taking hold when the people who need to be reformed are beginning to see the need themselves. A little bulletin put out by Elbert W. Moore, director of Negro work in the Northern Baptist Convention, is a sign of promise. Incidentally, it hits off delightfully the conditions in Negro churches. Nor would it be as hard as finding a needle in a hay mow to match in white churches the state of affairs which Dr. Moore denounces among his brethren. "Our greatest stumbling-block," Dr. Moore writes, "yea, our besetting sin and weakness, is selfishness, jealousy, that breeds dissension and divisions in our ranks. There is too much quarreling over nothing—about what? Too often it is about a little office that does not amount to a row of pins. . . . It often happens that men and women with no claim to ability and leadership will aspire to positions that they should know they are not competent to fill, and when they are opposed, because they are incompetent, will move heaven and earth to break it up. Their motto seems to be, 'If I can't, you shan't.' Brethren, this has been our great drawback, and it is time to call a halt. If we do not, there is absolutely no future for us." He does not spare straight advice: "Select the most competent men to direct affairs in our conventions; support honest, faithful, intelligent leadership. . . . For us to attempt to compete with other races or denominations and still keep up our petty jealousies and spite work against each other is, to say the least, stupid." Dr. Moore's denunciation of ignorance is to be commended to the whole Church in America. "Ignorance has never been able to lead." As a result of ignorant leadership, he says, "our organization [i.e., his Negro Baptist convention] seldom functions anything be-

Dr. E. H. Kistler says: "For a man to preach a different attitude than the accepted one of his pulpit's denomination is spiritual piracy." We submit that such a statement as that savors of intellectual slavery and sectarian autocracy. If a man believe that his denominational standards are not infallible it is his privilege and duty to stay in the denomination and correct them. Dr. Kistler's doctrine is the essence of Roman Catholicism applied to Protestantism. It is of a piece with the whole wretched mess of heresy trials, denominational shibboleths and medieval cock-sureness. God save us from any more of it.—*The Auburn Seminary "Chapel Bull."*

It would appear that the rush to the colleges is as great this year as it was last. For the present Yale has limited its freshman class definitely to 850. Wilson College for women at Chambersburg, Pa., opened its year with the largest enrollment in its history. The college has had to deny admission to a large number of well-prepared students because it had not dormitory accommodations. Orono, which limits its attendance to 1,200, is absolutely full. Out of the applicants for admission to the freshman class and for higher standing Princeton has eliminated very many. The story might be repeated for scores, probably for hundreds, of institutions. Is the time coming in this country when everybody will have a college education? We hope the time may come, at least when everybody in America is such good human material that he is worthy of a college education, at any rate.

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shall know as he is known. "Now we see as in a mirror (metal mirror) darkly; but then face to face." In spite of having the Christian revelation, and of believing in it with all his soul, he declares that "that which is perfect" is yet to come. He has no manner of doubt as to the nature of God that it is love; but his perception of God is dim and obscure, it is not a full direct vision, he can look but at reflections of God as in a mirror.

Now, if this was the case with the great apostle, it is no wonder that we often feel how obscure our vision of God is. Without doubting at all the existence of God, and having an unshakeable faith that God is love, if we are asked whether we see that He is love, the best we can say is, "We see in a mirror, darkly." There are facts and circumstances that obscure vision. Though we see the glory of God shining in the face of Christ, we do not know God as He knows us. Our knowledge and our thought must grow and change, spiritual insight must be deepened, spiritual perception become keener and clearer than they are to-day. We cannot, in the present life, expect to see God face to face, *i.e.*, to have the divine mystery entirely cleared.

If one is inquiring for truth in religion, he must not let the intellectual demand dominate his being, because his being is so much greater than his intellect. So many people fail to get anywhere in the spiritual realm because of their habit of illogical thinking. They think this is their protection against superstition. They do not realize that the intellect of man was never given him for the purpose of discovering the spiritual nature of the universe; it was given to him for practical purposes, for the purposes, that is, of the practical life. Logic by itself is not a sure instrument of spiritual discovery; the organ of revelation is the whole soul of man. Humble-mindedness, then, is of first importance in this sphere, and should always accompany the desire to know more of God.

Baron Von Hugel says that we must not insist upon great and continuous clearness in these deepest things, *i.e.*, we must not insist that the knowledge of God shall be clear, always clear, and satisfactory to our kind of evidence. If religion is true, God is super-human, and being super-human, it is unreasonable to suppose that our analytical methods could give us a knowledge of Him. Indeed, we cannot claim that our knowledge is perfectly clear of any existing reality whatsoever. Von Hugel points out that it is only in regard to numbers and spatial things that we have clear knowledge. Our knowledge of any existing reality or its qualities is not clear. Let us take an illustration of our own. Here is this book. If we say that it is six inches long, four inches wide, one pound in weight, all those notions are perfectly clear. But if we say, "This book is a real existence," then we immediately open up all sorts of controversies, and the meaning of what we say turns out to be not clear at all. There are philosophers who would tell us that the book has no real existence outside of our mind. We shall feel perfectly certain that it has, but we shall find it very difficult to counter their argument that it has not. They will tell us that everything we can say about this book is a mental conception of our own, and when all these are deducted there is no book left, or, if there is, we cannot say anything about it. And so of the whole external world, they say it is impossible to us to know any object outside us as it is in itself—we can only know what we think about it. It only exists to us in the conceptions which we have formed of it, and there have

On Knowing God

IT IS difficult to understand how the Christian Church, with the writings of Paul before it, could ever have claimed at any time to be in possession of a full and final revelation of the mystery of God. Paul certainly made no such claim himself. In the *Epistle to the Romans*, when he is considering the rejection of the Gospel by the Jews, and trying to find a place for it somewhere in the great plan of God, he ends up by saying, "O the depths of the riches both of the wisdom and the knowledge of God. How unsearchable are His judgments, and His ways past tracing out." He was trying to understand, he felt he did understand a little, but he could not encompass the mystery. In the *Epistle to the Philippians*, though he claimed to worship by the Spirit of God, and to glory in Christ Jesus, and to count all earthly things but loss for the excellence of the knowledge of Christ Jesus his Lord, in spite of all this he says: "I count not myself yet to have apprehended;" he has to press on to apprehend more fully; he pleads that so far as they see together they should act together, and walk by the same rule, but if any were otherwise minded, let them believe that God would bring a further revelation to them. And in the great hymn of love (1 Corinthians 13) he declares that he only knows in part, and prophecies in part, his insight and his teaching are partial, and he is looking forward to the time when he

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been philosophers who have stoutly contended that it does not exist at all in any other way.

Mr. MacDougall says that to assert the real existence of a world outside us is an act of faith—it is a thing impossible to prove. There is no need to pursue this part of the subject; the history of philosophy, especially from the days of Berkeley, shows us that clearness in regard to existing realities or their qualities is not our privilege. In the same way, it is pointed out that one man can never know another man—he can only know what he thinks of the other man.

But now, though our knowledge of external reality is not clear, it may be very vivid, and the Baron is constantly differentiating between clearness and vividness. If Berkeley began to argue with you as to whether a wall exists or not you would soon find that you were very confused in your knowledge, not at all clear; but if you knocked your head against that wall your knowledge of it would be very vivid, and you would probably terminate the argument for the time being at least. It may not be quite clear as to how much of what we call our knowledge of our friend belongs to our own mind and how much to him as a being outside us, but it may be very vivid and it may be very rich, and there might be a very great benefit in our friendship to both of us.

Now Von Hugel asks us not to insist upon clearness in the deepest things of religion, such a clearness as we do not get even in regard to things much less deep, it is not unreasonable. He asks us to take instructions from watching the animals that are dear to us, to notice our dogs *e.g.*, how they know us and love us. A dog will pick out his master from among a hundred individuals very similar to himself, so that the dog must have a very vivid sense of his master. But who would say that he has a clear idea of his master? If we talk about the ideas of a dog, his ideas of his master surely must be very dim. Von Hugel says that we evidently strain the minds of our dogs after a while . . . then they get away among servants and children, and sometimes altogether from human company, the company that is above them, to the company of their fellow-creatures. "How wonderful. Dogs thus require their fellow dogs, the shallow and clear, but they also require us, the deep and dim; they require, indeed, what they can grasp; but they really require what they can but reach out to, more or less, . . . what exceeds, protects, envelopes, directs them. And, after a short relaxation in the dog-world, they return to the bracing of the man-world." Now, if an animal like a dog can feel the need of a human being and have a vivid sense of him, though a very unclear and dim idea of him, so we, too, may have a very vivid sense of God, and though our knowledge of God will be anything but clear, we may feel our need of Him, and know our life enriched by Him, know Him as our protector and our refuge. Because He is so much higher than we, so much richer and greater, He must be as obscure to us, Von Hugel thinks more obscure, than we are to our dogs. The want of clearness in our knowledge of God is no reason at all for not believing in Him and not trusting Him. If anyone fears that this opens the door to any kind of superstition, that, in the absence of clear proof we may become the victims of any phantom of the mind, Von Hugel says that what we may demand in our knowledge of God is vividness and fruitfulness. If the affirmations of religion are rich and fruitful, *i.e.*, for the building up of the best character, then they are appropriate and true. They are supported by the only kind of evidence we have a right to demand. He believes this evidence will

be forthcoming if we approach religion with a real desire to know, a desire that is willing to pay the price; without the demand for clearness of knowledge, but only for richness and fruitfulness, and with a disposition for full self-giving for the enrichment and betterment of human life.

Great suffering will prove no final obstacle, for "it is precisely the deepest, the keenest sufferings, not only of body but of mind, not only of mind but of heart, which have occasioned the firmest, the most living, the most tender faith." Christianity does not explain suffering and evil. No explanation is forthcoming from any quarter. But Christianity has done something better than explain suffering. It has taught men to face up to it, and it has given them power to conquer it. Christianity does not deny the reality of suffering, does not pretend that suffering is good in itself; it faces suffering as an evil, but an evil to be overcome, and it gives the power for conquest. Christianity does not countenance a superficial attitude towards suffering. It does not try to make you forget your suffering in some artificial pleasures, by frequenting gay company, or attending light entertainments. Nor does it ask you to try and kill feeling, to be stoic in regard to suffering and trouble. Christianity would have you be fully human to feel the suffering and the trouble. Nor does it urge you to assert that it is not there, when it is. Christianity does not set up in the mind any make-belief about these things. Take them as real, face them at their worst, and Christian faith in God will still be able to overcome them.

The appalling range of suffering and its baffling mystery are well recognized in the New Testament. Side by side with that is illustrated the victory of faith and of love. You have men declaring that they glory in tribulation, because it has results in character that redound to the glory of God. "We reckon," they say, "that our present sufferings are not worthy to be compared with the glory that shall be revealed in us." They did not deny the reality of the suffering, they did not say there was no mystery about it, they did not pretend to understand it, but they did say they were experiencing a power to overcome it, to transfigure it, to turn it into glory and joy forever. This is what Christianity does. It is better than any explanation to the intellect could have been. It is conceivable that all suffering might have been explained to us, and that we should have to bear it all the same without power to overcome it. We are in better case when we have the Christian faith. And you will not doubt the reality of God because there is suffering in life, when you experience the power of God to overcome that suffering. Many of the greatest believers have been among the greatest sufferers. Whatever the enigma, whatever the problem, the faith that is built upon that experience of power is impregnable. Where we cannot explain, we can perhaps help one another to draw up close to God who will help us through, and to say, "If God be for us, who can be against us?"

"For sudden the worst turns best to the brave,
The black minute's at end;
'And the elements' rage, the fiend-voices that rave,
Shall dwindle, shall blend,
Shall change, shall become first a peace out of pain,
Then a light, they thy breast.
O thou Soul of my soul. I shall clasp thee again,
And with God be the rest."—*Browning*.

T. R. W.

EDITORIAL

Do We Need a New Religion?

"YOU need not be afraid to strike a light," said Lowell, "the universe is fireproof." Everywhere many people within and without the Church are handling the flint and steel quite vigorously and are trying to produce a spark or two. This work is commendable thus far at least—that beyond everything else our world needs light. It has had heat a-plenty.

Just now rattling the churches is one form of this play. Anyone, everyone, feels free to tell the churches how they have failed. Some of this criticism is manifestly unfair and unjust. Some of it is misdirected effort and fails to touch the real issues. But some of it, much of it, is earnest and conscientious. On the part of those within the Church it is an attempt to discover the nature of the failure and the reasons for it. On the part of many outside the Church it is the questioning of souls too honest to rest in make-believe or to put themselves off with half-truths. To this latter class undoubtedly belongs the writer of an article in the September "Century" magazine, Mrs. Mary Austin.

But whatever may be the motive of the critics, the course of the Church itself is clear. It is to take this criticism to heart and ask honestly how far it is deserved. It is then to set to work resolutely to change its ways and fall in line with the purpose of its Founder. The most foolish and inane policy is that of simple denial and injured innocence.

Now and then we have a criticism of our current Christianity which demands and deserves frank consideration. Such is the paper by Mrs. Mary Austin, to which we have referred. The writer calls attention to the fact, so tragically manifest, that Christianity thus far has failed to produce a society that is satisfactory to the Christ-minded or that can be described as Christian in its social operations. Everyone admits this, she says, but apparently few if any have thought to ask why we expect the religion of Jesus to effect a complete social reorganization of the world. The writer then says, truly enough, that Jesus taught that the personal relations of man to God should be organized, should be reborn in fact, and that the rebirth of the individual soul would profoundly affect the living procedure and ultimately the destiny of the reborn. But "nowhere is there any suggestion of the pattern of social and political reformation which might be expected to follow such alterations of the personal factors."

Going more into detail, the writer says that Jesus never offered His teaching as the complete or finished word. More than that, He had no world ideal, and He did not supply us with any phrase more definite than this: "Behold, the Kingdom of God is within you." "Jesus provided nothing that can be called a technic of social regeneration." And in His teaching, also, it is contended that Jesus was as limited and individualistic. "Experience has shown Christians everywhere that such personal teachings as, 'As ye would that men should do to you, do ye also to them likewise,' and 'Thou shalt love thy neighbor as thyself,' cannot, because of the limitations of social knowledge, be carried over successfully into the large civic and economic field." The conclusions of the matter is that Jesus was a teacher of personal religion; that He had no program of social redemption; that He expected a speedy end to the present world order, and that con-

sequently He cannot be accused of failure where He never had any purpose.

Even if we admitted that there is more social vision in Christ's teaching than this, yet that teaching is vague and indefinite. The churches cannot agree on the simplest things of Christianity; they cannot construct any satisfactory program in His teaching; those who call themselves Christians have no unity and cohesion. So Christianity cannot guide the world in the work of social redemption. In fact, Christianity has failed to get itself understood and applied. The conclusion is this, that we need a new revelation, and this implies a new prophet with a new message and a more adequate program.

It is easy for the confirmed churchman to reject all this without discussion or consideration. But this may be said, that as Christianity has appeared the writer is partially, at least, justified in her complaint. Christianity has done great things in the generations past, and no one who understands history is inclined to minimize these Gesta Christi. But we have to admit that something has gone wrong. The churches have failed to comprehend the whole ideal of Christ and so have followed a partial program. They lost the ideal of Christ, the idea of the Kingdom of God on earth, and substituted their own lesser ideals in its place. Whole generations and nations have called Jesus, Lord, Lord; but they have not done the things that He said, and it never occurred to them that they who bear the name of Christian are to possess the mind of Christ. This justifies the statement of Ritschl, that "Since the second century nothing has less guided the Church in its efforts for moral renewal than the idea of the Kingdom of God in the sense in which Christ himself used the term."

Two things may be noted here, and they deserve full consideration. First, Jesus is great enough to meet the needs of all men and different ages. The greatness of Jesus as a personality and as a teacher has been admitted by all. In moral power He stands unique among the sons of men. In sheer mental quality He is the greatest of the great. He was a life-giver rather than a program-maker. He regarded His truth not as a crystal but as a seed. In all this He proved His greatness and has made Himself the contemporary of all ages. Jesus was too great for any one man or any one generation to comprehend Him. His teaching was too many-sided for any one formula or program to convey the whole truth. All that we can ask of any Saviour or prophet is that he shall solve the problems of men as they arise. We may admit that in a general way Jesus has met the problems of men in the past.

This generation is the age of the social problem. Can Christianity meet us here and satisfy our deepest need? Can it furnish an ideal comprehensive enough, commanding enough, to include all partial ideals and explain the meaning of the world? Can it break the spell of self, the flesh and mammon? Can it charm away the selfishness of men and create in them a Christian state of mind? Can it unite men in a common task and send them out to fight the battles of justice and to seek the whole redemption of society? That is, has Christ a social ideal? Does He offer men a social program, and do His ideal and teaching contain place for the social technic which men themselves can supply?

The second thing is this, that Jesus had a social ideal and a social program. The standing scandal of the ages has been the indifference of men to the teachings of Jesus. Men have

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called Him the Son of God; they have given Him the second place in their doctrine of the Trinity; but they have treated His sayings as purely incidental and accidental, and so have not heeded the things that He said. But the most tragic part of that scandal has been the indifference of men to the great central ideal of Jesus. He began His public ministry with the announcement of the Kingdom of God; all through His ministry He is talking about the Kingdom; everything He said must be interpreted in the light of this great idea. And after His resurrection we are told He was with the disciples forty days speaking to them the things concerning the Kingdom of God. But, strangely enough, men soon forgot the Kingdom and began to talk of their own souls; they substituted the idea of a church for the ideal of Christ; and they longed for life in heaven and forgot the service of God here. Christianity has passed through Greek philosophy, as Professor Hatch has shown, and this changed its basis and spirit. Christianity later fell under the spell of Roman imperialism, and this created the institutional organization and machinery. The rich and powerful tried to capture Christianity and make it serve their ends. The Church missed the essential truth of Christianity that the Gospel is spirit and not form. So it developed elaborate creeds and set up its opinions for the spirit of Christ. Christianity became a matter of profession, of opinions of this church and that. So it came about that men passed as Christians, and thought that they were Christians, who yet did not possess the mind of Christ. They were ready to fight for their church doctrines; but they had not so much as heard that there was a Kingdom of God.

The most significant and fateful fact in the present situation is the new attitude toward Jesus. There is a widespread conviction that something has gone wrong in Christianity; that some of the churches have hidden rather than revealed Christ; that many of the conceptions of men have obscured rather than transmitted His truth. There is an attempt on the part of many to have done with half-truths and formulas and to deal with reality itself. Above all, there is a growing determination to find out what Christianity means and actually to try it. "When half-gods go, then God arrives." A lot of half-gods have gone, and Jesus is just beginning to be seen. This talk about a new religion reminds one of the old story of the green pilot. The vessel was short-handed and the captain had to place a green hand at the wheel. Keep your eye on that star," said the captain, "and sail straight toward it." An hour or so later the pilot called the captain: "Give me a new star; we passed the other one some time ago."

The conclusion of the whole matter is this, that Jesus is still in advance of the world and is the truth this world needs. His way is the only way into the Golden Age, and He has the only message that contains hope for mankind. The ideal of Christ, the inspiring motive of His life, the central truth of His teaching, was a social ideal; it was the idea of the Kingdom of God; and this in Christ's conception never meant anything less than a righteous and redeemed society on earth. Jesus had a world vision and understood the method of social regeneration. He offered men a social program far beyond our practice to-day, and that program, if men had followed it, would have been fully adequate. More than this, the teaching of Jesus is quite definite on the great duties of life, and His great principles of love, service and sacrifice work when they are tried. Men have sometimes

complained that Jesus is indefinite and vague; the trouble has always been that men understood too well what He meant and have not been willing to pay the price of obedience. The writer before us says that Christ's principles will not work. How does she know when they have really not been tried? She says that Christ's precepts cannot be carried over successfully into large civic and economic fields. This is precisely what must be done to-day; this is what the churches in harmony with the larger vision of to-day are seeking to do first of all through a larger conception of Christ's mission and through the departments of social service which they have created. Before we set Jesus aside and demand a new religion, let us be sure that we have understood Jesus; that we have come up to His ideal, and that we have advanced far beyond His program. Before we ask for a new religion, let us find out what the old meant and practice it to the full.

The churches we admit have a clear duty in this hour. The first thing is to become less opaque and let more light shine through them. The churches have been poor transmitters of the light; too often they have obscured if not concealed Christ. Then the churches must set themselves to find out who Jesus was, what His message means, what kind of a world He expected this world to be. Beyond this, it is for the churches to find out what Christianity means and then set out to try Christianity. The churches, as I have said in another publication, have tried some things that passed for Christianity; they have tried Christianity in parts and spots. But they have never yet tried to bring the whole of Christianity to bear upon the whole life of the world. This is the challenge and opportunity of our day.

S. Z. B.

Harold W. Thompson of Teachers' College, Albany, sent out a questionnaire to 150 of the leading organists of this country, asking them to name the ten most popular anthems. T. Tertius Noble's "Souls of the Righteous" received the most votes, and it was likewise clear that Mr. Noble is the most popular living writer of anthems. Tertius Noble is the eminent organist of St. Thomas's Church, New York and president of the National Association of Organists, which has just held its annual meeting at Rochester, N. Y.

So far as prohibition is concerned, New York is only an eddy in the current. While it was repealing its State enforcement code nineteen other States were strengthening their laws against the sale of liquor during the last sessions of their legislatures. New York was the only State that was not running with the current.

The Methodists are apparently rising in the educational scale, at least in Indiana. While the number of students at Indiana University has been increasing about eighty-five per cent in a decade, the number of students coming from Methodist homes has increased about 152 per cent. Perhaps the Methodists have not limited the size of their families so blindly as have the members of some other communions. At any rate, we congratulate the Indiana Methodists.

THE OBSERVER

A Knight of the Twentieth Century

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

THE death of Dr. Philip S. Moxom at seventy-five removes one who has been one of the most valiant soldiers of the Lord. He has been a most striking example of how it is possible to be just as valiant a soldier with the sword of the Spirit as with a sword of steel. He began life as a soldier. Of English parentage and Canadian birth, he came to this country as a young boy and enlisted in the Union army at the age of fifteen. He served through the whole four years of the war, and although he became one of the most pronounced workers for finding substitutes for war in the settlement of international disputes, he retained the soldierly and knightly characteristics to the end. He was a most perfect example of one who followed William James in finding the moral equivalent for war. He had the knight's look and bearing—tall and straight, bearded face and fearless eye, passion and personality in the voice. In his soul he knew no fear. He fought and fought hard in the worlds of morals and of thought.

When he came out of the war, still a mere lad, he decided to fit himself for the Baptist ministry. He studied at Kalamazoo College and Rochester Theological Seminary and was ordained to the Baptist ministry in 1871. He began his ministry as a very young man, but his four years of war had matured him more than many years of ordinary life ever would have done. He showed signs both of originality and power from the beginning. He had the prophetic instinct and the love of literature and philosophy in his soul. His preaching immediately attracted attention and in time he was in a prominent Baptist church in Cleveland. He came into national prominence when he was called to a large Baptist church at Boston, where he ministered for many years. During this ministry he touched the larger life of the city and soon, by book and lecture tours, the life of the nation.

After he had been in the Baptist ministry for several years there came a crisis in his life. He never departed from the fundamentals of the Christian faith, but in his mind he thought his way along with the liberal theological movement in New England. He belonged to the school of Newman Smyth, Munger and Gladden. His sermons began to reflect the new backgrounds and foundations. A new note crept into his preaching and one not, at that time, familiar to Baptist churches, although common enough now. There was never any public manifestation of trouble between the congregation and Dr. Moxom, but members of the Baptist communion here and there throughout the country occasionally took exception to his views. Perhaps this had something to do with determining the step he later took, but probably it was his own desire for larger freedom that led him, after several years in the Baptist communion, to seek admission to the ministry of the Congregational Church. This Church in New England allows large liberty in thought to its ministers. So long as they remain true to the great

evangelical doctrines they may indulge in great freedom of interpretation both of the Bible and the doctrines. Dr. Moxom sought this liberty and evidently felt he could better secure it in the Congregational body. He resigned his pastorate of the Baptist church in Boston and shortly afterwards became pastor of the South Congregational Church, Springfield, Mass.

Here he enjoyed a long and influential pastorate. His sermons attracted large audiences, and he reached outside of the immediate ministry of the church by lectures on literature and formed classes for the study of poetry. He was a great believer, with Dr. Munger, in the poets as being both the best seers and the best interpreters of life. It was to the poets as much as to the philosophers and theologians that one should go for light and truth. He was among the first to recognize Browning as a great seer and protagonist of the Christian faith. Browning was not only the psalmist, the singer of the fearless ventures of the mind and soul, he was also the prophet of the Lord and the preacher of righteousness and the victory that comes through faith. In Boston and Springfield, in colleges and study circles, Dr. Moxom opened up the poems of Browning to eager thousands. He also wrote much upon the Christian and ethical content of the poet's writings until he came to be recognized as one of the foremost Browning authorities in the country. For three years he was the president of the Boston Browning Society, a position that has been held by many eminent men. He was also a thorough student of the great Russian writers and found in them, as has Dr. John Hutton, the keenest searching of the human soul, the most terrible portrayal of the havoc of sin in a human soul, the most insistent preachers of the gospel of redemption through forgiveness and atonement. His book, "Two Masters: Browning and Turgenieff," is not only an interesting study in contrasts, it shows how all really great minds, the true seers, those who really *see*, always come back to the great Christian gospel of the cross. He wrote several other books, one on "From Jerusalem to Nicæa," revealing a wealth of historical and theological scholarship rarely found in the busy preacher's and pastor's life. In 1895 he was invited to give the Lowell Lectures in Boston, another high honor.

Early in his career he became interested in the abolition of war as a means of settling international disputes. He was prominent in the famous Lake Mohonk Conferences on International Arbitration from their inception and was one of Mr. Smiley's most valued aides. Never a conference passed but his voice contributed to the discussion. With such men as Edward Everett Hale, Benjamin F. Trueblood, Edwin Ginn, Robert Treat Paine, President Eliot and other wise men from the east, he developed for the American people the idea of the arbitration of international disputes and the establishment of a world court. He hailed The Hague conferences as the beginning of a new day—a day of which

he had dreamed and for which he waited with undimmed faith. He was a delegate to the international peace conferences in various cities of Europe and was a member of the famous church conference in Constance in 1914, where the World Alliance for International Friendship through the

Churches was born, and all who were present will remember his wise words and his calm bearing in those very trying days. It is such men as he who keep the torch burning, who lay the foundations of a new world-order, who help all of us to keep the faith.

FREDERICK LYNCH.

THE WEEKLY SERMON

Spiritual Influences, Good and Bad

By Rev. W. H. Carnegie, M.A.

Canon of Westminster, Preached in Westminster Abbey, London

[NOTE: *This sermon is of special interest, inasmuch as Canon Carnegie has come to America to present a beautiful crozier to the Protestant Episcopal Diocese of New York from the Diocese of London.*—EDITORS.]

"Concerning spiritual gifts, brethren, I would not have you ignorant."—1 Cor. 12:1.

I PROPOSE to bring before you some thoughts suggested by these words. I think we shall find the teaching and, indeed, the warning conveyed in them as appropriate and as necessary to people of the present day as they were to the Corinthian converts to whom they were addressed by St. Paul. Let us begin by reminding ourselves who these converts were. Some of them had been brought up in Judaism, the rest in one or other of the heathen religions or philosophies which in bewildering variety existed in the Græco-Roman world of that day. But they all—and this is the point I wish to begin by emphasizing—they all, previous to their conversion to Christianity, had been to some extent conscious of a spiritual order and had made some effort to establish communication with it. The very fact of their conversion proves that this was so. To men who were wholly materialistic in outlook, to men who had not risen above the level of mere animalism, Christianity could have made no appeal. These men had accepted and identified themselves with it because it promised to give them something of which they had previously felt the need and to give it to them in a more complete and satisfying form. They had already been searching for God and had not been altogether unsuccessful in their search. Those of them who had been brought up in Judaism had gained some clear knowledge of His being and His attributes and His claims. In their prophetic literature especially a revelation had been unfolded to them to which their spiritual nature had responded and in which it had found no small measure of satisfaction. But the satisfaction was not complete. They craved more light and clearer light.

The aim of every revelation, let us remind ourselves, is to shorten the distance which separates man from God. Its worth is tested by the extent to which it achieves this aim. Judaism, tried by this standard, was not found wanting. By a gradual process extending over many centuries it had brought men near enough to God to enable them to discern

and to realize His unity and His personality and His omnipotence and His righteousness and something of His kindly and beneficent fatherhood. A pious Jew of Christ's time had got very near to God, had got to the very threshold of His presence; but this very nearness impelled him to draw nearer still, to pass over the threshold into the inner sanctuary where he could see Him face to face and achieve completeness by entering into personal union and communion with Him. It was men thus prepared and thus disposed, men whose soul ears and eyes were open and active and intensely sensitive who responded most readily and fully to the Christian revelation and became its first converts. It was men of these spiritual antecedents, moreover, who provided the early Church with her chief leaders and teachers and inspirers. St. Paul, for instance, was such a man. He had learned all that Judaism could teach him. He was not only conscious of God's presence and claims; he was completely devoted to His service, as he understood that service. With unstinted zeal and energy he obeyed His mandates as he interpreted them. But he was not fully satisfied. Behind his certitude and his enthusiasms he was conscious of undefined needs and longings, of misgivings of which he could not rid himself, of pricks against which he kicked in vain. Then one day Christ appeared to him by the way in a flood of light which blinded him for the time, physically and mentally. Of his physical blindness he soon recovered himself through the agency of Ananias of Damascus. His mental recovery took longer to effect. He tells us that for three years he went away by himself and devoted himself to the effort of seeing clearly the new spiritual vista which had been unfolded to him, of making himself at home in the new order of spiritual experience to which he had been admitted. When he emerged from this retirement St. Paul had to a large extent achieved this object. But even then he did not claim that he had attained complete clarity of vision. He was conscious, as he tells himself, that he still saw as through a darkened glass. But he saw clearly through Christ he had attained personal conscious contact with God himself, that he had embarked upon a process of spiritual development destined to consummate itself in the unveiled splendor of the Divine Presence. He had not yet fully attained, nor did he achieve full attainment in this life, but he knew himself to be in the way of attainment. He found in Christ the complete and all-satisfying revelation of God and accepted as his sole preoccupation

in life the effort to know more of Christ. "I know nothing but Christ," he cried. "Forgetting those things that are behind and reaching forward to those that are before, I press forward towards the mark of the prize of the high calling in Christ Jesus our Lord."

But besides converts from Judaism in the Corinthian church which St. Paul addressed there were others who had been nurtured in heathenism. And here again you will notice their conversion postulated and had been preceded by a certain measure of spiritual experience and enlightenment and activity. The heathen world at the time was by no means spiritually dead. Heathen religion and philosophy embodied the efforts of their adherents and exponents to satisfy man's spiritual needs and implied that they were intensely conscious of these needs. Many of the great Greek philosophers, for instance, were deeply spiritually minded men. Plato, the greatest of them all, was an ardent seeker for God. The method of his search differed from that of the Hebrew prophets. It was almost altogether intellectual, while theirs was mainly emotional and volitional. He taught that by the due use of his reasoning faculties, by ascending from general principles to those still more general, men could finally attain knowledge of the ultimate Principle of all, the Idea of ideas, the Prime Source from which all existence flows. This was his dialectical method, his argument of the path which he counseled his disciples to follow. It was imperfect. Along this path the human soul can never attain satisfaction. What it craves is personal contact with a personal God, not merely intellectual apprehension of some abstract principle, however far-reaching and fundamental. But Plato and many other Greek philosophers of the ancient world were, as I have said, genuine and earnest seekers after God, and their efforts to find Him were by no means fruitless. They provided an intellectual framework of an invaluable kind which the Church later on was able to use for its own purposes and to clothe with its own inspirations and revelations. Just as Judaism prepared the way for Christ, so did Greek philosophy in hardly a less degree. In the New Testament itself we find the earliest Christian teachers using its speculations and expressing themselves in its phraseology. In St. Paul's writings we find constant traces of its influence. The incident recorded in Acts 17 illustrates his general attitude. He was at the time in Athens, the traditional head-center of Hellenic philosophy, and was called upon to address a number of its citizens, and this is the gist of what he said: "Ye men of Athens, as I passed along and observed the objects of your worship, I found an altar with this inscription, 'To the Unknown God.' Whom therefore ye ignorantly worship, Him declare I unto you." The words, you see, imply no antagonism; on the contrary, their flavor is one of sympathetic recognition. Greek philosophy has ascended the mountain-side up to a certain point, far enough to find that its summit was obscured by banks of clouds. The apostle met it at this point and told its disciples that if they would follow him he would lead them through the cloud region to where the sun shone in a clear, an unsullied sky. But, of course, it is in St. John's writings that the influence of the Hellenic philosophy is most apparent. It is hardly too much to say that the main framework of his thoughts is derived from it and that much of his phraseology has a similar origin. He took the Logos doctrine of the Greek schools and adapted it to Christian uses. He presented many of the facts of Christ's life and much of His teaching in terms which educated Greeks of the time could easily understand and find congenial. To the Greeks he became a Greek that he might win the Greeks, and by doing so implied that the main trend of Greek thought, so far from being antagonistic to Christianity, was

in line with it and formed indeed an important part of a process preparatory to it and leading up to it.

Probably, however, to go on with our analysis of St. Paul's audience, only a few of the Corinthian converts from heathenism had any knowledge of Greek philosophy. Most of them were people of the poorer and less educated classes who before their conversion had been adherents of one or other of the popular religions which flourished and abounded at that time. These varied much in spiritual quality. Some of them were extravagant or ecstatic or even grossly immoral. Others of them were disciplined and graceful and kindly and refined. But, again, in none of them was the spiritual element wholly lacking. The disgusting and degrading orgies of the Bacchanalians or of the Aphrodisiacs were something more than mere outburst of bestial animalism. The Oracles were not wholly fraudulent. The hosts of magicians and soothsayers and diviners and necromancers and trance mediums and faithhealers who batted on the offerings of ignorance and credulity were not wholly charlatans; nor were those who had recourse to them altogether devoid of spiritual insight and sensibility. At first hearing the heathenism of the time seemed for the most part to express itself in a Babeldom of discordant and defasing voices, but beneath and behind this Babeldom those who listen attentively can hear a very different cry, pure in its quality and infinitely pathetic in its perplexity. It is as the cry of a child who has strayed from his father's home and would fain find his way thither again. It is the cry of the human soul seeking for Him from whom it came and to whom it belongs, and apart from whom its experience cannot be else than that of a fevered and restless dream.

Such, then, in the broadest outline, was the character of the audiences whom St. Paul addressed, not merely in Corinth, but in other centers, at least where Christian churches had been established. They included people of very different antecedents and upbringing, but they were people who all brought with them into the Church one common quality: they were all of them, to a greater or less degree, spiritually minded men, who were conscious of spiritual need and who were dominated by the desire for its satisfaction. The religious or philosophical cults in which they had been born and bred had promised this satisfaction, but had failed to redeem their promise. This was proved by the fact of their conversion to Christianity. They turned to it for something which they failed to find elsewhere, but not for something completely new. They had as Jews or as heathen caught some glimpse of the light that lighteth every man that cometh into the world, more or less indistinct, more or less distorted by passing through blurred mediums. They turned to Christ because they recognized in Him that Light itself. St. Paul had been the means of introducing them to Christ, and it was now his part to help them to see clearly and sanely, to take full advantage of the new spiritual heritage placed at their disposal. There were dangers to be avoided; there were mistakes which could easily be made. Much of their spiritual experience as Jews, still more of their spiritual experience as heathen, came elsewhere than from God and led elsewhere than to Him. For there are evil spirits as well as good, and it was all-important that they should be able to distinguish between them. "Trust not every spirit," says the apostle in another place, "but try the spirits whether they be of God." How try them? What test shall we apply by which we may judge of their origin and their nature? That is the question with which the Epistle deals. "Concerning spiritual gifts, I would not have you ignorant." Your Judaism, or your heathenism, placed such gifts at your disposal, but, as you know, they are not of unsullied quality. They contain ele-

ments of good and truth, but they also contain much that is impure and defiling and misleading. It is of vital importance that you should be able to distinguish the true from the false, the chaff from the wheat, those powers which minister to your soul's upward growth from those which make for deterioration and degradation. It is of vital importance still that we should make this distinction to-day in a civilization nominally Christian. For it is a mistake to suppose that civilization has rid itself of those evil spiritual influences, those distorted and short-sighted interpretations of spiritual truth against which the apostle warned his Jewish and heathen converts. The spirit of Judaism on its worst side,

the spirit of heathenism on its worst side, is still alive and active amongst us, and those are the real enemies. Not our open enemies; they are not formidable in the long run. Man can never be purely materialistic or animal. The real enemy is the insidious enemy that goes right within the sanctuary of our lives; this false spiritualism against which the apostle warns his Corinthian converts. "Concerning spiritual gifts, I would not have you ignorant." What is the test that he advises them to apply, so that they may know the true from the false and separate the wheat from the chaff? That is a the important question.

A Crisis in the Holy Land

By B. K. Rhodes

THE Holy Land, scene of the earthly activities of the Saviour, and such places as the Holy Sepulcher, the Grotto of the Nativity in Bethlehem, Nazareth, the Garden of Gethsemane, the Mount of Olives and others have been a source of spiritual comfort and inspiration to Christians of the West for so long that we have come to take them for granted. We know that they exist and we draw inspiration from the fact that they are there, concrete objects to stimulate our faith.

But what has enabled these holy shrines to exist through the sixteen hundred years that have elapsed since their re-discovery in 326 A.D. by the newly converted Empress Helena, mother of Constantine the Great? The history of Palestine has not been a placid one since that time. Many times in those sixteen centuries war has swept its devastating course over the Holy Land. Persian, Arab, Crusader, Turk have ridden in triumph into the Holy City. Some brought with them torch and flame and left Jerusalem a heap of smoking ruins; others, more generous, spared the shrines. Twenty-one times in the course of its stormy history has Jerusalem been destroyed and rebuilt. Under alien domination throughout most of its history, what force has been at work through the centuries to maintain the sacred places from the destruction and obliteration that has threatened them time and again?

The Orthodox Patriarchate of Jerusalem has had the guardianship of the sacred places in the Holy Land since their establishment as Christian shrines sixteen centuries ago. At the dedication of the original Church of the Holy Sepulcher in 336 A.D. it was Eusebius, "Father of Ecclesiastical History," then Bishop of Jerusalem, who conducted the services. And ever since the Patriarchs of Jerusalem, with the Brotherhood of the Holy Sepulcher, which has grown up around the Patriarchate, have maintained the shrines.

Although it was not elevated to a Patriarchate until the Council of Chalcedon in 451 A.D., the Bishopric of Jerusalem, on which the Patriarchate is based, dates back to apostolic days, claiming as its first bishop St. James the Less, "the Lord's brother." It is one of the five original Patriarchates, the others being Alexandria, Constantinople, Antioch and Rome. Because of the especially sacred nature of

the places under its care the Patriarchate of Jerusalem has always been looked upon as of paramount importance to Christianity, particularly Eastern Christianity. It was recently stated by a member of the British Mandatory Government in Palestine, a man who has made an extensive study of the affairs of the Eastern Church, that if you are going to save Christianity in the East you must save it in Palestine; "the downfall of this patriarchate, which Orthodox Christians throughout the world look upon as the keystone of their faith, would be followed by the disintegration of the Orthodox Church everywhere."

It seems strange that danger should be threatening this venerable Christian institution and the sacred places under its care at this time; it would seem that the Patriarchate, after centuries of stressful service, had at last reached a peaceful harbor. On December 9, 1917, British troops under General Allenby entered the Holy City and brought the sacred shrines under a Christian banner for the first time in seven hundred years. Since that time Palestine has been under British control, first military and later civil, administered by British officials under the Mandatory Government. The Patriarchate is under a stable, Christian government. Why, then, does danger threaten?

The menace which now hangs over the Patriarchate of Jerusalem and the sacred places under its care is a heritage of its long centuries of service and difficulties arising from the war and the Russian Revolution. In order to understand clearly the situation as it exists to-day it is necessary to go back to 1913, before the outbreak of the World War.

At that time Palestine was under Ottoman rule. The nearest and most interested great Christian nation was Russia, whose people worshipped in the Orthodox faith. The Patriarchate derived its revenue from the rents of lands owned in Palestine, from lands in Bessarabia, Russia, Greece, Crete, Smyrna and Asia Minor. These lands had been donated by the faithful to be held in trust by the Brotherhood of the Holy Sepulcher. Besides these rents, collections were taken annually in the Russian Orthodox Church under the auspices of the government. And considerable income came from the offerings of pilgrims to the shrines, who came to the number of about ten thousand each year, and most of whom were Russians. In an official British report it was estimated

that no less than sixty-four per cent. of the total income of the Patriarchate was derived from Russian sources at this time.

The influx of pilgrims stopped with the outbreak of the World War. The Russian Revolution brought to an end the annual collections by the Russian Orthodox Church, and the lands owned in Russia were lost for the same reason. The property in Bessarabia was lost through the fact that, when Bessarabia became a part of Rumania, the properties were taken from the Church by an agrarian law of the Rumanian government, which confiscated all church properties. The lands in Greece and Crete had been held as security by Greek banks for loans incurred before the war, so the property there is lost. The burning of Smyrna and the seizure of Asia Minor by the Angora Turks account for the rest of the properties.

Summing up the chapter of misfortunes, the Orthodox Patriarchate has had about three-fourths of its income taken from it in the last ten years. The only sources of revenue remaining to it are the rents from the lands in Palestine, which, despite their increase in value during the past few years, are entirely inadequate to support the Patriarchate, even with its activities cut down to the least possible scope.

Simultaneously with this decrease in the income of the Patriarchate, the institution was faced with the necessity for additional outlay due to the dispensing of war relief. Throughout the struggle the Patriarchate dispensed relief, not only to the native population, but also to refugees from all countries without discrimination because of creed.

In order to carry on this essential work the Patriarchate was forced to borrow money and was obliged to hypothecate many of its property holdings. The total number of creditors is about seven thousand.

When the British Mandatory Government assumed control of Palestine they found the Patriarchate in debt to the extent of about \$3,500,000, its revenues very much depleted and the scope of its activities extremely limited. The creditors were getting uneasy about the debts and were threatening to call their loans.

If these loans are called it means the taking away of the last support left to the Patriarchate, for, in the aggregate, the securities given for the loans constitute a mortgage on the lands held in Palestine, the sole remaining source of income of the Patriarchate.

This would have happened long ago were it not for the fact that the British government has declared a special moratorium on the affairs of the Patriarchate, and followed that by the appointment of a commission to administer its affairs. That commission was appointed and is now functioning, all moneys received or paid out in behalf of the Patriarchate passing through the hands of the commission.

The commission has cut down still further the activities of the Patriarchate, has established a budget at the lowest possible figure which will maintain the Patriarchate and the sacred places. The commission has not, however, been able to make any progress toward paying off the debt because interest charges and running expenses take up all of the available income. Meantime, pressure is being brought to bear on the government to terminate the moratorium. Thus far the commission has been able to keep it in force and has recently extended it indefinitely, but this is strictly a temporary and emergency measure and cannot be extended much longer.

The danger which threatens the Patriarchate, then, amounts to nothing less than financial ruin. Once these loans are called it will be necessary to sell the lands in Palestine to pay them off. That means that the Patriarchate will be left without any support whatever, that this venerable institution,

with sixteen hundred years of service to Christianity behind it, will terminate its activities and the sacred places under its care will either fall into decay through neglect or pass into other hands.

Aside from the sentimental catastrophe of the failure of the guardians of the holy places and the unfortunate effect of it upon the more external types of Christianity, especially in the East, there is the human side of the question involving the activities of the Church, which are far wider in the Near East than we of the West have any conception of. For example, there are no public schools in the Near East, except those which the British have introduced in Palestine. The education of children is almost entirely in the hands of the churches. There are in the territory under the jurisdiction of the Patriarch of Jerusalem some ten thousand children of school age who now face the alternative of attending a Mohammedan, Jewish or some school of a faith different from their own or of going without an education. It is only under exceptional circumstances that parents will send their children to a school of another faith, but they are being forced to do so.

Poor relief is a matter which is entirely under the jurisdiction of the churches in the Near East, there being no public charities as we understand them here. This leaves the Orthodox population of Palestine without any provisions for taking care of their unfortunates except the pitifully inadequate aid that the Patriarchate can extend.

Another feature of the Church's activity in Palestine is judicial. Under the laws of the country, certain types of cases come under the jurisdiction of the patriarchal courts. With its present depleted income the Patriarch is unable to maintain these courts, and cases that would ordinarily be tried in patriarchal courts are now tried in government courts, which are Mohammedan. This works a great hardship on the Orthodox people, as these courts believe that justice should be heavily tempered, not with mercy, but with prejudice.

The same thing applies to hospitals and dispensaries. The Orthodox Church can afford to operate at present only about one-third of the facilities necessary to take care of the sick of its community. And here again the failure of the Church to provide these things means that they are lacking entirely, as there is no other institution which can undertake to furnish them.

The closing of the theological seminary leaves the Orthodox Church in Palestine with no means of educating young men for the ministry. There is now a shortage of parish priests in Palestine, and this will grow more acute as time goes on. Unless the Orthodox ministry is to vanish in Palestine the theological seminary must be reopened and the salaries of the parish priests must be raised to the point where they are receiving a living wage. They have been receiving \$20 a month and the British commission raised their salaries to \$40 a month. It is practically the only instance where the commission increased the expenses of the Patriarchate.

So this venerable Christian institution, after sixteen hundred years of faithful service, finds itself facing the most serious crisis in its career. Heavily in debt, unable to extend to its people the aid that they so sorely need, its children being educated in other faiths, its ministry underpaid, inadequate in numbers and steadily decreasing, its people deprived of its judicial protection, the Orthodox Patriarchate turns to the Christians of the West for aid in its dark hour. It asks, in substance, if Western Christians will do now, for the first time, what the Patriarchate has been doing for six-

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The Most Terrible

TWO CITIES SWEEPED OUT OF EXISTENCE

Tokyo and Yokohama Now Dust and Ashes and Ruins

*Three Hundred Thousand Dead Means a Hundred Thousand
Refugees and Homeless*

Such are the headlines from the daily papers of this week. They underestimate the calamity, for each issue tells a more desolate tale.

Among these thousands of refugees are several thousand members of the native Christian churches which were established by American Missionaries and are now in charge of native pastors. To these pastors will fall the care of these thousands of starving children.

While Americans should make no distinction in their quick work of mercy, and will not, yet these Christian children have a direct claim upon the Christians of America. They are our wards—our special care.

We want to cable \$25,000 to these Christian pastors immediately to be used for these children.

Fortunately a very eminent member of our staff knows every pastor and church in Japan, he having spent all his life there as missionary and professor in Doshisha University. He has just returned from Japan where he has been on a visit to

Send something at once to FUND FOR THE

Calamity of History

NCE BY EARTHQUAKE AND FIRE

ndreds of Thousands Left Homeless and Foodless

*hans—All the Country Near Tokyo and Yokohama Full of
s, Hungry Children*

these very churches. He has agreed to act as almoner of all gifts received. This means that the money will be cabled daily to these pastors and thousands of children will be fed.

We hope—we feel sure—that everyone who reads these lines will send us something immediately. Do not delay, for these children are in terrible straits.

*To the Pastors and Sunday School Superintendents
who read The Christian Work*

If your Sunday School has not already made an offering for Japan will you not have it make one at once for the Sunday School children of Japan who are in dire distress.

Think, too, what an opportunity this is for creating lasting good-will between America and Japan. Japan will remember us forever as the good Samaritan who bound up her grievous wounds. If we feed her hundreds of thousands of children now, and help them to find homes, it will be worth more than all the peace treaties that could ever be signed.

STARVING CHILDREN, marked JAPAN

FREDERICK LYNCH, Treasurer

(Continued from page 399)

teen hundred years—preserve its sacred places from certain physical decay and possible loss. It asks aid that it may bring up its children in its church faith; that it may give to its people the protection and care that only their Church can give; in short, it asks aid that it may help to keep Christianity alive in the land of its birth.

It is an opportunity and a duty that Western Christians are already embracing. It is the first time that Christians of the United States have had a chance to take part actively in the preservation of their sacred shrines. Western help in the preservation of the sacred places may well mark the dawn of a new era of understanding and co-operation between the churches of the West and those of the East.

In this country the American Committee on Preservation of the Sacred Places in the Holy Land has been formed for the purpose of planning and carrying out the steps necessary to aid the Patriarchate and the preservation of the shrines. Rev. Charles S. Macfarland, General Secretary of the Federal Council of Churches of Christ in America, and Rt. Rev. William T. Manning, Bishop of the Episcopal Diocese of

New York, are the chairmen of the committee. Included in its membership are many of the leading ecclesiastics and laymen of most of the Protestant denominations of the United States. The committee has perfected plans and is taking active steps looking toward the launching of a nation-wide non-sectarian campaign to raise America's share of the fund necessary to pay off the debt of the Patriarchate and thus assure the preservation of the sacred places and the continuance of the traditional form of Eastern Christianity as a living force in Palestine and the Near East. The final American committee will be interdenominational and permanent. Thus will America participate henceforth in enhancing the beauty and the appeal of the inspirational centuries of Palestine.

It is the hope of the committee to enlist the aid of a majority of Christian people in the United States and to go to the Patriarchate with the inspiring message that American Christianity stands solidly behind their brothers of the East. The committee has established offices at 105 East Twenty-second Street, New York City, and contributions are already being received from many parts of the country.

If I Were a Layman

By Rt. Rev. Charles Fiske, D.D.

Bishop Coadjutor of Central New York

IN THREE PARTS—PART I AND PART II.

THE OLD ORDER.

PERHAPS it is just as well I am not. I certainly did not make a brilliant success at being one when I had the chance. As I think back I fancy that for a number of years I was a rather ordinary, indifferent sort of a layman. I was of the usual type—not much better than the average, perhaps not very much worse. Possibly a record of my own shortcomings may indicate the lines on which I would wish the layman of to-day to proceed to a similar self-examination and at the same time suggest by implication a point of departure if they are to attempt a reformation.

My religious beliefs were somewhat inchoate and undefined—it wasn't my fault; I had never been taught.

My practice of religion was as vague as my belief. I do not think that I was a striking example of faithfulness in worship—perhaps that was not altogether my fault, either; I had supposed that one went to church principally for the sermon, and my recollection is that the sermon was not worth making much of an effort to hear.

My impression is that the services of the church seemed dignified and orderly; I came to appreciate them more and more by contrast with the non-liturgical services of surrounding Protestantism. But I am not sure that this appreciation was altogether free from a rather snobbish sense of superiority. It is quite impossible clearly to define my feelings, but I am reasonably certain the thought lay in the back of my

head that we had reached a higher plane of culture, that the crudities and incongruities of ordinary Protestant worship were deplorable, and that those who enjoyed such worship, or were content with it, were not up to the best intellectual, social and cultural standard of the people I knew. Yet the ordinary morning service often palled on me—that is one reason I did not feel any special "urge" which made me attend always. Sometimes it seemed mechanical; on special occasions, when there were vital issues or events which deeply concerned and perhaps deeply moved many of us, the service seemed rather dull and lifeless, a little stilted and formal; to a greater degree than I ordinarily realized, aloof, impersonal, detached from life.

I "received communion" rather regularly; but, unless my memory is at fault after the lapse of years, I made little preparation for it and I was not quite sure why I went. It was the right thing to do once a month or perhaps less frequently. In some sort of way I felt that it "did me good" to go. I still knew Christianity as a belief in a loving Saviour who had given His life for sinful men—and I knew I was sinful, of course. He had asked that we do this in remembrance of Him, and I did it, without knowing just what good I got from going, or what I ought to do if I were to get more good. This wasn't my fault, I am sure. When I was confirmed the rector had given me little or no instruction. I cannot remember that he had a confirmation class; if he had he apparently had not required my attendance. He had asked me to be confirmed and my mother had urged it. It

seemed right to "join the church," and I joined. The rector was a dear, good old man, but he never said a word to me about my soul—or my spiritual life or religious practice, in any way—and I went for the laying on of hands, not knowing exactly why I went or what I was to receive.

Certainly I knew nothing of self-examination for sin. Of course, I was a sinner and I needed a Saviour, but my consciousness of sin was a group consciousness. I was just one of a mass of people who weren't all that they ought to be. I doubt if I knew very much about prayer. I had a good mother and as a child she had taught me childish devotions, but as I grew older and said my prayers alone I never was taught anything to take the place of those early prayers. There was a certain reticence which would have made it impossible for me to tell anybody that I was blundering along without any real knowledge; and there was, of course, a like reticence on the part of my parents, who never would have dreamed of probing into my soul processes. It is strange, perhaps, that the evangelical rector said nothing to help me; but he was reticent, too, and I imagine it wasn't for him to talk about religion face to face. When he met me I didn't know what in the world to say to him, and I imagine he was at an equal loss as to what he should say to me.

I am sure I had no definite sense of obligation about giving. "Train up a child in the way he should go and when he is old he will not depart from it." We boys had been brought up to "put a penny in the plate" at Sunday-school, so when we were older, while of course we gave more, we still gave in a small way. One thing I was quite certain about—it was nonsense to talk about giving to foreign missions; there were enough heathen at home to be converted. I never dreamed that perhaps I was one of them. The parish had some wealthy people among its members—the best families had been identified with it for several generations—and I suppose they gave (if the men were vestrymen, they made up the deficit at Easter, it may be presumed), but I cannot remember that any of us of the younger generation felt any obligation about finances, and my recollection is that we thought as little about our responsibility in other ways, whether we were poor or well-to-do.

I had no conception whatever of the life of the Church outside my own parish. It was some time before I even knew much about our system of church government, except that we had a bishop, who came once a year and made the rounds, morning, afternoon and evening, of the three parishes of the town. It is quite certain that I knew little or nothing of the diocesan convention or its missionary organization, or of the general convention or of any conception of the Church to which I belonged as a branch of Catholic Christendom.

Indeed, I know I thought about the Episcopal Church as one of the Protestant bodies, quite different in worship from others, very much better for people of culture and refinement, liberal in its views about dancing and other social recreations, not likely to become painfully excited or aroused in the way of crude revivals or evangelistic meetings, holding a dignified aloofness regarding many things the Protestant preachers were always talking about—a church that didn't meddle with a man's religion or politics, because his religion was something between his own soul and God, and his politics had to do with another sphere of his activities.

Unless I am reading back into my life history something which was really written there much later, I think I sometimes put questions to myself about this particular "glory" of the Episcopal Church. I looked down upon "canting Methodists" and was dead certain that they were driving away the young people by their foolish ideas about dancing (save that a good many of the young people were already

ignoring the discipline and nobody ever did anything to them for their rebellious indifference to the rules), but there were times when it seemed possible that the danger of becoming worldly was quite as real as the peril of Puritanism. Also, I was a bit uncertain when the despised Methodists became very active in a local campaign in which I figured as an ardent reformer, whereas our own parish clergyman and the other rectors of the town would not touch the matter with a ten-foot pole.

Of course, there was then no real awakening to social questions, much less any talk about social justice. The parish had a sewing society which included most of the good women of the congregation, and another society whose name I forget, for the younger women; there was a Woman's Auxiliary that tried to combine both, and at Thanksgiving they all joined in making up baskets for the poor. We were a kindly folk and those who were well-to-do gave charity rather generously, but patronizingly and by the back door route and in condescending visits in the less desirable neighborhoods.

Consequently, there really wasn't anything for a man—much less a young man—to do in the way of church work, and I was among those who did nothing. Once the rector asked me to take a Sunday-school class. I tried it, and after "hearing them say the collect" and having them recite portions of the Church Catechism and of a little book called (I think) the Calvary Catechism, we spent the rest of the time talking baseball. I soon gave up the class. None of the men taught in Sunday-school, anyway. The only male assistance rendered in the school was from a few of the older boys who had charge of the Sunday-school library, gave out and took in books (by A. L. O. E. and others), kept the roll and so on. So I never did any church work and never dreamed that I ought to.

Looking back over it all, then, I cannot see that I made a brilliant success as a layman. My churchmanship consisted in following the line of least resistance; it was a general adherence to the side of the eminently respectable; or was purely conventional. The only sharply defined thing about it was an inherited abhorrence of Roman Catholicism, or perhaps it would be more exact to say an abiding suspicion of the "Catholics." Other Protestants sometimes said that the Episcopalians were "next door to being Catholics," and I think I resented that, whereas I rather gloried in the charge that we meddled with no man's religion or politics. I think some time rather late in this stage of my spiritual history I learned in a vague way that the clergy resented the statement that Henry VIII had founded the Church of England, from which we sprang, and that our bishops were in some way successors of the apostles; but the matter did not particularly interest me. Anyway, I knew we were not all like Catholics and I resented the statement that we were, as being one of the worst slanders that could be uttered against us.

PART II—THE CALL TO LARGER SERVICE

Well—that is the sort of a layman I was. I never became any other kind, because the moment my eyes were opened, my conscience aroused and my heart touched I felt the call to the sacred ministry, became a student for holy orders and so ceased to be a layman. It seems to me now, that as a candidate I was at once wholly and entirely out of the laity class. I became then and there a man "in minor orders," hanging on the fringe of clericalism, very much more professional in my attitude than the parsons themselves, drinking in so much and in such large gulps that the old life of the layman seemed to lie far in the distant past. Between what I was

and what I had been there was a great gulf fixed. I never had a chance, as a layman, to reform.

And that is curious, because the deep conviction that called me to the ministry was the desire to change and reform other laymen.

Perhaps the thing will be plainer if I tell something of the new light by which the call became clear. First there came a period of doubt and difficulty. How or why I began really to think I cannot remember, but as plainly as though it had all happened yesterday I can visualize the day in church when something in the Scripture lesson made me face the problem of evil, and the recollection is still painful of how the whole question kept coming back in many renewed difficulties—the old questions as to why God did not make us good and keep us good; why sin, sorrow, suffering were permitted; how God if He were all-wise and all-powerful and all-good could have allowed evil to exist; how man could be punished for the sin which God could have prevented. Then, as the recognition came of the splendor and glory of free will—of a race given moral freedom that we might serve God, not as machines, but as free agents—questions about man's freedom of will and God's foreknowledge began to trouble me. (I suppose this was an inherited difficulty due to a Presbyterian ancestry.) Then, like a flash, came the meaning of the Incarnation as showing that God loves and cares. I became content to remain in ignorance of the solution of my problem. It appeared as a problem which the intellect could never solve; but while the mind could not find a logical answer to the question, the heart could rest in faith if we accepted Jesus as the divine Son. If He were that, then all that He was, God is; all that He felt God feels; and since His love is certain we can be sure of God. We may not know why things are as they are, but knowing God in Christ we can trust Him, though His ways be past finding out.

And then came the desire to make others see this. It came very strongly when one of my friends lost his wife and boy, and I learned that he was passing through deep shadows—facing in experience the difficulties which as yet I had but wrestled with in thought.

Next, to sketch it all very briefly, came the discovery of what Christianity really is and of what the Church means; a closer study of Christ's life, and then, as by a revelation, the understanding that in the mind of Christ there was always the thought of the Church, a society established to keep alive the knowledge of Himself. Then, as one studied the great life, a new sense of sin. Then the longing to be rid of it and to have strength to keep it out of one's own life. Then a real experience of what the atonement means, apart from any theory about it. Then an understanding of the sacraments as means of grace. Gradually I came to grasp the thought of the Church as a mystical society; not the afterthought of men, but the forethought of Christ; not an organization which men have built according to their own plans, but a divine society, with a divinely appointed ministry commissioned as well as called; of this ministry as the bond which is to preserve the unity of the body; of the tragic disaster of division wherever and whenever the ministry is dispensed with. There was a period of searching inquiry into our own ecclesiastical history and of examination of the Church of Rome; a time when Rome seemed the only home to seek, though its mass was something like Protestantism—in the one a minister praying for a silent congregation who offered no real worship of their own; in the other a priest sacrificing, with a congregation of individuals offering their individual worship while the sacrifice was offered for them by another.

Finally, when there came the certainty of our own position, with an understanding of who and what Christ was and of the glory of the revelation, a sudden conviction that few of us were giving Christianity any real trial. I looked in at myself and then around at others; we did not have the abounding joy which such a revelation should bring; we had no appreciation of what such a worship might mean; we were making no real attempt to be like Christ; we had no sense of union with Him; we gave no thought to our obligation to make others know Him; we made few if any sacrifices for Him; we were niggardly in our support of the work He left us to do; we were merely negative Christians, for the most part holding our church membership as a badge of respectability; we had not begun to understand that the Church was a great brotherhood, we had made it a select club; we were not trying to win the poor, we were losing even the self-respecting middle class, our sympathies were for the most part with people of privilege; we had no conception of Christian service.

Is it any wonder that I felt the call to the ministry, not so much as a mission to the unconverted outside as a summons to convert, arouse, inspire those inside, who were as though they had never heard the things which rang in my ears?

Though one dislikes to throw in the first personal pronoun at the beginning of every sentence, you must bear with me a little. So, then, I ceased to be a layman. As I said, I never stayed long enough to practice what I was going to preach. I left the ranks before I had tried to show what a private could be. It was right that I should, because the call was strong upon me to enter the ministerial priesthood; only, sometimes I am sorry that the call was not delayed until I had sought as a layman to be an evangelist—bringing others to the Church and to its privileges of worship and sacraments—until I had tried to translate my faith into terms of every-day life and show that in the world it is possible to "seek first the Kingdom of God and His righteousness," that the call of the laity is as real a call as that of the priesthood.

I wonder how I would have succeeded had I not received the ministerial call! Is it presumptuous of me to tell the laity now what they ought to do and be? Well, I have not found it easy to live truly as a priest of the Most High, and so when I set forth an ideal for others the sense of my own unworthiness and my frequent failures in the ministerial office will at least make me conscious that ideals are always difficult to shape into solid reality—I know the task of becoming a good layman is at least as difficult as the effort to be a good priest or a faithful bishop.

(To be continued)

On a window in the parish house of the Rogers Memorial Church at Fairhaven, Massachusetts, are the lines:

God, the Creator, doth not sit aloof,
As in a picture painted on a roof,
Occasionally looking down from thence,
He is all nature and all providence.

"Boy's Life," the publication of the Boy Scouts of America, has received a fund of one hundred thousand dollars to be spent on stories written for boys. Confidentially, let us remark that THE CHRISTIAN WORK could use just about that amount of money in securing articles. With that as a working fund it should be possible to increase greatly the value of the paper to the Church and the world.

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Missions

NORTHERN NEIGHBORS

By WILFRED T. GRENFELL. *Houghton Mifflin Company.*
332 pp. \$2.00.

Dr. Grenfell's stories are always fascinating and inspiring. They are told in the simple direct narrative of the man of action and they reveal a love of men and a faith in God that is positively contagious. There is an epic quality about these stories. They are full of the "local color" of the sea and the Labrador coast. Schooners and fishing gear, the silent heroism of rough but kindly men, tragedy and comedy, hardy adventure and the slow conflict with invisible forces illuminate the pages. And through it all runs the golden thread of the eternal drama of the soul. With equal sympathy he describes in a few weighty words a crew of "common seamen" making a mighty effort on which hangs the fate of other helpless people or those same seamen sitting in a dingy fo'castle over "a mug of tea" and singing with uncouth heartiness: hymn after hymn. The truth is, he knows his men and loves them.

The present volume contains eighteen stories, a number of which are here reprinted from an earlier volume now out of print. If anyone knows of stories more worthy of preservation and wide circulation than "Off the Rocks," or "Little Prince Pomiuk," or "Sou'west by West," we should like to know of them. Their appeal is universal, their effect is stimulating. Anyone who is a speaker or preacher will find them a real mine of illustration for every sort of genuine religious appeal. Dr. Grenfell is not only a blessing to Labrador and all men of the sea, but to the Church of Christ throughout the world.

AFRICAN IDYLS

By DONALD FRASER, D.D. *Fleming R. Revell Company.*
pp. 229. \$1.50.

There is issuing from the press a number of books on missions addressed to the large but now decreasing public that sees all missionary work through a distorting glass. This is one of the best of these books. Like Miss Jean Mackenzie in "Black Sheep," the author of "African Idyls" leaves his readers impressed with the living reality of all that he describes. The false ideals of missionary work sometimes inculcated by missionary sentimentalists are responsible for much of the popular ignorance on the subject. Such books as this dispel the ignorance and increase the appeal which missions make to every healthy-souled man and woman.

No better introduction to this book could be written than that of Miss Mackenzie. (For to be quite frank, this "review" has no other design than to introduce readers to the book.) She says in part: "This extension of intimate human knowledge is the treasure of a missionary, or in the heart of an inarticulate man it is a hidden treasure. He just cannot tell you what he knows of primitive laughter, of the fears of primitive people and their sorrows, of their humble living and their arrogance, of their need of God and their appropriation of His Word. Many an inarticulate missionary, reading this book, will envy Dr. Fraser his great gifts of expression, for here you may read what the wisest of them would be telling you. Here is the merchant who has traveled far, and he is displaying his pearl—sit down with him by the fire of this little book and he will take it out of his bosom," and then make search for his other book.

A Bulu once taught me a little song he had made in his own tongue; it is about the adventures of the Bulu who have gone among other Bantu tribes as missionaries. And here it is:

"If God finds a straight man,
And sends him to a far country,
He will return with a strange knowledge
Of hills and rivers and forests and gardens."

And for refrain there is this assurance:

"Be at peace!
You must stay into the work that you do!
We see the work that you do!
Be at peace!"

Here are actual pictures of Africans: "Little Meal, the beloved madman"; "Old Bellows, a delightful African gentleman"; Vibisi, the captured slave; Chitimbe, the hunter—graphic portraits of men and events, illustrative of the need and the power of the Gospel. Read them.

Politics

THE WORLD CRISIS

By the RT. HON. WINSTON S. CHURCHILL. *Crown octavo;*
589 pages. *Charles Scribner's Sons, New York.* \$6.50.

We took up this handsome volume with keen interest because we assumed that the present "world crisis" was the one described. We confess that our interest sagged considerably when we noticed the sub-head "1911-1915." Books describing the causes and beginning of the Great War have become so numerous, and most of them are so tinged by partisan prejudice or personal interest that our appetite for books of this class has become somewhat jaded. We are weary of the laborious efforts of General X and Admiral Y and Cabinet Minister Z to explain just what he did, to show that he was not really to blame for certain misfortunes, and that he deserves a lot more credit than has been accorded him. In spite of this feeling, however, we did not feel disposed to lay Winston Churchill's book down for we suspected that something worth while had been written by this remarkably brilliant man who, as First Lord of the Admiralty during the critical years under consideration, had exceptional opportunities for securing inside information. Once begun, we found it difficult to stop. The volume is really one of remarkable interest and value. One of the principal factors in the momentous events which preceded the war and which characterized the first year of hostilities has given a graphic account of what occurred. While he is thoroughly and patriotically British and unwaveringly convinced of the justice of his country's cause and course, he is as fair-minded as it is reasonable to expect any participant in those heated days to be. He does not share the conviction of some hysterical people that all Germans were devils and that all the Allies were angels. He was not one of those morbid persons, of whom we have had a fair supply in America, who talked so hysterically that one wondered sometimes whether they dared go to sleep at night without looking under the bed to see whether the Kaiser was concealed there. He writes as an able, conscientious and well informed public man, and of days so stir-

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ring in their character and so far-reaching in their significance that the world can never forget them. All of the great figures of European war and diplomacy stand before us in these pages, and so graphic is the narrative that the reader seems to breathe again the air of those turbulent days. A full generation must probably pass before praise and blame for all that occurred can be impartially appraised. But the future historian will undoubtedly find this volume one of his most authoritative original sources. It is one of the very best of the numerous books on the subject that have appeared thus far, a contribution of large value to the literature of the most memorable conflict in the history of mankind.

AS WE SEE IT

By RENE VIVIANI. *Harper and Brothers*. pp. 314. \$3.50.

"As We See It" is Rene Viviani's answer to the Kaiser's Memoirs. Viviani, it will be remembered, was Premier of France at the beginning of the war. The world in general recognized the Kaiser's Memoirs as a piece of special pleading and evasion. Useless at that. We understand the book fell practically still born from the press. Viviani's answer to it is naturally ardent. It consists in large part of quotations of German, Bavarian and Austrian documents made public after the revolution in those countries. These documents pin the responsibility for the war pretty well to the Emperor. They make it very clear that he and the German General Staff were bent on war. When the German Ambassador at Vienna on June 30, 1914, two days after the Sarajevo murder, reported, "I take advantage of every such opportunity for quietly but earnestly discouraging precipitate measures," the Emperor noted down on the margin, "Who told him to do this? It is very foolish. This does not concern him in the least. It is entirely Austria's affair to decide what he is to do." On the thirteenth of July, the Austrian agent reported to his government, "There is nothing to show the complicity of the Serbian government in directing the crime, preparing it, or furnishing arms, nor is such complicity to be presumed; on the contrary, there are signs which would seem to exclude such a hypothesis." So Germany also, of course knew that the Serbian government was innocent. Nevertheless, Germany and Austria persisted in pressing on toward war. On July twenty-eighth, after the Serbians had answered complying with practically all the savage demands of the Austrian government, the Emperor commented in writing, "the humblest sort of capitulation is announced *orbi et urbi*, which causes all reasons for war to vanish. . . . Of course, there is at present no longer any cause for war." And yet two days later the German authorities refused to transmit to Austria a promise of the Russian Government to stop its military preparations, provided Austria stopped hers against Serbia. Instead, the semi-official "Lokal Anzeiger" of Berlin published that afternoon an order for German mobilization. The German government later insisted that the news of mobilization was false, but it is difficult to see how the "Lokal Anzeiger" ever could have received a copy of the order unless it had been communicated to it by the government. Moreover, the German authorities delayed the dispatches to St. Petersburg denying the news by relaying them via Warsaw. When at last they reached St. Petersburg the news of the German mobilization had done its work. So Viviani piles up the evidence to show the full responsibility of the German government and of William personally for the immediate beginning of the war.

The book consists of a non-complimentary sketch of William's career and of the past predilection of Germany for war, an account of Monsieur Viviani's journey with Monsieur Poincaré to Russia in the middle of July, 1914, and then a detailed account of the action of the various powers from the Sarajevo murders until the war was actually under way. The book, is, of course, valuable on account of its source. It is a pity that it is so repetitious. In some cases we are confronted with the same document three or four times.

One incident which Viviani recalls concerning Roosevelt is pleasant to the American reader. During the first days of August, 1914, an official of the German Embassy at Washington went to Oyster Bay to see the eminent ex-President. Said this official, "By order of His Majesty the German Emperor, I have come here to recall to you that war has been declared. My master hopes that you will remember that you have been his guest."

Roosevelt knew perfectly how to deal with such impudence. "Yes," said he, "my memory is faithful. I remember that I was the guest of His Majesty the Emperor. But I also remember that I was the guest of His Majesty the King of the Belgians." The German official went back to Washington a wiser man than he came.

Fiction

DANGER

By ERNEST POOLE. *The Macmillan Company*. \$2.

"Danger," by Ernest Poole, makes its point with strength and clarity, but with no obvious drawing of morals. It leaves one with a vivid and tragic picture of life after the war, from which one is led to certain definite conclusions.

The tragedy is real enough, and near enough to most of us to touch the deepest springs of pity and of fear, but only a mind that has been irrevocably injured by the war could look at life as Maud does, the woman whose life was sapped by the war so that she could never come back to peace. The rest of us would see things more through the eyes of Natalie and her family. Although she is too young to have really known or felt the war, her love and intention lead her to do the best in her power for the man she loves, who is constantly threatened by the "Danger" of his sister's unbalanced mind, and his own haunting memories. The fact that Maud alone, against all the other characters in the book, brings death and temporary disgrace and despair to all about her, brings home to our minds the suffering that must continue long after a war is over. She is able to do this through the claims of love and self-sacrifice which she exercises over her brother, Dallas, to their full extent. I find Dallas the most interesting character in this powerful book; he has suffered and been down into the valley of shadows, but is struggling back to peace and happiness, only to be finally dragged down to misery and death by the subtle "Danger" represented by his sister. Maud and Natalie contending for Dallas, constitute the real struggle in the book, that of the morbid evil left by the war, against the hope and courage of youth.

Because evil prevails in this story, every one of us will say of the war in our hearts, "It must never be again. It has been a tragic failure. We will find another way."

THE SCARLET Tanager

By J. AUBREY TYSON. *The Macmillan Company, New York*.

One of the best detective stories of the year. It concerns the methods, supposedly, of the Intelligence Department of the United States Army, one of whose star men is put on the trail of a political murder in Washington. He relies not alone on shrewd deductions, but especially on a magnificent organization, and the flavor is not at all that of a transplanted Sherlock Holmes. When the author, in the last few pages, turns from his story to alarm us about the perils of Bolshevism in America, however, he becomes absurd. The recent pardon by President Harding of political offenders showed the emptiness of that bogey. The Bolshevik scare was part of the war mania. After working injustice on a group of

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patriotic teachers, clergymen, writers and others, as well as stirring up some poorly-balanced agitators, it is rapidly becoming a memory to laugh at.

THE BIG BLUE SOLDIER

By GRACE LIVINGSTON HILL. *J. B. Lippincott Company, Philadelphia.* 176 pages. \$1.75.

A wholesome, distinctly feminine story of a soldier back from France who falls ill with influenza in a strange village and is nursed back to strength by a kind-hearted, fussy old maid. Of course, the soldier turns out to be extremely wealthy, and of course he marries the girl he meets in her home. The descriptions of the meals she prepares for him remind one of Billy Sunday's famous sermon, where he lists all the good things which Mary, the cook, will have ready for him to eat when he goes back to Winona.

Miscellaneous

THE MYSTICAL QUEST OF CHRIST

By ROBERT F. HORTON, D.D. *George H. Doran Company.* pp 317. \$3.00.

There is a strong tide setting in religious thought to-day toward a certain type of mysticism. This is witnessed both by a number of books on mysticism and also by the new emphasis of preaching in the churches. In part, this is a natural reaction against a ridiculous rationalism, but, we believe, that its chief element is of a more permanent nature: it is based on a far wider and deeper meditation upon God and man and the universe.

The minister of the Congregational church at Hampstead, London, the author of the present volume, shows himself to be a leader in this movement. If we are not mistaken, this book is the result of a religious rebirth, a fresh realization of the sufficiency of Christ. Several times he speaks of the small study circle who set out "to find out what we, we of to-day, really believe, what our religion requires of us, what manner of people we ought to be, what kind of things we ought, in these difficult times, to do." And in one place in a late chapter he describes at some length the questions pressed upon him by Thomson's "Outline of Science" and the difficulties through which he had to find his way owing to the teachings of these books. The volume now before us seems to record the solution reached. And it is indeed a noble solution, satisfying to mind and heart. Encouraging, sympathetic, based on wide reading and observation, the book reveals a personality that is bringing to bear on the whole of life the power of a consecrated personality.

The author divides his work into three parts: "The Rule of Life," "The Christian Decalogue," "The Method." First, he sets down the rule of life as the indwelling of Christ in the life of man both as individual and in social relations. He applies this with apt illustrations to all sorts of life work. Especially interesting are the chapters on "The Profession of Amusement" and on "Illness." Both of these chapters reveal a very profound understanding of the nature of man as a spiritual being.

The second part of the book deals with "The Christian Decalogue," ten laws evolved in the discussions of the study group. "Without further preface," the author declares, "I will write down these ten rules as they emerged from an effort to shape and to correct them. When they are written down and before the reader they may provoke criticism and even arouses resentment, but it will be the object of the following pages to answer the one and to allay the other, and to lead up to the practical conclusion that here we have what Christ is commanding us to be and do in this new generation which is arising out of the grim experience of 1914-18:

"1. We must strive, in accordance with the will of our Heavenly Father, to extend by every means possible the Kingdom of Heaven on earth.

"2. We must try to think of all nations and races as equally dear to God.

"3. We must forgive every injury which has been done to us.

"4. We must act on the teaching of the parable of the Good Samaritan, and must take seriously the precept of Jesus, 'Go thou and do likewise.'

"5. As Christ for our sakes became poor, we should not estimate people by their possessions, but wholly by their character and conduct.

"6. We should strive constantly to be absolutely honest in our every-day dealings, realizing that these are a very important test of our creed.

"7. As Christ blessed the children, we should recognize the sacredness of child life.

"8. Because Christ healed disease, we should use his power to heal disease, and should exert all our influence to secure healthy conditions of life for all.

"9. Convinced that Christ came to establish peace on earth, we should turn all our thought and influence to render war unnecessary and impossible.

"10. Because we have received special talents, we should try to cultivate and to use them in the service of Christ and His Church."

The third part of the book describes the method by which the inner relation between Christ and the soul (which is the foundation of Christian conduct) may be aided. There are chapters on meditation, autosuggestion, "habituation" (as the nearest translation of the Greek word *Ethismo*), association, mysticism and the evangelical virtues.

Dr. Horton writes appealingly and with the power of strong conviction. His book is full of suggestion for the preacher, his illustrations are diverse and apt. Evidently the foundations of the book have been worked out at the forge of intimate discussion and private meditation and welded on the testing anvil of preaching to a needy world.

HEAVEN AND HELL IN COMPARATIVE RELIGION

(With special reference to Dante's *Divine Comedy*.) By DR. KAUFMANN KOHLER. *The Macmillan Company*, 1923. pp. 158+xix. \$1.50.

The distinguished President Emeritus of Hebrew Union College in Cincinnati, who was one of the editors of the famous Jewish Encyclopedia and who in 1885 called together the Rabbinical Conference in Pittsburgh at which the platform for Reform Judaism in America was adopted, presents a study that is scholarly and timely and interestingly written. Taking in the tencentenary celebration of Dante's death as the occasion he offers a fascinating presentation of the ideas of heaven and hell in all the literatures which have affected western thought. "The Divine Comedy," he declares, "was not merely as Carlyle said, 'the voice of ten centuries,' but the crowning work of millenia voicing in different languages their views of Hell and Heaven, the consummation of the efforts of the ages to espy to mysteries of the hereafter.

In the judgment of the present reviewer the Church and the Synagogue will have to devote much more time in the future than they have done in the immediate past to the thought of heaven and hell; and no more interesting approach to this theme from the historical side can be imagined than the present volume.

Dr. Kohler begins with a brief chapter on "Dante and the Old Testament," pointing out that it is the Old Testament's "fundamental idea, the divine righteousness ruling all life, which permeates the 'Divine Comedy'." In the next chapter he points out the contributions of Babylonian and Egyptian literature. He reminds us that the science of the stars, the divisions of time and space and the main features of the cosmological system down to the time of Copernicus came from Babylon, but that as in the case of the ancient Semitic

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mind there was no thought of retribution or judgment in the hereafter. The Egyptians he shows were the first to develop the doctrine of the immortality of the soul, and in Egypt also the Christian doctrine of the Trinity first arose, which "was due to the great influence that the Osiris myth exerted upon the whole land." From the "Book of the Dead" he offers a very interesting quotation in which the soul or "double" of a man pleads before the bar of final judgment offering declarations of guiltlessness of the forty-two punishable sins. The modern socially-minded man will be interested to note among these declarations: "I have not monopolized food" and "I have not obstructed the water (of the Nile)."

Turning next to Hindu and Persian literature Dr. Kohler relates two of the beautiful Hindu legends of compassion and describes how the Hindu doctrine of transmigration led to a pessimism that naturally ended in Buddha's panacea of Nirvana—"spiritual self-extinction." In contrast to this pessimism he describes Zoroaster's lessons of thrift, purity and law, and finds in the Persian story of Arda Viraf "an exact prototype of Dante's Inferno and Paradise."

In delving with Greek the author shows that in viewing humanity as the end and acme of life the Greeks made their gods in the likeness of man (unlike the Hebrews), and fell into a resigned submission to an inexorable fate to which both men and gods were subject. It was the Eleusinian and Orphic mysteries that first brought home to the people the idea of retribution in after life. The story of Aeneas' visit to Hades, Dr. Kohler declares, is a great improvement on the eleventh book of the Odyssey because of Vergil's acquaintance with Plato and the Orphics.

The next two chapters deal with Gehenna and Paradise in the apocalyptic literatures of the Old and New Testaments. Dr. Kohler points out the great influence on both Synagogue and Church exerted by the apocalyptic literature of the Old Testament rather than the Apocrypha, and stresses the influence of the Essenes who "were the real keepers of the secret lore and the authors of the apocalyptic literature." In the books of Enoch "Gehinnom, the former place of Moloch sacrifices, is designated for the first time in literature as the place of punishment for the wicked, while Sheol is not yet identified with it, as was done afterward in the rabbinical and New Testament writings." Brief descriptions are given of a number of the important Old Testament apocalypses.

In the chapter on the apocalyptic literature of the New Testament Dr. Kohler seems to us to make certain rather unjustified assumptions as, for example, where he speaks of "the personality of Jesus, concerning whom the opinions of scholars differ as widely as do the conflicting records in the gospels"; or again where he declares, "None of the dozen or more passages representing him (Jesus) as having spoken of himself as the Son of Man in the sense of the Messiah, is . . . to be taken as genuine. They merely betray the hand of such Essenic writers as had joined the early Christian movement eager to identify Jesus with their Messianic concept." It is surely a fault of Dr. Kohler's higher criticism to say of the book of Revelation: "The Christian editor not only substituted the lamb for the lion of Judah, and the Christian saints and martyrs for those of the Jewish people, but went so far as to accord to Jesus titles such as 'the first and the last,' 'the Alpha and Omega,' and the praises befitting God alone"; or to describe John the Prebyter as a "declared antagonist of Paulinian Christianity which he places on a level with the idolatrous practises of Balaam and Jezebel." The chapter closes with a contrasted description of the apocalypses of Peter and Paul, including several beautiful episodes therefrom.

In dealing with Rabbinic literature on Gehenna and Paradise Dr. Kohler very appropriately calls attention to its close relation to the New Testament and the common ignorance of it even among the learned. He points out the "essential difference between the rabbinic eschatology and that of the New Testament, in that the latter has been fastened into a firm, dogmatic creed, allowing no dissension, whereas the former was regarded simply as the free expression of individuals allowing for a wide diversity of opinion"; and describes God's mercy in providing the way of repentance to make up

for man's inability to measure up to the stern standards of justice so common both to Rabbinic literature and the Apocalyptists. A brief outline of Mohammedan literature emphasizes the sensuousness of this system of eschatology.

The chapter on "Hell, Heaven and Purgatory in Medieval Literature" is perhaps the finest in the book, as it strikes a direct blow at the superstition that calls the Middle Ages the ages of faith. Dr. Kohler declares it would be more correct to call them the "ages of credulity" since education and knowledge, which make for self-reliance were shunned and ignorance and superstition were fostered. He emphasizes the terrific conflict of the period between the carnal and the spiritual, the temporal and the eternal; and relates the story of the development of the idea of Purgatory into a dogma of the Roman Church by Gregory the Great. Evidently Dr. Kohler has a strong revulsion from the atmosphere of torpid emotionalism which was then so common and a considerable disgust for the saints who so facily turned their hatred of sin against sinners and their wrath at the devil against unbelievers. Dante, he points out, had the good fortune to be drawn out of this "into the intellectual sphere of stern philosophy by the great master of scholasticism, Thomas Aquinas."

The final chapter, "The Divine Comedy, in the Light of Modern Thought," is a little disappointing owing to the obviousness of its conclusion. Except for a few sentences it is almost an argument against reading the Divine Comedy. The futility of corporal punishments and sensuous rewards in promoting religion is emphasized. "Genuine religion fears not hell, but wrongdoing and falsehood, and longs not for heaven, but for goodness and righteousness." Dr. Kohler praises Dante for his liberal attitude toward the Jews "at the time when the martyr race was made the target of contumely and scorn, the victim of persecution over all the lands," but he bewails the church dogma which shut the gate of salvation to those doomed by their "unbelief." He pleads for a recovery from the religious spirit which pervades Dante's great poem—"the spirit of faith, the yearning for the living God."

"We are passing among severe tests and trials from the former religion of servility and blind authority-worship to one of independent teaching and free manhood, yet while the rod of infernal chastisement and the enticement of paradisaical bliss have lost their power and influence upon us, the fear of God has likewise been dropped from the heart, and with it also heedfulness to the call of duty." To recover these is the task of the present age in Church and Synagogue. This book helps to make the issue clearer before us.

WHAT IT MEANS TO BE A CHRISTIAN

By EDWARD INCREASE BOSWORTH. *Pilgrim Press, Boston.* pp. 94. \$1.25.

This is not a book based on theory, but on experiences "in many classroom discussions, open forums and personal conversations." It is a handbook, avowedly compact in statement, to put in the hands of those beginning the Christian life. Written in simple and popular style and illuminated with the mellow sympathy of the New Testament professor at Oberlin, it will prove a valuable aid to every minister who is trying honestly to persuade men to decide for themselves to become Christians.

Dr. Bosworth begins with four statements which are amplified throughout the remaining pages of the book:

"1. To become a Christian is to begin a certain wonderful way of living that men will be glad to continue always, even into the far ages.

"2. In this way of living there is a glad and growing awareness of working with the unseen energy that we call the will of God to create a good world—a good world here and now, and, after the incident of death, a good super-world called heaven.

"3. Such a good world is one in which all kinds of men work well together; that is, do all kinds of work with a com-

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mon end in view and an invincible good-will in their hearts. It is a growing power to work in sincerity and friendliness with all other men.

"4. It is a life which utilizes all the incentives to such work that God has been pouring, and still is pouring, into the life of man through the personality of Jesus Christ. For this reason it is called the Christian life."

All these issues are taken up in answer to questions obviously asked by men and women with whom the author has talked. "Can the existence of God be proved?" "Does God give attention to details?" "What passes from the life of God into the life of a praying man?" "What does the suffering of Jesus mean to us?" "What becomes of a persistently bad man?" "Why should we expect a future life?" Of course such questions can only receive skeleton answers in so brief a book, but if a man will fill out the framework with his own thought he will be richly rewarded in studying both questions and answers.

One chapter deals with a list of eight objections to beginning the Christian life, every one of which is sickeningly familiar to ministers, *i.e.*, "I cannot succeed in business and be a Christian"; "I shall be all right if I do the best I can"; "Christianity may not be the ultimate religion," etc., *ad nauseam*. To each of these a brief reply is made which requires to be filled out with meditation.

The whole book is of the primer style. If a minister puts this book in the hands of the doubtful, indifferent, obstinate or ignorant adult and persuades him to read it he will prepare the way for those personal talks on an intelligent basis which ought to lead to personal Christian decision.

SKYLINES

By HALFORD E. LUCCOCK. *Abingdon Press. New York.* \$1.25.

Halford Luccock is one of the secretaries of the Methodist Episcopal Church's promotion agency, but is evidently predestined for the editorial chair. His uncle is a well-known Presbyterian minister and his father was a Methodist bishop. A great reader, he knows what people are thinking and talking about, and he can, if need be, "whirl a wicked sling-shot" in the cause of righteousness, for example, in handling H. L. Mencken. Few ministers would care for that rencontre. He has humor, experience and common sense, and all he writes is interesting. A few of these fourteen papers have already appeared in magazines. One of the best of the essays in the book is entitled "Cook's Tours," in which he tells of the Captain James Cook and the ship "Resolution and Adventure." "Sometimes," he says, "reciting the creed is the great adventure it ought to be, and trembling lips repeat 'I believe in the life everlasting' as a daring mariner in the days of discovery rounded a cape in the teeth of a gale. Such an affirmation of faith is an experience like Magellan's plowing through the lonely and limitless Pacific ninety days without sight of land." The papers suggest Prof. E. A. Ross in their style and aptness. Often they bring the corrective of good sense to some overdone tendencies of our time.

THE GOD OF THE UNEXPECTED

By CHARLES F. WISHART. *The College of Wooster Press.* pp. 216. \$1.75. (For sale by Presbyterian book stores everywhere.)

The Moderator of the Presbyterian Church in the U. S. A. is one of the strongest preachers of the present day. His style is vigorous and convincing, his illustrations are drawn from wide sources and are aptly used, and they are illustrations and not interruptions or points of departure from his main theme.

Fifteen sermons on a wide range of topics are included in this book and they are all well worth reading, for the sermons of Dr. Wishart bear reading and meditation as well

as listening to. The first two sermons dealing with the question of miracles are especially valuable in the present day. Unless we are greatly mistaken they are a very important contribution to a solution of modern confusion of thought on the subject. Dr. Wishart has the all too rare gift of thinking a problem through. He knows the meaning of faith, and he is quite unafraid to meet difficult issues. Another fine contribution to the needs of our day is the sermon on "Prayer and Efficiency." Speaking of the religious view of the world as spiritual and not mechanical, he says: "In that light it would be as futile and foolish to deprecate prayer as an interference with the uniformity of law as it would be to deprecate the planting of our crops, the lighting of a fire in the grate, or the unloosing of the electric energy that moves the trolley car or lights the building. Prayer is only a great spiritual cause which we can use, if we will, to produce results."

The simple, direct, powerful preaching illustrated in this volume is both a comfort and an inspiration.

THE AUTOBIOGRAPHY OF DAVID CROCKETT

With an introduction by HAMLIN GARLAND. *Charles Scribner's Sons, New York.* \$1.00. pp. 328.

This is one of Scribner's Modern Students' Library. It is the first reprinting of the original Crockett books since 1859. No one who wants to know the America of three generations ago can afford to be unfamiliar with David Crockett. The book is full of the humorous tang of our great-grandfather's days. It is an ideal book for reading aloud.

Religious Education

ORGANIZING THE CHURCH SCHOOL

By HENRY FREDERICK COPE. *George H. Doran Company.* 255 pp. \$1.75.

The Church is notably poorer for the death of Dr. Cope in August soon after the publication of this book. No one has done more to raise the standards of Sunday-school teaching and organization in America than he. The English system of advanced education provides scantily for the student of moderate means who does not go to the great universities like Oxford and Cambridge, and like many another strong preacher in America to-day, Cope came to this country as a young man without a college degree. Later on he took time to graduate from Ripon, and both Oberlin and Washburn gave him honorary degrees. After several years in the Baptist ministry the newly formed Religious Education Association called him in 1905, and two years later he became its general secretary. He edited the epoch-making "Religious Education" magazine for seventeen years. In that time he saw methods change completely, and the fourth revolution in the thinking of the Church, following those in philosophy, Bible study and social attitude, work itself out. Dr. Cope remarked that a sign of the changes of these years could be found in the great contrast between the ideas of his so-called radical book of 1907 ("The Modern Sunday-School") and this book, setting forth the ripe ideas of his maturity.

This book will no doubt be the standard on organization for religious education for some years to come, if a standard is possible so soon after a momentous change. The point of view is definitely the social theory of Professor Coe. We must put such surroundings around the child as to help him to grow up in the organization and practice of good-will and love, and never to have a doubt that it will work. But here is no theoretical book; it describes in detail the ideal church school, so that a pastor or superintendent may quickly find guidance and stimulation. There are great chapters on the work of each of the usual departments. (The Boys'

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Department he says has been disastrous usually, where successful, cutting through the school and destroying the departmental organization.) There is no other book on organization nearly so valuable.

LET'S PLAY

By EDNA GEISTER. *George H. Doran Company, New York.* \$1.25.

A third book of indoor and outdoor games by the country's leading expert in that field. Church workers, parents, hostesses, all who have to do with children's play, will find it immensely valuable. The book, "Ice-Breakers," on which Miss Geister won her reputation, was about young people's games; this is about children's play. There are devices for special occasions (Valentine's Day, for example), and there are many hints for picnics.

CHURCH WORK WITH JUNIORS

By MEME BROCKWAY. *Judson Press, Philadelphia.* \$1.00.

Miss Brockway is a secretary of the Baptist Publication Society, in which she is director of children's work. This little book of 176 pages, pocket size, is modern in its pedagogy, progressive in its attitude towards the church school, and graphic, concrete and interesting in its presentation of its points. It is one of the best, if not the best, of the handbooks for workers with and teachers of juniors which have come out in recent years. "Mrs. Mother" is her spokesman, suggesting at the church prayer meeting, "Why not have the junior group function as a junior department at the church school hour; as a junior society either on Sunday afternoon or on a week-day morning or afternoon, if we desire, as I hope we shall, a week-day session; as a mission band and as a temperance band once a month at the junior society hour? Thus Bible and missionary instruction, worship, social activities, community service, dramatization, handwork, Bible memory work, church hymnology, geographical drills, could all be offered to the entire group—not to small, separate and competing fragments. . . . I would substitute a church credit system in which attendance and successful work in all of these different sessions would alone bring full honors."

THE MAY BYRON BOOKS FOR CHILDREN

The George H. Doran Company, New York.

Four books for children beginning to enjoy pictures. each book with half a dozen large colored drawings, all in good taste, and many smaller black and white ones. One book is about a bear, another about a rooster, another about a duck and another about a terrier. Several pages of more or less melodious verse relating to experiences the little child understands accompany the pictures. Each book costs seventy-five cents. Children enjoy them, which is the test.

MORE SHORT MISSIONARY PLAYS

By MARGARET T. APPELGARTH. *George H. Doran Company.* \$1 each volume.

Miss Applegarth is well known for her missionary work in the Home Base Church. Her many volumes have strengthened missionary interest and understanding, especially among children and young people. In these volumes she seeks to do, especially for boys and girls and young people, what sermons and addresses frequently cannot do; to make the missionary problem real and concrete. The "plays" are extremely simple in character, not greatly dependent on acting

skill, nor at all on elaborate staging or costuming. Of course good acting will help, but the message of each play is clear. There are plays concerning Japan, India (2), China (2), Spanish-American, concerning immigration to America, Negroes, and on Medical Missions (2), in the first volume. The second volume contains plays on Christians (2), and Easter and on a call to service (3), and on raising money and selling missionary literature, etc., in the church. The same introduction in each volume gives valuable hints as to costumes.

Some Recent Books on the Bible

HERE AND THERE AMONG THE PAPYRI

By GEORGE MILLIGAN, D.D. *George H. Doran Company, New York.* \$2.

"Here and There Among the Papyri" is a unique and original book and will be of great interest to students of the New Testament. It not only deals with the recent archeological discoveries and with the countless papyrus documents which have been recovered from the sands of Egypt, but it goes into the history of papyrus as a writing material and tells the story of those from which the New Testament text were copied. There are also several accounts of Christian documents outside of the New Testament which were first written upon papyrus. It is a book every student of the New Testament will want in his library.

THE LOCAL COLOR OF THE BIBLE

By CHARLES W. BUDDEN, M.D., and the REV. EDWARD HASTINGS, M.A. *Charles Scribner's Sons, New York.* \$3.

This volume has as its object the illumination of the text of the Bible by facts dealing with the manners and customs of the book, and by a certain amount of geography and history. The whole Bible is to be dealt with in three volumes, the first volume from Genesis to 2d Samuel, which is the one which has just appeared. Volume 2 will complete the Old Testament and Volume 3 will deal with the New Testament. Both of the authors of this book have lived in the East and are thoroughly conversant, not only with the customs of Bible times, but with those of the Syria of to-day. The whole book illumines the text of the Bible and makes it more real in every way.

HILLTOPS IN GALILEE

By HAROLD SPEAKMAN. *The Abingdon Press, New York.* \$3.

This is a story of experiences in Galilee with eight paintings in color by the author. It is very graphically written and while it deals with Palestine of to-day, yet so little have customs and manners changed, so is the temperament of the inhabitants to-day like those of olden times we might almost think that he was writing a story of Bible times. Some of the personalities described in the story are exceedingly interesting.

THE ACTS OF THE APOSTLES

In the Revised Version with Introduction and Commentary by A. W. F. BLUNT, B.D., *Oxford University Press, American Branch, New York.* \$1.50.

This is a new volume in The Clarendon Bible which is

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well known to all our readers. Not only do we have here the Acts in the revised version and the valuable introduction by Dr. Blunt with his commentary, but page after page of illustration. Dr. Blunt is not only one of the best known of the Biblical scholars, but one of the most interesting writers. The book is in handy form and is a delight to the eye as well as to the mind. There is also a valuable chapter on Christianity and the Hellenistic World.

A SOURCE BOOK FOR THE STUDY OF THE TEACHING OF JESUS, IN ITS HISTORICAL RELATIONSHIPS

By ERNEST DEWITT BURTON. *University of Chicago Press.* \$2.

This is a thorough examination of the teachings of Jesus as recorded in the Gospels and is valuable for that alone, but it falls into a new class of books dealing with these teachings inasmuch as it gives also for purposes of comparison the teachings of his contemporaries. The uniqueness of Jesus's teaching is very decidedly brought out in this way. Professor Burton has also translated the passages into modern English which is, after all, the best method of commentary.

THE GOD OF THE BIBLE

By R. A. TORREY. *George H. Doran Company.* \$1.50.

Dr. Torrey has gone through the Bible very carefully (in fact he has been doing that all his life), and given us in this volume the conception of God as found in the Old and New Testament. The attributes of God which are thus emphasized are as follows: He is a Personal God; God is Spirit; There is only One God; God is Everywhere; God is Omnipotent and Omniscient and Holy; God is Love and He is Righteous; He is faithful to the end. Dr. Torrey in his title indicates that he has tried to portray the God of the Bible as distinguished from the God of "Christian Science" the God of "New Thought", the God of Spiritualism, the God of "Theosophy," etc.

THE BIBLE FOR SCHOOL AND HOME

By REV. J. PATERSON SMYTH. *George H. Doran Company.* \$1.25.

This is the sixth volume in this series and deals with the second part of the Gospel story from the close of the Galilean ministry to the Ascension. This, with the first part really makes a two-volume life of Christ by the author of "How We Got Our Bible," which is familiar to all students of the Bible. This is a very helpful little book for teachers, superintendents and Bible classes. It has questions also following each lesson.

AT HOME IN THE BIBLE

By T. H. DARLOW, M.A. *George H. Doran Company.* \$2.

Dr. Barlow has for twenty-five years been the Literary Superintendent of the British and Foreign Bible Society. In the monthly organ of this Society "The Bible in the World" during all this period, there have been meditations upon the Scripture by Dr. Darlow. They are now gathered together in this volume of 325 pages. Dr. J. D. Jones, of England, characterize it well when he says, "that it shows how deep a well the Bible is." This book deals with the great and central things of the Gospel and for one who would like to take a daily peep into the greatest of all books, it is a very valuable aid.

A YEAR IN JOHN'S GOSPEL

By ANNIE RICHARDSON KENNEDY. *Fleming H. Revell Company, New York.* \$2.

This is a book of devotional studies for every day in the year. Each page of the book contains a selection from the fourth Gospel, a brief meditation thereon and a short prayer for each day. Miss Kennedy's comment is illuminating and the prayers are of a very tender and devotional spirit.

BIBLE STORIES FOR YOUNG PEOPLE

By SARAH ELIZABETH DAWES. *Thomas Y. Crowell Company, New York.* \$2.50.

Every year brings us a new volume of the Bible done into stories for young people. Of course there are some of us who think that no one has yet improved upon the original language of the King James Version for Children, but as these adaptations go this one of Miss Dawes is among the best. It has twelve beautiful paintings and covers both the Old and the New Testament. It is a handsome volume printed in large type on good paper and put into the hands of the young might well lead them to the original text itself.

A STUDY OF GENESIS AND EXODUS

By ROLLIN H. WALKER. *The Methodist Book Concern.* \$1.

This is another volume in a series of handbooks for Bible classes and private study by Mr. Walker and is unique in that it leads to thorough and careful study of the Biblical text by putting the student to work answering the many questions. Thus by the process of research he gets to the heart of the Biblical message. There is an introduction which deals with Genesis and Exodus as a background for the life of Jesus.

PEARLS FROM PATMOS

By J. J. ROSS, D.D. *Fleming H. Revell Company.* \$1.50.

This is a devotional study of the symbols in the first chapter of the book of the Revelation. One always picks up any book on this great poem with fear and trembling. Nothing has ever seemed to arouse all the vagaries of the human mind the way the Revelation has, but here we have a sane and spiritual interpretation of those wonderful letters to the seven churches. The unique feature is the interpretation of the symbolism in its universal aspect. Through the right interpretation of these symbols we see that God is God of all the earth and of all peoples and of all times. Here also we have set forth the final stages of God with humanity.

THE HIGHER CRITICISM IN RELATION TO THE PENTATEUCH

By EDOUARD NAVILLE, D.C.L., LL.D. *Charles Scribner's Sons.* \$1.75.

This is a book which deserves very thorough and careful reading. It is the apology of one of the great conservative Biblical scholars for his point of view. It is in answer to a pamphlet by Professor Humber of Neuchatel, in which he combated the Orthodox views concerning the authorship of the Pentateuch. Dr. Naville devotes 150 pages of this book to a vindication of the Mosaic authorship against the view held by the higher critics. He contends that higher criticism violates all historical principles—principles which apply to all ancient documents whether they be Greek or Hebrew. Higher criticism has based its conclusions mainly on philology and language, but it is to the historians and to common sense that we must ultimately turn for our conclusions. He does not underrate the value of the linguistic element, but it is

only a small part of those foundations on which the understanding of the Pentateuch must be built up. His conclusion is that as regards the Old Testament, the general principles of the historical method which rule the study of all ancient monuments are moved and more to be applied in opposition to those of Higher Criticism, and this is what he has endeavored to do in this book.

BIBLE PRIMER FOR FOREIGNERS

By FRANCES B. LOVELESS. *Presbyterian Board of Publication, Philadelphia.* \$1.

This is a selection of chapters from the Old and New Testament put into the very simplest English, the English which would be used for children. There is a wood cut with each

chapter. In the same series Miss Loveless has published "Bible Stories for Foreigners," this particular volume dealing with the Pentateuch. These stories are also in the simplest language possible.

WONDERFUL BIBLE CONVERSIONS

By LOUIS ALBERT BANKS. *Fleming H. Revell Company.* \$1.50.

In this book Dr. Banks retells the New Testament accounts of the outstanding incidents of conversion which occurred during the earthly life and ministry of our Lord. Dr. Banks' chief characteristic has always been his power of vivid portrayal of personality. He makes these incidents fairly live! He also relates modern Christian experiences.

Is It Nothing to America?

By Rev. Samuel McCrea Cavert

Secretary of the Federal Council of Churches of Christ in America

IT PASSES comprehension that anyone who sees the situation in Europe at first-hand to-day, and who at the same time believes in the Christian Gospel, should advocate for America a policy of aloofness. It is no figure of speech to say that the Continent of Europe is threatened with the eclipse of its civilization. That Germany will be swept by a Bolshevik revolution before the winter, unless some accord on reparations can be found, is the well-nigh unanimous judgment of the most trustworthy American residents there. The meteoric fall of the mark can only mean utter catastrophe. On July 23, when our ship reached Hamburg, the mark stood at one million two hundred thousand to the dollar; when I was there at the end of August it was around ten million to the dollar; when I reached New York again on September 15 it was seventy million. All this within eight weeks! Such a situation seems a joke to the American tourist, but means hunger and despair for the great rank and file of the middle classes.

And revolution, when it comes, may not stop at national boundaries. The whole continent of Europe may be engulfed unless some relief be quickly found. If a chaotic Europe is the result, will it have no effect on America? Will there then be no "entanglements" to face?

What, then, is America to do? It is easy to say that Europe has brought the disaster on herself and must "fry in her own fat." Such an attitude is not only un-Christian, it is also short-sighted and impracticable. The world to-day is too much one, the nations are too interdependent economically, for one nation to prosper long while another suffers. Some day we will awake to the fact that so long as Europe cannot buy our surplus products there will be no full prosperity for American agriculture and business. The Church's concern, however, lies far deeper than loss of American business. It is that America should not lose her soul! To stand aloof through selfish indifference would mean for us a spiritual wreckage worse than any physical disaster that Europe faces.

The plain fact now seems to be that there is no real solution of the reparations issue until the United States is willing to consider adjustments in the interallied debts, which demands from America a spirit of sacrifice. No other conclu-

sion is possible when one realizes that the indebtedness of the Allies to America to-day is almost as great as the total amount which, in the judgment of the best economists, Germany is able to pay. American people should cease from acrimonious criticism of either France or Germany and direct their attention to their own attitude. France insists that she must have from Germany at least enough to defray the cost of rebuilding the devastated regions and to repay her debts to the United States and England. The justice of that claim no one can deny. England declares that she must receive from either France or Germany enough to pay her debt to the United States and that she will sacrifice the rest. What then? The solution lies largely in our hands, as the richest creditor nation. What right have we to demand that France make concessions to Germany when we are ourselves unwilling to make concessions to France?

It is not a question as to whether we are to become involved in the European tangle or not; we *are* involved already. We cannot avoid the issue by hiding our face in the sand. If we take an inflexible attitude toward the debts, insisting Shylock-wise on our pound of flesh, we may indirectly be forcing the ruin of Germany, which God forbid!

If the United States would say clearly and unequivocally to the nations of Europe, "In the interest of world peace and reconstruction we are ready to sit down with you around the table and reopen the whole question of indebtedness as well as reparations," a new light would shine into the present darkness. Until we are ready to do that, what right has America to play the part of the Pharisee? She would do better not to be saying, "I thank Thee I am not as other nations are," but to examine her own attitude and say, "God be merciful to me, a sinner."

The more one studies the situation the more he is forced to the conclusion that a generous and sacrificial spirit on the part of America is an indispensable requisite for a real solution. Here, then, is a direct duty of the Church. It has always declared that a spirit of unselfishness, of readiness for sacrifice, lies at the heart of the Christian way of life. To whom may we look to cultivate that attitude in our international policy if not to the Church?

International Sunday-School Lesson

November 4, 1923

World-Wide Prohibition---World-Wide Temperance Sunday

PSALMS 101:5-8; PROVERBS 23:29-35.

"I will set no base thing before mine eyes."—Psalms 101:3.

NEGATIONS have a great part to play in the production of character. We know that the great positive acts are the chief factor in developing life, but one grows by strong refusals as well as by noble acceptances. The door of the soul is to be flung wide open to good influences, but it is likewise to be resolutely shut to the bad. If need be, let the door be locked and bolted until the enemy has gone.

The 101st Psalm begins with fine expressions of positive purpose: "I will behave myself wisely in a perfect way;" "I will walk within my house with a perfect heart." There quickly follows the other mood of prohibition: "I will set no base thing before mine eyes." So it goes in the struggle of life. Along with Christ's two great commands, beginning "Thou shalt," there must run also the great code of the Old Testament with its declarations of "Thou shalt not."

A man is known by many signs. One of them is by the things he will not do. A reputation earned by a consistent course of refusals to certain invitations and proposals is worth more than gold as capital in the life of young men and women. When the hungry horde of hardened old exploiters is trying to size up and allure newcomers in business, politics and society nothing gives quite so much protection as a good round "No." It affects the ruthless as holy water affected Mephistopheles in "Faust." They slink away. This does not take the place of a fight when a struggle is forced, but it does lessen the contests to a few great encounters, with all the chances in favor of the tempted.

In our country, "temperance" has now become synonymous for prohibition in the struggle against those who seek license to sell intoxicating liquors. At present it is a big and belligerent prohibition, not a scant and timid one. Not only shall they not sell intoxicants, but they shall not sell beverages which are anywhere near intoxicating. The full, frowning front of outraged sentiment is turned against the liquor traffic. Drinks which are in themselves relatively harmless are forbidden because their sale would make violations of a less rigid law comparatively easy. We are as a people set against strong drink as a base thing. We will not set it, or any form of it, before our eyes.

This may prove to be an instance with which the world war struggling made us familiar, of having gained more trenches than we can hold, but that remains to be seen. The mood of the American people at present is not merely to keep the camel's head out of the tent; he is not allowed to put in so much as a front hoof.

It goes without saying that there is a big contest ahead with those who, while not allied with the liquor interests, prefer to say "No" in a mild-mannered tone. But manhood

and womanhood have suffered so much from the base traffic that there will be a battle royal.

Meantime two lines of policy are commended to all who are willing to bear a part in this strife.

1. Prohibition as a general policy, if not to the absolute degree now enacted here, should be provided in other countries. America has found that national prohibition was essential to any large enforcement of the policy in separate States. The nations are so closely bound together by swift communication that our country will always suffer from the liquor-selling customs of our neighbors, north and south. Prohibition propaganda for other countries is a service to them and a protection to us. Rome carried the war into Africa to safeguard its empire. We cannot go on our present way with no increase of prohibition sentiment abroad. The world is too small long to continue part prohibition and part open saloon. It may be, as often declared, that in our climate and with our racial problems intoxicating liquors have a more baleful influence than in other lands. But the liquor traffic is everywhere a blight and usually a curse to the people who legalize it. It is the part of friendly service to agitate in other countries in all proper ways for the dethronement of the distillers and for the suppression of the saloon-keepers.

Europe thinks of our country as having a great advantage over them because the World War did not ravage our territory, nor destroy our sons by the million, and this is true. But an economic advantage, now almost as great for us, and in the near future found to be greater, is the relative freedom from the economic waste occasioned by the liquor traffic which this country enjoys. Prohibition, if we live up to it, will put, and securely keep, our country at the head of the nations in our power of production and in the accumulation of per capita wealth. In seeking, therefore, to promote prohibition in Europe we are reducing our economic advantage for the sake of something vastly better and greater—the development and security of the common happiness of mankind. No nation liveth to itself.

2. Prohibition as a general policy cannot be maintained in the United States unless there is a large increase in the number of those who are prohibitionists in personal practice. The shock troops of long-time fighters against the liquor interests, backed up by great reserve divisions of total abstainers, have carried the day so far as legislation goes. There was no standing against the onslaught. But we cannot rest here. Earnest advocacy of total abstinence must go on. Men who have been moderate drinkers, or occasional drinkers, must be won to abstinence. Many such citizens now violate the law in spirit or letter, or both. Their influence is pernicious. They are undermining respect for law.



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They are in the ranks of those who march with the red flag and the bomb. They are sowing to the whirlwind.

Agitation to repeal a law is one thing, but violation of it to show one's distaste for it is the tactics of anarchy. Many heretofore law-abiding people have become part and parcel of the so-called "dangerous classes." Indeed, the respectable recalcitrant towards prohibition is unwittingly creating a new menace to the Republic. By his speech and by his example he is as one throwing firebrands to the mob. Some day he will find his own property set afire by those whom he has incited to a disregard of laws.

It may be true that a minority of the people are total abstainers. It cannot remain true without our country slipping back to the point where a great deal of ground must be fought over again. A good deal will depend upon the attitude of female voters. It is perhaps too early to say that women are, and will remain overwhelmingly in favor of prohibition. There is reason to hope that this is the fact. But an earnest and unceasing propaganda for law enforcement, and for conversion to the national policy of prohibition must go forward. Pulpit and press, chambers of commerce and women's clubs must speak out for total abstinence.

In addition to those who say "No" because they have personal reasons to hate intoxicants there must be an increasing multitude among us who advance to Saint Paul's position respecting the welfare of

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the weak brother. Let them hold their right in all good conscience to partake liquors in moderation, with its risks to themselves and others, if they feel bound to do so, but let them also, in the greatness of the apostle's injunction to the advocates of personal liberty of his day, "take heed lest by any means this liberty of yours become a stumblingblock to them that are weak." We need to have tens of thousands of Christian people, not now total abstainers, rise up in a fine public spirit, touched by compassion for those who have been debauched by strong drink, and declare: If intoxicants make my brother to offend, I will drink no more while the world standeth, lest I make my brother to offend.

The legalized sale of intoxicants, the permission by the public for men to trade on other men's passion for drink, is a moral offense. We have said "No" to this business. We must continue to say "No," and we must encourage other nations to say "No."

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For all the pleasure wine and beer and strong drink have given to the sons of men, there has been a thousandfold greater toll of misery. The pathway of the liquor traffic is marked with degeneracy and wreck. It calls for the policy of negation. It is a base thing. We will not set it before our eyes.

FREDERICK HARLAN PAGE.

ON THE INTERPRETATION OF THE LABOR MOVEMENT

EDITOR THE CHRISTIAN WORK:

I have read *THE CHRISTIAN WORK* for forty years regularly and thoroughly with enjoyment and profit. But the series of articles by Rev. F. E. Johnson on "An Interpretation of the Labor Movement" detracts from the excellence of your paper. The articles seem as propaganda in behalf of labor whether right or wrong. For instance (issue of September 1, page 273), it is asked, "Are we ready to recognize a job as the equivalent of property?" implying that it is; but it is plain that when a man declines to work on the agreed wages, he throws up his job and "his property" therein vanishes like mist before the rising sun. The professor whose criticism was condemned was right. A man cannot throw away his cake and eat it too. Again (issue of September 15, page 329), the justification of limitation of output, or doing less work than the eight-hour day and the wages paid would regularly produce, is decidedly wrong. There is no parallel between such dishonest conduct and the limitation of production by the employer when his goods are a glut in the market, as is assumed. But enough fine articles have appeared in the series.

N. I. M. BOGERT.

Metuchen, New Jersey.

Beaver College announces the appointment of Dr. Lynn H. Harris as president to succeed the Rev. Mr. James M. Thoburn, who resigned some months ago. Dr. Harris has been head of the English Department at Franklin College for a number of years and previously taught at Northwestern University, Hamline University, the University of Chattanooga and the University of Illinois. He is a minister, a member of the Indiana Methodist Episcopal Conference, but has devoted his life to teaching. He was educated in the high school at Hazelton, Pa., and later attended Dickinson College, Boston University School of Theology and Yale University Graduate School.

A SOUTH AFRICAN SUGGESTION TO AMERICA

EDITOR THE CHRISTIAN WORK:

Having just perused "The South African Outlook," of Lovedale, issue of August 1, 1923, I have read with pleasure the article on international peace by Mr. William C. Allen, an American brother to me unknown, but who brought a message—says he—from

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the "Commission on International Justice and Goodwill of the Federal Council of the Churches in America." He quotes part of a report by Mr. Fred B. Smith, which was printed in *THE CHRISTIAN WORK*, issue of September 23, 1922.

But it is time I should introduce myself. I am a Swiss missionary of the Mission Suisse Romande, whose headquarters are in Lausanne, Switzerland. I have been working for the Lord among the black people of Southeast Africa—especially Portuguese—for half a century and over.

Well, I am glad to learn that in America the "Church leaders" are many who endeavor to bring about a true peace in the world. I am in full sympathy with them, and I do hope they may be able some day to see their efforts successful.

In a paragraph of "The South African Outlook" it is said that one way to abolish war would be "that all nations should repent together of their commercial selfishness and so remove the cause of war." (Quoted by Mr. Allen from "The Churchman," of New York.)

This is quite right, I believe. Moreover, I believe that, if America was to be the first "to repent of her commercial selfishness," she would be in a position to at once remove the cause of war, or at least to help a great way in that direction. Here is the practical means in her hand. The banks' cellars in New York are full to overflowing of the gold accumulated from all parts of the world, more especially from Europe—gold which represents America's own profits *on the war*. That huge amount of riches is lying idle. Worse than that, it is a burden upon America. If she only lent a part of that gold to Europe, more precisely to Germany, she could at once pay off to Belgium and France their legitimate claims, and, by the same act, liberate Germany of the onus she brought upon herself. By the same act again America would have the advantage to deliver herself of the *burden* which is somewhat hindering her own commerce. Better still, she would be the one to take the lead toward establishing the peace of the world.

At a Christian point of view I feel rather much concerned about this matter. It preys upon my mind. I have much love and respect for my American brethren. I feel most happy to see that they are trying to bestir their churches in favor of "International Justice and Goodwill."

But I would like them not to do it by words only, but to do it by valuable deeds. I am afraid the time might come when the Lord would call America to account and say to her, "What have you done with my gold? . . . Where is your brother?"

I hope I have made it clear that I rejoice and fully sympathize with this American endeavor, as represented by the Commission on International Justice and Goodwill. May God speed it!

PAUL BERTHOUD.

Laurence Marques, Portuguese East Africa, August 10, 1923.



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A TEXT AD PUEREM

Mother had not been able to go to church that day, so at dinner she questioned the children about the service.

"Gordon," said she, "what was the minister's text?"

"Launch out into the deep and wash your neck," was the answer.

"Oh, no," insisted mother. "He could not have said that. It must have been 'Launch out into the deep and let down your net.'"

"Well," said Gordon, "if you'd been told to wash your neck as much as I have, you'd have heard it that way."

At any rate, the sermon was not wasted. Six months later Gordon's mother reported to the pastor that he had never preached a more effective sermon to her soul than that Sunday when she was absent. She had never had to tell him to wash his neck since.

THE VALUE OF AN EDUCATION

"It has been my fortune for twenty-five years, as attorney, as counsel, as business associate in many enterprises, to become intimately acquainted with hundreds of men who, without any equipment of education, have accumulated millions of dollars. I never met with anyone of them whose regret was not profound and deep that he had not an education. I never met one of them who did not lament either the neglect of his parents or his own poor opportunities that failed to give him the equipment. I never met one of them who did not feel in the presence of cultured people a certain sense of mortification which no money paid for. I never met one of them who was not prepared to sacrifice his whole fortune that his boy should never feel that mortification."—Chauncey M. Depew

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THE CHRISTIAN WORK

A Religious Weekly Review

OCTOBER 13, 1923

God and the Earthquake

Rev. T. Rhondda Williams

A Protestant View of the Orthodox Eastern Church

Rev. Samuel McCrea Cavert

Archbishop Soderblom in America

Observer's Letter

Christianity and Industrial Relations

Dr. J. C. Carlile, C.B.E.

American Prohibition Through Foreign Eyes

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Church Unity in Rural Communities

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REASONS FOR FAMILY WORSHIP

1. The family is the smallest, the most compact, and the most intimate social group. If there is to be any social worship of God, if persons are to express their adoration, love and trust toward God by social groups, then it is most natural and necessary that they should do so by families.

2. A family exists for the nurture of children. The chief responsibility and the chief joy of the Christian family is the Christian nurture of its children. How can this Christian nurture proceed if it does not have in it the essential element of worship?

3. Family worship as a source, and as the consummation, of a Christian family life tends to perpetuate itself. A goodly heritage is precious not only in itself but also because it perpetuates itself through many generations.

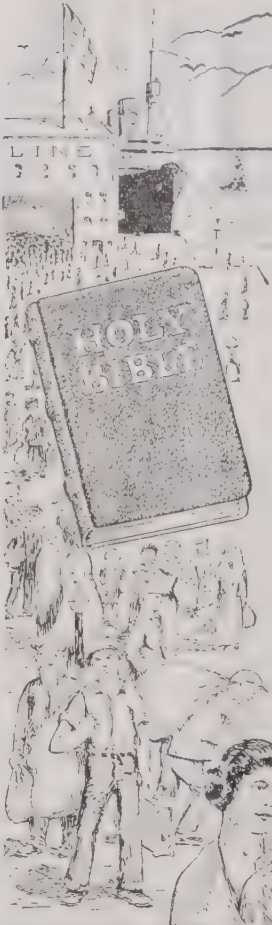
4. Life in the family is a preparation and a training for life in the larger social groups. The virtues which the children learn in the Christian family are the virtues which when practised in the larger social groups will further the Kingdom of God.

5. It would also help start some boys toward the ministry.—*Harold McA. Robinson and The Auburn Seminary "Chapel Bell."*

The International Committee of the Young Men's Christian Association conducts an Industrial Motion Picture Bureau which provides a service of industrial, health, scenic and similar films. The only charge in connection with the service is for transportation. The bureau, according to Young Men's Christian Association officials, is now the largest distributor of non-theatrical films. It lists some three hundred films. They run from "The Adventures of Mazola" to "Our Presidents," or a "Trip Up Mt. Lowe." In running over the list the eye lights on "Devastation in Northern France," or the United States Steel Corporation's devices for "Mosquito and Fly Control," or the famous "Chazy School" of northern New York. For further information and for a list of the films, address the Motion Picture Bureau, Industrial Department, International Committee of the Young Men's Christian Association, 347 Madison avenue, New York City.

FROM THE CHURCH VISITOR'S LETTER

"On one of my visits this month I found a young man of eighteen years, crippled with swollen feet and abdomen from a serious cardiac trouble. From hospital to sanitarium, back to the poorest kind of a tenement; a recurrence and the cycle again, for the past three years is his story. He cannot lie down. I searched for and bought him a second-hand Morris chair and each week have taken him a package of magazines. He takes pathetic pleasure in a dollar radio set and is interested in looking



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out on the 'scenery' of ——— street (——— Brewery) from his Morris chair. My heart breaks and longs to help. I wish I owned an automobile."

Just a sample of the church visitor's bit.

A WARNING

The "Auburn Chapel Bell" tells the story of a Sunday school teacher who was very popular because he told his class such lovely stories. After he left for some reason one of his scholars remarked, "Yes, his stories were good and beautiful, but they were like postage stamps without any 'gum-stickum' on them. They would not stick."

A HIGH STANDARD OF LIVING

What is a "high standard of living"? One of the delegates to the recent conference of the Fellowship of Reconciliation came home with this definition:

"A high standard of living is not one which includes large expenditures for food, clothing and rent, but moderate expenditures for these things and more spent on music, art and other cultural activities." The same delegate goes on: "A highly cultured society is not one in which a few fortunate ones have large private libraries, magnificent private art galleries and extensive private parks, while the masses have none of these opportunities for the higher life. 'Destroyed by a million dollars' is a frequent story of those whose souls shrivel while their pockets bulge."

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THE CHRISTIAN WORK

CONTINUING

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Vol. 115.—No. 15.

New York, October 13, 1923.

Whole No. 3044.

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The World of To-day

LLOYD GEORGE IN AMERICA

The War Premier of Great Britain, now in his own words "just a plain European," arrived in New York last week for a visit to this country and Canada. The popular demonstration at his arrival could scarcely be matched since the end of the war. The advocates of an Irish Republic, to be sure, attempted to make themselves disagreeable, and even went so far as to throw bad eggs at his car when he left the

theater on the first night of his stay in New York. But the general welcome to Lloyd George was from the heart. However clearly we may recognize that Lloyd George, in order to win the elections of 1918, made promises of forcing Germany to pay which apparently he did not himself believe could be carried out, and so added to the difficulties of making a fair peace, nevertheless we must remember that he has a long record of accomplishments in the way of making economic and political life fairer for the under dog in Great Britain. In the single important speech which he made in his one day in New York as guest of the Board of Directors of the United Press Association, he spoke in behalf of world unity. "The real trouble," he said, "is that where we were units in the war, we are not in peace. You are going your way and we are going our way; France is going her way; and Italy is going her way. It is not that you are separated from the rest of us. The rest of us are divided. There is no common purpose, or if there is a common purpose, there is no common method in pursuing it." Perhaps Lloyd George was stretching the case a little in order to be kind to us Americans, but certainly he spoke the truth when in the same speech he said that if we were united the problems confronting us would be difficult, but we could solve them in a quarter of the time. He well described the nations in their present policies as arming, not for attack, but from sheer fear. While we are speaking of the welcome to Lloyd George we cannot resist repeating the incident recalled by Newton Baker, our former Secretary of War, in his speech of welcome to the great ex-Premier. On the twenty-fourth of March, 1918, Mr. Baker dined with Lloyd George, in company with Sir Henry Wilson, Chief of the British General Staff, Lord Balfour (then Mr. Balfour) and others. The Germans were making their drive for the channel ports. As the company sat at the dinner table dispatches were brought in with news that grew increasingly alarming. Finally, one dispatch came in upon which nobody could find words to comment. It was a terrible bit of news. At last Mr. Balfour, who was sitting near, reached over, picked up the dispatch and glanced over it for a moment. He looked up and remarked: "How annoying." Mr. Baker goes on to say, "And it gave me a sense of confidence and cheer that no subsequent disaster, and there were some, tended to shake or impair."

THE WORLD OF TO-DAY

THE GERMAN EBB AND FLOW

The German government at Berlin has been swaying to and fro this past fortnight. For awhile the four parties which made up the coalition government refused to co-operate. The Industrialists wanted to take advantage of the situation by giving up the eight-hour day. The Socialists absolutely refused to commit themselves to the proposition. The Industrialists talked of an elastic eight-hour day, but the Socialists would make no compromise. For a while Stresemann had it in mind to concentrate the Cabinet under four men quite regardless of parties and govern, if necessary, with a hostile Reichstag until there should be a new election. But at the end of some three days of pushing and pulling Stresemann undertook the government with virtually his old Cabinet. The Reichstag received the slightly revamped administration not only without enthusiasm, but with a suggestion of hostility. The press correspondents do not expect to see the present Cabinet last long. In the meanwhile the monarchist movement in Bavaria appears clearer and clearer. The Bavarian dictator, Von Kahr, and the Bavarian Chancellor simply say that they agree with Prince Rupprecht, that the time has not yet come for him to re-ascend the throne, although a great demonstration was staged in his honor at Munich. The present Bavarian government represents "Marxismus," *i.e.*, Marxian socialism, as its great foe and allows it to be understood that it is only afraid that the Berlin government may be wholly captured by the "Reds." In France, Poincaré continues his "Sunday sermons," saying that France will wait to see what the end of passive resistance really amounts to. French opinion in general was hurt by Lord Curzon's speech last Friday to the Conference of Premiers of the British dominions in London. Lord Curzon reasserted that the British government has never regarded the occupation of the Ruhr as legal. To his mind the French occupation has produced the beginning of the break-up of Germany. For in it we see, he said, "the beginning of the internal disruption which we have all feared. . . . It has a portentous economic aspect, for it means the utter destruction of the debtor herself."

PREPARATION FOR PEACE

The National Council for Prevention of War, in which a goodly number of organizations unite, is backing up the plan of the Federal Council of Churches for the celebration of World Court Week November 5 to 11. Not only will the week be celebrated by meetings, but petitions to Congress have been prepared to be circularized then. The allied organizations will also distribute buttons bearing the inscription, "World Peace—Law, Not War." Buttons may be obtained from the National Council for Prevention of War, 532 Seventeenth Street, N. W., Washington, D. C. The week will in some sort naturally turn into a memorial to the late President Harding. Last August, Walter Wellman made public a letter which Mr. Harding had written to the newspaper editors on June 15, urging them to use their power to end war. At the same time Mr. Wellman gave an account of a conversation which he held with the President on the subject of world peace. "He told with feeling," says Mr. Wellman, "of his many days and nights of earnest, prayerful thought on the problem of America's duty, of how he had at last reached a definite conclusion, that his con-

science would not permit him longer to remain inactive: 'I am going ahead in an effort to make the world safe for humanity, even if it costs me another term in the White House.'" It is good to see that the administrative authorities are helping in practical ways in the work toward peace. Our Navy Department—the military departments of all governments are about the same—when it submitted its budget for next year, proposed to spend \$28,000,000 in starting the building of eight scout cruisers, six cruising submarines, six gunboats, and in increasing the naval air force. Director of the Budget Lord has refused to sanction this \$28,000,000 item. He has also disapproved the budget item submitted by the Department in order to increase the naval force by five thousand. Altogether, he cut down the Navy estimates \$73,000,000. General Lord is the sort of man to have at the head of the Budget. The earthquake was not an unmixed misfortune for Japan. According to newspaper advices, it sank two of Japan's capital ships. It is almost a shame to refer to the size of Japan's navy in talking about the size of our own, but the fact of course is that our jingoes point to Japan as an excuse for their propaganda. Providence has deprived them of that plea now. Captain Edward A. Salisbury when he returned from Japan the other day said, "It will be twenty-five years before Japan can even think of war after this disaster." But in twenty-five years statesmen should have learned to think soundly enough so that no responsible man would dream of war. But for this year, if we are determined that we will spend some money for building new warships, why do we not pass over the funds to Japan so that she may replace the two vessels she has lost. Such action would help more toward securing the peace of the world than any money we could spend on warships for ourselves.

THE THIRTY-TWO MARTYRS

There are still in prison in the United States thirty-two men who, the best legal authorities agree, have every right to their freedom. These men are the last of the scores who were sent to jail because they differed from popular opinion in regard to the war. Probably most of those who read these words know that all the spies and bombers, the men who used treachery and violence against the United States during the war, were released years ago. But the Administration still keeps within our prison walls men concerning whom the very judge at their trial says that their sentences were not justified. As will be recalled, Senator Pepper, the eminent Christian lawyer, recommended that every one of the war-opinion prisoners should be released. Twenty-one of the thirty-two men still confined were convicted in the Sacramento cases. Senator Pepper's sober judgment in these cases closely parallels his judgment in regard to the cases of the other men still confined. After a close analysis of the evidence he writes:

I came to the conclusion that such proof of the violence as the record disclosed was referable either to counts adjudged invalid in the Chicago cases or to the count under which the sentences imposed had all been served. This process left the only remaining count (Espionage Act count) with little or no support in the testimony. I accordingly concluded that convictions under that count were at least of doubtful propriety. This was a significant conclusion, because unless the continued detention of Sacramento men can be justified under this Espionage Act count it cannot, legally, be justified at all.

I then, to err on the safe side, assumed that the convic-

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tions were justifiable on all counts and thereupon asked myself whether the punishment already suffered was adequate. In this connection I tried to weigh the Government's testimony and to estimate the credibility of its principal witnesses and to discount the atmosphere of the trial.

My net conclusion was that in every case a pardon ought to be granted, and I made a recommendation accordingly. In my judgment, pardons when granted in these cases should be unconditional. Annexing conditions seems to me inconsistent with the theory upon which pardon is recommended. The men ought to be in or out, and in either alternative without ifs and buts.

President Coolidge is level-headed and dispassionate. Let us appeal to him to take up these cases. At present the United States rates with Russia and Turkey. We refuse to forgive those who differ with most of us. Years ago the advanced nations of the world released from prison the men who held such opinions as these men are charged with. But America—free America—founded by revolution, the haven of the oppressed—only America to-day robs these men of sunshine, liberty and home life to which every man has a right. What would be a better Christmas present to these men than the liberty to which they have not only the right of humanity, but the right of law?

THE END OF THE NEW YORK PRESSMEN'S STRIKE

The outlaw strike of New York pressmen came to an end last week with the absolute defeat of the local organization. It will be recalled that the strike was called by a snap vote in defiance of the union's agreement with the publishers' association. When it was clear that the strikers would be beaten, Samuel Gompers, head of the American Federation of Labor, sent a message denouncing their action. It was a pity that the message did not come the moment the strike was called. The New York "Call," which is the organ of union labor in New York City, likewise deserves to be rebuked. Instead of coming out roundly in denunciation of a labor union's breaking its contracts, it shilly-shallied on the question or supported the strikers. But these are minor matters. It should be remembered to the credit of the International Printing Pressmen and Assistants' Union that their officers were strong enough to stand firm against the apparently unanimous action of probably their strongest local. Such courage on the part of union labor is one of the signs that it is growing up.

THE FUTURE OF THE AMERICAN BOARD'S WORK IN TURKEY

Dr. James L. Barton, the distinguished Foreign Secretary of the American Board, last week gave out an important statement on the future work of the American Board in Turkey. "No one," he says, "would venture to predict the extent and form of work the American Board will be able to carry on in Turkey under the new treaty. The old capitulations are abolished and there is little to take their place." At Lausanne, General Ismet Pasha, the spokesman for the Turkish government, and Minister of Foreign Affairs of that government, declared to Ambassador Child, as well as to representatives of the American Board, that they desired American missionaries, educators and physicians to remain in the country and carry on their work as before. He went so far as to put it into writing: "I hope above all things that Ameri-

cans will not worry about the future of their educational and philanthropic institutions in Turkey. We want these institutions to stay, and have no intention of adopting laws that will embarrass the continuation of the admirable American altruistic work among our people." The same sentiment was expressed by Dr. Fouad Bey, a Turkish unofficial representative recently in the United States. However, the attitude of some officials in Turkey has not been wholly friendly to American missionary and educational work. Dr. Adnan Bey, governor of Constantinople and former Minister of the Interior at Angora, has shown himself to be hostile to the continuation of American missionary medical work in the country, on the ground that they have more doctors now than can find employment. It is not known whether he speaks the mind of his government.

THE TURKISH TREATY AND MISSION WORK

An official note prepared at Lausanne by the Turkish delegation reads as follows: "American religious institutions, schools and hospitals, as well as relief organizations recognized as existing in Turkey before the war, are fiscally to be treated upon a footing of equality with similar Turkish institutions and organizations." It is understood that the article in the treaty quoted above was agreed upon at Lausanne by both Turks and Americans. Property rights are recognized in the treaty, as well as damages of nationals, caused by the war. At the present time the representatives of the two governments are discussing the method of presenting these damages for consideration. Under the new order, as provided by the treaty, the relations of Americans to the Turkish government will be changed from what they were prior to the war. The capitulations are abrogated and the status of Americans in Turkey, as fixed by the treaty, will be largely that of Turkish subjects, amenable to the laws of the country. It will not be an easy matter to make the necessary readjustments in the conduct of missionary, educational and philanthropic work. There are those who believe that when the Turks have been reorganized as a sovereign people and are admitted into the sisterhood of nations upon equal terms with other nations their attitude will materially change for the better, and that work among them will be consequently easier. Such is Dr. Barton's hope.

THE CALL FOR CHAPLAINS

On page 445 we print a statement by Rev. E. O. Watson of the Washington office of the Federal Council of Churches in regard to the call for more navy chaplains. The article speaks for itself. At its close we print a table showing the quota of chaplains and the actual number from each of the larger communions. It is interesting to note that the Episcopalians have four times their quota and the Presbyterians nearly two times, while the Lutherans have not a fourth of those to whom they have a right and the Southern Baptists not a third. It will surprise most readers to see that the Roman Catholics have less than the quota to which they are entitled by agreement. The chaplain's work calls peculiarly for manly, self-dependent men. The chaplain is isolated from the ordinary work of the Church and stands out a marked man on his ship or in his regiment. Only the strongest, most virile men should undertake the service.

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THE WORK OF THE AMERICAN EPISCOPALIANS IN JAPAN

In our issue of September 29, referring to the losses of American mission societies due to the Japanese earthquake, we spoke as though the whole work of the American Episcopalians in Japan was in Tokyo. The sentence was due to a misunderstanding. As a matter of fact, the American Episcopalians conduct an extensive work in Kyoto and Osaka and the outlying regions. In fact, the work in Osaka is so extensive that at the same time that the City of Tokyo was set apart as a separate diocese of the Nippon Sei Ko Kwai (the Episcopal Church in Japan) the City of Osaka was also set apart as a separate diocese. The Nippon Sei Ko Kwai is divided into eight dioceses. Of these three are in charge of the American Episcopal Church and five are in charge of the Church of England and the Church of England in Canada. The dioceses which constitute the missionary districts of the American Episcopalians take in the entire northern half of the main island of Hondo and the populous west central section about Kyoto, Osaka, Fukui and Wakayama.

PREPAREDNESS PROPAGANDA BY THE CHAPLAIN'S OFFICE

Is it the part of the War Department to conduct propaganda in behalf of war preparations? Is not the War Department the servant of the people of the United States, with its function simply to do what it is directed to do by Congress and nothing else? There is no more reason for the War Department to put out propaganda in behalf of preparedness than for the Department of Labor to put out propaganda in behalf of trade unions or the I. W. W. or the open shop. Under date of October 3 the office of the Chief of Chaplains of the War Department, in a franked envelope marked "Official Business," sent out a speech, "The Three Highways of Peace," by Rev. Dr. Herbert Spencer Johnson, given at the Philadelphia meeting of the Federation of Churches. Dr. Johnson argued against "pacifism": "Whether we agree with Secretary Hughes or not when he says, 'War is not an abnormality,' we must believe that it is as normal as cheating, stealing, murder, lying, adultery and the other sins; for it springs from the same source—the selfishness of human nature." "Pacifism," he went on, "tends to destroy the national plan of defense. It carries on a well-defined propaganda to reduce continually the army and navy of the United States and to prevent military education in our schools, colleges and training camps. Pacifism tends to cause war. A weak nation, especially if rich, invites attack. Robbed of its means of defense, the United States would become the natural target of the great imperialistic powers who are envious of our wealth, or who desire to encroach on the Western Hemisphere. . . . Pacifism would prevent the United States from playing her destined part in the world as the champion of democracy and the rights of the common man. American idealism must be supplemented by authority, or, in other words, by military force in certain emergencies, if it is to be anything more than mere helpless sentimentalism." The nigger in the wood pile appears the most clearly in the third of the "Three Highways of Peace" which Dr. Johnson proposed. He urged, "Let us accept whole-heartedly the National Plan of Defense of the United States as finally amended and approved in 1921." Dr. Johnson did what he could to strengthen the idea that war is inevitable. "That war is likely to persist," he said, "is the opinion of such

great leaders of thought as Lord Bryce, Elihu Root, Philip Kerr of the Institute of Politics and Secretary Hughes." What a shame that such material should go out from a supposedly Christian office! Of course, war will persist so long as people expect it to do so. If the chaplain's office is going to send out such propaganda, feeding the war spirit, then the Church should wash its hands of the army chaplain service. Let the chaplain's office either perform the functions for which it is intended and teach Christianity, the faith of the Prince of Peace, or else let its whole connection with the Church be abolished. Is the War Department itself behind this propaganda? Is Secretary Weeks using the chaplain's office to feed militarism into the religious press?

THE INDICTMENT OF MR. ANDERSON AND ROMAN CATHOLICS

William H. Anderson, known pretty well throughout America now as the head of the New York Anti-Saloon League, has been indicted by the New York Grand Jury for grand larceny, forgery and extortion. The indictment seems rather absurd since the trustees of the Anti-Saloon League declare their absolute confidence in Mr. Anderson. Mr. Anderson believes that the indictments are at least partly a political plot, and that they are in some sort the expression of the dislike of certain Roman Catholic leaders for the prohibition law. It is never pleasant to think that religious prejudices are mixed up with political battles, and Mr. Anderson, of course, does not charge the whole Roman Catholic Church with the responsibility. But some color seems to be given to the charge by the failure of many leaders in that church to work whole-heartedly in behalf of respect for law when the Eighteenth Amendment is involved. They ought to administer stinging rebukes to priests who publicly scoff at the enforcement of the prohibition laws. Mr. Anderson's spirit may be judged by the following: "When the Protestant churches clean up on the job they started by making good on enforcement, by electing, sustaining and retaining officials who will use the entire power of government for effective enforcement, the power of these unholy politicians will be broken and the wings of their ecclesiastical allies will have been clipped. With the de-alcoholization of the reigning Irish dynasty now ruling New York and grasping for Washington with the help of a recent mission to a foreign power, it will be found that a host of other problems have settled themselves or been put in the course of final and satisfactory settlement."

For three Sundays, beginning October 14, the Radio Corporation of America will send out a Bible class instruction through the WJY station of New York. The session will last from two-thirty to three-fifteen p.m. The teacher for October 14 will be W. G. Landes, secretary of the World's Sunday-School Association. On October 21 it will be Rev. Otto F. Bartholow, pastor of the First Methodist Episcopal Church of Mt. Vernon and teacher of one of the largest Bible classes in the United States. On November 4 it will be Nolan R. Best, editor of "The Continent." The program will consist of the opening worship, a special feature of some kind and the teaching of the International Sunday-School Lesson. If people find the lesson worth while they will do well to send word to the Radio Corporation of America. If such broadcasting meets a real demand the company is disposed to make it a permanent feature.

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God, then there is no such a thing as prayer. If God exists, then there must be prayer, for there must be relationship between a Creator and beings created in His own image. It is as impossible for the Creator and the created not to have relationships with each other as it is for a father and child to have no power of inter-communication. The moment you admit a father you admit relationship of his children to him. The moment you admit the being of God, that moment you admit conscious relationship between Him and His offspring. This relationship is prayer. All prayer begins with the consciousness of this sonship. If you are an atheist, then you are right not to believe in prayer. If you believe in a personal Creator, then you cannot help believing in prayer, for they belong to each other as child does to father. It is impossible to think of God and our not being able to commune with Him. And that is what prayer is. It is communion between God and man. God Speaks to man in revelation: man speaks to God in prayer. The Holy Spirit speaks in the heart of man: the heart answers in the same language. Granted the Heavenly Father, then prayer is as natural as speech between a mother and her child.

Miss Royden is right in insisting that if there is a spiritual order, then prayer is a law of that order. But if there is a Creator and created beings, then there is a spiritual order. Where personality is, there is at once an order which transcends the material universe. There are certain laws of that spiritual order which are evident wherever there are personalities, laws which far transcend the order of nature. They are as familiar to us as the law of gravitation. There is the law of love, which matter does not know. Love is of the spiritual order, but it is as real as any law of physics or chemistry. There are the laws of thought, of ideals, of sacrifice, of hope, of faith, of mercy, of charity. These are all just as real as any law the world of matter knows. They are not only the proof of a spiritual order, they are not only attributes of God, but they are laws which man has discovered through his heart as he has discovered the laws of electricity through his mind. Prayer is but another of these verifiable laws, and perhaps the greatest. It has been just as real to millions of souls as the laws of mechanics have been to millions of minds. Indeed, the moment one is really conscious of God and the world of the spirit, that moment the law of prayer dawns upon him. He becomes more familiar with it as he experiments with it, just as the chemist becomes more familiar with the laws of matter by experiment after his first consciousness of them; but the law becomes a reality the moment we know God. In a Godless world, in a world of matter only, there is no prayer; in a world of God and where there is personality and where there is a consequent spiritual order, prayer is the *most natural thing in the world*.

As to petition in prayer, the problem never disturbed us very much. It seems no more perplexing than the relation between child and mother in a home. The child naturally runs to the mother with all its love, its ideals, its needs, and its wants. The mother listens and responds as her love dictates. The child never stops to think in every instance whether the request demands that the mother set aside the laws of the home in her answer. The mother looks after that. When the soul gains that consciousness of the Heavenly Father that the child has of the mother, it goes to Him just as instinctively and trustingly. It leaves the question of the interruption of the laws of the spiritual universe

The Reasonableness of Prayer

WE HAVE just read with unusual interest a little book on prayer by the famous London preacher, Maude Royden ("Prayer as a Force," published by G. P. Putnam's Sons, New York). Miss Royden has written this book, the chapters of which were previously used as addresses to her great congregation of young men and women in London, to help clear up some of the doubts and perplexities which were frequently coming to her attention. It is a most helpful and illuminating book in this regard, but we use it as a point of departure here because, throughout the whole book, Miss Royden insists that prayer is as real and living a force in the world as any of the great forces revealed to us by natural science. It is just as real in the spiritual realm as gravitation is in the natural world, and just as we have come to have implicit faith in gravitation because we thoroughly investigated it and understand its operations, so we shall come to have just as implicit faith in prayer when we have thoroughly investigated it and comprehend its operations. It is just as fundamental a law in the world of the spirit as gravitation is in the world of matter.

Miss Royden is right. The ultimate question, therefore, is not, Is there any such a thing as prayer? but is there any such a thing as God and a spiritual order? If there is no

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to God. That is His concern, not the soul's. Once realize that God is love, that His chief joy is in the love He can bestow upon His children, and the love they bear to Him and all the problems of petition melt away. After all, the Christian prays from instinct. Let him know God and he cannot help praying.

F. L.

God and the Earthquake

THE disaster in Japan called forth the sympathy of the world. But when the sympathy and the need for it have passed, what will remain with us for good or ill is the kind of thought we think, the way in which the disaster has affected our own spiritual attitude towards God and the world. We do not think of earthquakes as our ancestors did. To the scientist, however little he may be able to say in accounting for an earthquake, there is no more mystery about it than about the quiet blossoming of a garden in June. The storm that tears up the giants of the forest, sweeps great buildings from their foundations, wrecks the ships at sea, is just as much a natural phenomenon as the gentle breeze that kisses the flowers to sleep on a summer evening and the soft tender light that awakens them at dawn. *Ætna* or *Vesuvius* in eruption is just as natural as the orchards which their burning lava destroys. We may know more about the one than the other, partly because the subject is more accessible, but it is the same kind of study that would bring us knowledge of both, and if we knew enough we should be able to predict an earthquake, just as surely as we make predictions in astronomy. So, however terrible the calamity the earthquake occasions, we do not turn to placate an angry Deity or fall in terror at the supposed action of a malignant spirit. So strong in the modern mind is the conviction that there is one great Order in the world of nature that if anything presented itself which utterly baffled all the scientists, we should still put down our bafflement to our ignorance, not to the idea that there was any caprice in nature. This is one of the great gains of the modern world. That law reigns in nature, even in its convulsions, is now one of our settled convictions.

This, however, does not settle the question whether these laws of nature have a moral character, whether a good God has anything to do with them. We see that their working at times means terrible sufferings to human beings. Huxley in 1893 came to the conclusion that the cosmic process was non-moral. St. George Stock says we should give up making religion into a theory of the universe and be content to regard it as a passion of the heart. Mr. H. G. Wells would agree. We do not agree, but we admit that the forces of nature do not take account of what we consider to be our importance and pay any regard to our morality. If a subterranean cavity causes a subsidence of the earth on which you happen to be standing, Nature will not ask whether you are a saint or a sinner. Down you go whatever you are. If the strata of the earth, subject to strain, reaches the snapping point, they will snap, whatever may be the result to you or the city you have built. And this is not a fact of a different order from the splitting of a piece of coal on your fire. If anything living happened to be on that piece it would drop into the opening and be burnt. The earthquake is not

essentially different from the bursting of a water pipe, or an avalanche of snow on the Alps, or an explosion in a gaseous mine. And no one would dream of regarding an earthquake as a religious difficulty if human beings were not involved in the destruction. Huxley in 1872 watched *Vesuvius* in eruption and enjoyed the sight. He was quite safe on the northern and eastern side of the cone while *Vesuvius* was performing on the other side. Now if the eruption had been much worse and had killed Huxley and thousands of others many would have raised a theological difficulty, but no new law would have been called into play, no new forces would have been in action.

If the power of God be thought of as a power to change the nature of things backwards and forwards at any moment, to make fire a thing that will burn at one time and not burn at another, or burn at one place and not at another, there fortunately is no such God. Such a God would be nothing but an enigma to us. If nature were the expression of a capricious will, we should never be able to reckon upon anything at all. The fact that God rules in nature by law, which is only the fixed habit of Spirit, is our one chance of learning His way. And even a great many catastrophes that shock the world are problems of adjustment in that material universe whose uniformity is its reliability and the condition of all our science. No science would have been possible without an unbroken order in nature.

But what about the indifference of the natural order to our spiritual standards and aspirations? We admit that nature is non-moral in the sense that our moral standards cannot be discovered there; in the sense that the working of natural forces does not recognize our moral distinctions, but to admit nature non-moral in that respect is not to admit that nature has no significance for our moral life. Man is a higher creation, and therefore you could not expect to find lower down all that you find in him. So far as we know, spiritual aspiration and the capacity for religion came into existence with man. It is therefore no surprise not to find them in nature. But this is not to say that the working of natural laws has no relation to the moral life of man, no role to play in the formation of character, or even in the support of religious faith. As a matter of fact, in dealing with nature, which is non-moral in the sense we have admitted, much of the best morality of the world has been developed. If we could estimate the benign influences of nature, the help which the human spirit has so often had from her softer and more beautiful aspects, and add to that all the strength and courage and heroism which man has developed in fighting against the more terrible things in nature, we think one would be bound to admit that, though natural law does not work by our moral law, nature has so provided for the growth and development of the human spirit that nature herself must, in a large cosmic sense, be included in the moral sphere. When we remember how nature has kindled and fed the sense of beauty, challenged the intellect of man, how intercourse with nature has called forth much of the finest poetry and given rise to rich spiritual experience, and how the difficulties she has put in man's way have called out his power to attack and overcome them, how her calamities have often provided him with a field for courage and bravery, we are not prepared to put that nature outside God whose will is that men should so develop. It is possible that the difficulties which nature has put in man's way have been as great a blessing as her gracious and benign

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ministries.

It may be difficult to bring within this statement such a calamity as the earthquake in Japan, but it is not impossible if we take a long view. Nothing is more evident at the moment than the summoning forth of the indefatigable human spirit; it is certain the Japanese race will not lose in grit and in power through it, but gain. It is true that many individuals have been victims. Perhaps if we could see beyond the veil we might see that when the Order has entailed sacrifice on the few for the sake of the many it has also its own way of caring for them. We cannot see that there is sufficient ground in a catastrophe of this sort for losing faith in a God whom we have found in our own spiritual natures. That there is no difficulty in these awful occurrences we do not say, but we find nothing serious enough to come between us and faith in the goodness of God which is grounded in the moral and spiritual nature. Nor can we find rest in any ultimate dualism. The revelation of God in nature is not sufficient for religious purposes. It is through man's spiritual nature that God is to be known. But we must believe that this material world in which we live, of which our bodies at least are a part, and interaction with which means so much for our mind and our spirit, is also His, and is, in its own measure, a revelation of Him. If it does not reveal Him to us always friendly to our physical fortunes, it reveals Him to us as one giving an opportunity for the development of character.

To the religious man there is also another consideration of weight, namely, that after all the only destruction has been the destruction of material things—buildings and businesses and the bodies of men. We do not say this in any way to minimize its sadness, but we must remember that the earthquake with its terror has only accomplished in a short time what would inevitably happen some time or other. On the other hand, it is our faith that the most precious things are things which no earthquake can touch, and no storm can overthrow. Not a single soul died in Japan. We are of those who believe that when the outward man perishes the inward man survives, and that when the earthly house of this tabernacle is dissolved, whether slowly or by swift calamities, we have a building of God, a house not made with hands eternal in the heavens. Let the essence of life be to us in the things of the spirit, then we shall have received a kingdom that cannot be shaken. There have always been earthquakes, and they have never dislodged religious faith from the soul of humanity. When men, through spiritual experience, have found God to be their refuge and strength, a very present help in trouble, they have been able to say, "Therefore will not we fear, though the earth be removed, though the mountains be carried into the midst of the sea." That was religious faith long ago; that is religious faith still. We can say unhesitatingly that the earthquake leaves it undisturbed.

One word more. The earthquake, like every great calamity, brings out a marvelous demonstration of the divine resources of humanity. Would that humanity would learn to draw upon these resources in ordinary life. Why not call them up to-day to repair the damages of the war as we call them up to repair the damages of the earthquake?

T. R. W.

How the Orthodox Eastern Church Appears to a Western Protestant

NO THOUGHTFUL observer can be long in the Near East and meet some of its spiritual leaders without realizing that the Protestant churches of the West know all too little of the Orthodox Eastern Church. He cannot help feeling keenly that here is a great part of the body of Christ with which we ought to have closer fellowship and co-operation.

We ought, in the first place, to recognize our debt, throughout past centuries, to the Eastern Church. It is a debt which began in the early period of Christianity when the Greek intellect gave theological formulation to our faith. It is a debt which has continued through the Middle Ages and since, for the Orthodox churches have stood as a bulwark against the westward advance of Islam.

And not to the past alone, but to the present hour may one look to see the strength and the power of the Eastern Church. Certainly there is a current of quickened life flowing through great sections of it to-day. This has been unmistakably manifest in the informal conferences which it has been our privilege to hold this summer with some of the outstanding figures in the Orthodox churches, including the Acting Patriarch of the Greek Church at Constantinople, the Acting Patriarch of the Armenian Church, Archbishop Anastasis of the Russian Church in Constantinople, and Chrysostom, the newly consecrated Metropolitan of Athens. These and others whom one might mention, such as the Metropolitan of Saloniki, the Archbishop of Jerusalem and Bishop Nicholai (so well known in America), represent a deeply spiritual and forward-looking leadership with whom we should count it a joy and a privilege to develop the closest relations of fellowship and helpfulness.

Of course there are obvious weaknesses in the Orthodox Church, as we see it to-day, its traditionalism, its over-emphasis on ritualism, the lack of education among the clergy. But if one is tempted to pass a final judgment in the light of these things alone, let him recall for how many centuries these Near Eastern churches have either been in bondage politically to Islam or struggling to keep themselves alive in a Moslem environment. The wonder is not that there are things which may be criticized, but that Christian faith and spiritual life survive such obstacles, and that the Church still has, as it has always had, a mighty hold upon the hearts and lives of the people.

Certainly, whatever we in the West are to do *for* the Orthodox churches we must do *through* these churches—never by proselyting among them. All the Protestant leaders with whom we talked in Constantinople and Athens, almost without exception, share this opinion. Indeed, the American Board of Commissioners for Foreign Missions, in association with Robert College, has already put into operation a remarkable plan of co-operation with the Orthodox leaders in training priests and workers for their churches. In "The School of Religion," as this project at Constantinople is called, opened a year ago, there were more than a score of students from the Greek, Armenian, Russian and Bulgarian Orthodox churches, together with several Protestant students. The Orthodox students came with the full endorsement and support of their bishops, who realize to-day the need for such help as the American churches can give. The instruction in

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the liturgy and church history is given by leaders of the Orthodox faith, while courses in the Bible, religious education, social service and other lines are given by American teachers. It is hoped that this School of Religion may ultimately become a union effort, including in its scope all the Protestant churches carrying on work in any part of the Near East, and always developing in the fullest co-operation with the Orthodox churches themselves. Here is a superb pioneering enterprise, deserving the support of the whole of American Protestantism and demonstrating the practicability of closer relations between Near Eastern and Western Christianity in every realm of activity.

Never was a moment more opportune than the present for developing such co-operation between the Orthodox churches and Protestantism. Their leaders are now turning to us for sympathy and practical help. They are grateful for what has already been done by American Christianity—for the service of revered leaders like Dr. Peet of the American Board, who, we were told, was one of the most trusted advisers of Patriarch Meletios of the Greek Church; for the work of the Young Men's Christian Association, with which Orthodox leaders have co-operated heartily; for the special interest of the Episcopal Church, which has made many of our Western churchmen known to them; for the mission of mercy carried on by Near East Relief; for the efforts of the Federal Council of the Churches in behalf of justice for the minorities in the Near East. For these and other reasons there is a surprising interest throughout the Near East in the American churches. Every one of the Orthodox leaders with whom we spoke welcomed eagerly the suggestion of closer contacts in the future.

As a representative of the co-operative work of the American evangelical churches it was a special satisfaction to us to discover that several of these Orthodox leaders already knew of the Federal Council of the Churches, understood something of the united movement for which it stands, and were grateful for what it had done for the Near East. The Armenian Patriarch spoke feelingly of the service of the Council to his people and pleaded for future help. The Acting Patriarch of the Greek Church knew of the Council's effort in behalf of the refugees and of the message to the first Lausanne Conference protesting against the proposal to expel the Patriarchate from Constantinople. The Metropolitan of Athens told us that he read the Federal Council Bulletin and was watching the development of the Council with deep interest. In his inaugural address at the time of his recent consecration he urged, among other wise policies, the "establishment of friendly co-operation with all the Christian churches throughout the world."

As steps in the further development of closer fellowship and helpfulness it would seem that the Protestant churches of America, acting through the Federal Council as their agency for united effort, ought to serve as a center at least for:

1. Interpreting the Orthodox churches to the West. First of all, the present ignorance and lack of understanding must be removed.
2. Expressing in every possible way the sympathy and help of the Western churches toward the Eastern.
3. Facilitating more personal contacts and more systematic communication with the Orthodox leaders in the Near East.
4. Developing a more regular consultative and co-operative relationship with the branches of the Orthodox churches ministering to their own people in America.

S. M. C.

[EDITORIAL CORRESPONDENCE]

Dr. Norwood and Geneva

"IF I HAD a voice that could be heard around the world, I would say to the good people (and they represent two-thirds of the people of our world), 'Speak, *speakee*, that the children of Israel go forward.'" These last words of a sermon I heard Dr. Norwood deliver this morning at the City Temple have so impressed me that I feel like sharing them with you and with every other friend that has a voice. The sermon, after two months spent in Europe, which especially, because of the Ruhr occupation, is in a still more hopeless condition than when I was here two years ago, seems to have galvanized all my experiences into a hope that it is not too late to save our civilization, if all the good people will but *speakee*.

Dr. Norwood's text was from the well-known words when God spoke to Moses at the Red Sea. The minister pointed out that the Israelites found themselves in a situation where the old order by one stroke had been destroyed. They had lived in slavery for four hundred years and were leaving it, but they had no program for the future. As the Egyptians pressed upon them they wondered if they had not better turn back and cast their lot with their old oppressors. So to-day Europe trembles before the Red Sea of difficulty. She had resolved to escape the old oppressor, Militarism, but that oppressor is still strong, well organized and pressing us to return to it. When men went out nine years ago into "a war to end war" they were not hypocrites; they were sincere. But they were mistaken, for war never ends war. Militarism was conquered, but the new leaders had no program. Now the old order, highly organized, is resurging. Since the war Great Britain alone has spent twelve hundred and eighty million pounds sterling for militarism. That all represents men interested in the business of war and arguing for it.

Yet these militarists can be defeated if we only press forward. Nearly every decent man in the world knows now that militarism is the most beastly of all evils. We may still be dominated by it, but we know it is a dead thing like some old dragon that, even after death, continues to draw its tentacles around its prey.

The speaker was not interested in just how the Red Sea parted and the Israelites got over. But Red Seas, humanity's barriers from the great New Day, interest him. If only man would lift his hand to-day, as did Moses at God's command, the old beast of militarism would disappear and we would enter into the New Day. If man will only believe God all things are possible to him. God puts no barriers before him that he cannot overcome, if he will have faith and lift his hand in God's name.

In an impassioned appeal the speaker told how he felt the hot breath of Egypt around him, with all the hatreds and armies and wars of the present. Will Christians speak, that humanity may go forward and be saved? He believed they would, but it must be done quickly, *very quickly*. Let every one speak, then, in private conversation, in political spheres, in churches, in social circles, in international organizations, that the New Day may be entered. Artists always chose a figure looking backward to express fear. God pity the nation which puts into power to-day men who are harking

back to the jungle instead of lifting their hands and pointing across the barriers to the Land of Promise! The League of Nations is the best instrument we have to-day to bring in an era of peace. It is gradually transforming itself from an instrument of the victors to a real league of free nations. It would have done so much more quickly if it had not been deprived of America's help. "Oh, Americans, I would not be impertinent, I would not tell you your duty in your own affairs! But, believe me, this is no national matter. Here we are, not citizens of this or that nation. We are just humans. If the old order, whose hot breath we feel around us, wins us back we are all, humanity everywhere, lost. If I had a voice that could be heard around the world I would say to good people everywhere, speak, *speak*, that the children of the new generation go forward!"

As Dr. Norwood says, the real question is whether or not the people who know full well the viciousness of militarism will speak soon enough. Old Egypt was scarcely more in evidence during the Great War itself than she is now in Europe. The horrors of the Ruhr valley are unbelievable. The military burdens, the awful unrest, the growth of anarchy, the poverty in a large part of Europe are beyond comprehension to prosperous America. Seldom does an hour pass when the American traveling in Europe is not made to blush with shame that his country sits supinely by as Europe plunges on to hell. I have tried to explain to people here that we are not deliberately indifferent. When we are told the Armenians or the Russians are starving, we pour out our money like water. But we have not yet learned to think fundamentally enough in these matters to realize that through international co-operation the cause of these conditions can be removed. The bulk of our people believe that we serve humanity best by keeping out of European politics, which we regard as a kind of barroom brawl, with the League of Nations as the barkeeper. How far this is from the real situation is seen at first hand! If we could only appreciate the fact that there are a large number of people in Europe who are earnestly striving to get out of the old order; that these are the ones who are backing the League most consistently; that with the help of a great idealistic

power, like the United States, these forces could win the victory for the very peace and democratic rule for which our best traditions stand. Certainly, then we would not hesitate to throw ourselves into the fight as we have always done when we have come to recognize a needy and rightful cause.

I wish everyone of my countrymen could have the experience I had a few weeks ago at Geneva, when I spent several days at the League headquarters studying its organization and attending a meeting of the Council of the League. It is about the liveliest, finest, and I might say the largest and most unselfish organization working for the brotherhood of man that I have seen in years of travel. It occupies an immense building on the lake front of fair Geneva, where three hundred of the best trained people in international thinking are constantly engaged in study, correspondence, conference and investigation regarding the solution of the problems which make the world suspicious and unhappy. The idea that the League is dead or that it consists of a few zealots working away from the practical world or an impossible ideal is laughable when one goes to Geneva. If every American could visit the League we would vote one hundred per cent. to enter. For practically everyone who does visit it goes away converted to its usefulness, no matter how much he has been opposed to it before. I met one of our most prominent magazine writers (one meets everyone at the League Palace, it seems, if he will only wait awhile) who has been a determined enemy of the organization and who came to Geneva only to get information that could be found in the League library alone. Yet he told me that he had just about come to the point where he would have to publicly recant and start in as an advocate of the League, so wonderful had he found the organization.

But I did not start out to write about the League. That is another story. Yet I honestly believe it is about the most important story before the world to-day. Of course, I am not including the Old, Old Story in this remark. Yet I am not sure but that the League of Nations is doing more of the work of Christ in healing the wounds of a bleeding world to-day than are some organizations that call themselves by His name.

SAMUEL G. INMAN.

THE OBSERVER

Archbishop Soderblom in America

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

THERE was the greatest interest expressed in religious circles in America when it was announced that the great Archbishop of Upsala and Primate of Sweden was to visit America. He is not only the Primate of Sweden, but he is looked up to as counselor and leader by all the Lutherans of Europe. He is not only a bishop of the Lutheran Church, but he is associated with every evangelical body in religious, social and international activity. In all the conferences of the churches, such as that on Life and Work, Faith and Order and the World Alliance for International Friendship, he is always found playing a most outstanding role. He is a great apostle of Christian unity and not only has written

books upon it, but has practised it. It was he who had most to do with the bringing together the Anglican and Swedish communions, and it was only a year and a half ago that he signed with the Archbishop of Canterbury the Concordat establishing intercommunion between the two churches. His book on "Christian Fellowship," recently published by the Fleming H. Revell Company, shows how petty are the things which divide the churches, how great and universal are the things held in common. The Church Peace Union, the American Scandinavian Foundation and the Augustana Synod of America finally issued a united invitation for him to come to America, and here he is at last among us.

On Monday of this week he was the guest at a luncheon where a large group of the most prominent clergy of the city of New York greeted him. Dr. Thomas Nightingale and the Rev. J. Brierley Kay, of London, who are also in this country as exchange preachers, were also guests. The Archbishop speaks Swedish, German, French and English equally well and is eloquent in any that he speaks. His address at the luncheon was one of the most brilliant speeches heard in New York for years. He told a parable—on and on he went with his parable about a father begetting a child, a child, weak as any child is at first, but full of promise. Then the father deserted this wonderful child, leaving it to his mother alone to nourish, nurture, train and educate and care for, though the mother had not asked for the child in the beginning. To-day it was a wonderful child, fuller of promise than ever, and the mother calls for the deserting father to come back, take his share in supporting and training the child; but he will not come. The whole group listened intensely as the Archbishop went on with his parable, no one dreaming what was coming, when suddenly he thrilled the group by saying: "The father is America, the mother is Europe, the child is the League of Nations." I have seldom seen a more electric effect upon an audience than this interpretation of the parable produced, neither have I ever seen real wit put to more effective use. (I note that the New York "Times" of October 4 has an interesting editorial on this speech in which this paragraph appears:

"He has made a unique appeal for the League of Nations, which he characterized at a public meeting a few days ago as a child of 'prodigious possibilities and a great soul,' though 'a cripple' that has been repudiated by its father. Will the father not recognize his duties, he asks, and help to bring up the child? He will find that the United States denies the imputed paternity. But he expresses suggestively and courageously a European attitude of which we ought to take note.")

On Tuesday evening, October 5th, two thousand people greeted the Archbishop at a dinner given in the Hotel Astor by the Lutheran Society of New York. Here the Archbishop was perfectly delightful, bubbling over with good-will and merriment. Not only did he touch upon some of the great problems of the day, but he told the story of his visit to America as a college student to attend the meeting of the students at Northfield when Mr. Moody was first bringing students there from all parts of the world. His tribute to the work of Mr. Moody aroused tender memories in many hearts and everyone thought it was one of the most gracious acts any foreign visitor has rendered America in years. And can you imagine an archbishop bursting into song at a great public banquet? When His Grace was telling how moved he was the first time he heard Sankey sing "There were ninety and nine that safely lay in the shadow of the fold" he asked, "How many of you young people know that hymn or have heard it? I can remember it after all these years. Shall I sing you a stanza?"—and then it came. Talk about impressions! The great audience was simply overcome. The Archbishop, by the way, is a fine singer and an accomplished musician. In his college days he was a member of the famous student singing society of Upsala University, the "Orpheus Dranger"—Servants of Orpheus. He has composed music and can, if occasion requires, go into the loft of his great cathedral and play the musical part of the service. I should like in passing to pay tribute here to the unusually statesmanlike and eloquent address of Dr. Knobel in welcoming the Archbishop. His statement of the perplexing problem facing both the Nation and the Church as to how far the policy should be that of devotion to self-development

for the sake of service and how far it should be that of present co-operation with the other nations and churches of the world, voiced the perplexity of many souls.

The most interesting incidents connected with the Archbishop's stay in New York were the two lectures given under the joint auspices of the Christian Unity Foundation and the New York Federation of Churches in the Marble Collegiate Church on the afternoons of October 2 and 3 at four o'clock. Large audiences consisting of both clergymen and laymen greeted the distinguished visitor and heard two of the most suggestive lectures that have been delivered in these courses. The perfection of the English and the eloquence in a foreign tongue simply amazed everybody. These lectures will probably be printed in later editions of *THE CHRISTIAN WORK*. (In substance they are found in the Archbishop's book, "Christian Fellowship.") But I cannot forbear paying tribute to the breadth and liberality shown to all communions that permeated every sentence. The first lecture was on "The Unity That Is"; the second on "The Unity That Is to Be." The Archbishop insisted again and again that Christian hearts that are really near to God and Christ must be near to each other. Organic unity will come when this spiritual fellowship exists everywhere. Already it exists in many hearts and is widening its bounds. The first lecture was the expansion of this thought and was really a thing of beauty in its graciousness and generous sympathies. In the second lecture we got a vision of the perfection of this desire and a discussion of the foundations on which real unity must be built and its practical considerations. There are three methods by which Christian unity may be attained, one of which is the right method. The first is the method of absorption of all communions by one; the second is that of faith where each communion is at home in its own partition, but communes with others over the partitions; there is the method of love where we all rise above our separate rooms, meeting above the partitions in the presence of God. This is the ultimate way to unity. The Archbishop had much to say about the episcopacy. I wish to come back to that sometime. Very fortunate was the man who had the opportunity to come in contact with this great personality in these lectures. Archbishop Soderblom is the most outstanding figure in the Protestant Church in Europe to-day, and we Americans are greatly privileged in meeting him.

FREDERICK LYNCH.

Norman Thomas, at one time director of the Presbyterian American Parish, later editor of "The World To-morrow," and then on the staff of "The Nation," has become editor in chief of "The New York Leader," formerly "The Call." "The Call" was started as a Socialist paper, but the Socialists have had their difficulties keeping it going. Now the labor unions of New York have bought it and have made it their organ. Mr. Thomas has a tremendous opportunity in the new "Leader" to help shape the ideals of the laboring men of New York toward the Christianity that makes demands of laboring men as well as of employers.

We feel and know the impulses of the Holy One who is ever our Creator in the sense that He is our Father because he is renewing us into His likeness. We do pray, and our prayers are communion with him. Here is the basis of our faith, the warrant of immortality, the dignity of human life. To question these experiences is to invade the sanctities of our lives.—*Albert E. Dunning.*

THE WEEKLY SERMON

Christianity and Industrial Relations*

By Dr. J. C. Carlile, C.B.E.

Ex-President of the British Baptist Union

TO the careful observer the world presents an entirely new spectacle. There is nothing like it in the range of history. Man is seen overwhelmed by the weight and wonder of the knowledge he has discovered. He has mapped the world, charted the seas and measured the heavens. He has learnt the nature of the elements, can forecast the movement of the winds and knows the age of the planet upon which he lives. He has learnt something of the mystery and magnitude of the universe, and on the pinnacle of his attainments stands dazed, bewildered and more than a little afraid. The vastness of the world has dwarfed him, and in his best moods he realizes his utter insignificance. With new emphasis he asks, "What is man or the son of man that Thou visitest him?"

Modern industrialism reveals another phase—the inventive genius of man. He has created machinery and devices by which he controls the lightning and utilizes the thunder. In many parts of the world the sky is black with the factory smoke and the night lurid by the light from the shafts. Factories and workshops have changed the landscape until it has become as a scene in Dante's "Inferno." This wonderful thing, industrialism, seems to have life of itself; it is the genius that has in recent times changed the meaning of civilization and the current of history. For hundreds of years industrial progress moved at a snail's pace. Indeed, from the time the Romans left the shores of Britain until the early part of the eighteenth century, there scarcely seemed to be more than ripples upon the surface of the water. Then the winds of invention blew and the pace quickened until it became as the rapids of Niagara.

I speak the praise of industrialism. Too long have we sung the glory of war and idealized the colossal murderers and political mountebanks of history. Why should the children in our schools be taught to memorize the names of great warriors and the dates of bloody wars? It is a mistaken patriotism and a caricature of education. This is not the history of a nation. The story of a nation is written in the life of the people. Why not teach the dates of great discoveries and inventions, and hold in reverent remembrance the names of the workers who gave the printing press, the steam engine, the electric light, the telephone, the telegraph, the wireless, and the great services which have multiplied comfort and pleasure and made life something more than a mere existence?

Has not the time been long overdue for drastic changes in the teaching of history? Why should there not be in every school an industrial roll of honor? The world owes more to Palissey, the potter, than to Napoleon, the emperor; to Sir Humphrey Davy, the inventor of the safety lamp, than to the Duke of Marlborough. When Sir James Simpson dis-

covered the use of chloroform as an anaesthetic he did more for humanity than Wellington when he won the battle of Waterloo. Why not have a new calendar of the world's heroes with the names of Watt, Stevenson, Hargreaves, Arkwright, Kelvin, Edison, Bell, Marconi and the great writers, poets, artists, explorers and reformers who have helped to redeem life from its sordid limitations.

Industrialism has transformed fever swamps into fruitful fields, sent the ships across the seas with their argosies of golden grain; tunneled the earth to make new roads for traffic; removed mountains; destroyed rocks; circled the world with chains of rails connecting continents in the fellowship of trade. There is a great ministry of industrialism—beneficent and beautiful. It is epitomized in the uses of money. Gold cannot buy love, but it can bring comfort to the loved ones. It has no magic to wipe away tears, but it can provide the pocket handkerchief. It may make the home bright for the children and cosy for the old people. The depreciation of industrialism as though it were an invention of the devil and a means of human slavery is as foolish as it is untrue.

Either of the great departments of our industrial life provides a story of romance we do well to learn. Look at the ordinary breakfast table and see what the carrying trade does for man. The chair on which you sit was fashioned in England or the United States, from wood grown in Sweden; the cup containing tea made from the leaves grown in China or India was fashioned from Austrian clay; the sugar was brought from Jamaica; the teapot was made in Germany; the knife in Sheffield; the butter shipped from Denmark; the Quaker Oats or Grape Nuts carried from America; the bread is from Canadian flour; the fruit from California. All these and the rest are only possible through the toil of brain and body of multitudes of men and women who constitute the unremembered fellowship of industrial service.

The industrial system had its rise in the revolutions in agriculture and industry in the eighteenth century. The changes were a complete break of the old order. It was the substitution of machine power for man power. England awoke from her long medieval slumber and started the modern world upon mass production, the quest of new markets and economic wealth. There sprang into being the capitalistic system, and with it a new cry for individual freedom. Adam Smith, the father of modern political economy, was its great exponent. His foundation principle was that trade should be entirely free to go where and how it pleased. Employers and workers had full liberty to make any individual contracts necessity dictated. The results are told in terrible chapters of modern history. The economic gospel as declared in 1820 by the petition of the London Chamber of Commerce against commercial restrictions was: "Buy in

* A paper read at the Baptist World Alliance, Stockholm.

the cheapest market and sell in the dearest." The reaction to that on the part of the workers was: "Do as little work as you can for as much wages as you can get."

Industrialism, with its mass production and specialized work, has taken terrible toll of the toilers. It has made the worker a hand, a cog in the wheel. It has removed interest from labor until the daily round and common task has for millions become monotonous beyond words. Picture the work of the miner for even the shortest working day, far down in the bowels of the earth, breathing coal dust and unwholesome gases, picking upon the face of the coal until again he sees the end of the tunnel and the open sky. Think of the stoker, almost stripped bare, handling his shovel in the glare of the fire, doing his turn, lucky if his eyes are not diseased by the dust and blinding heat. Have you seen the automatic way in which the human bit of the factory machine plies its task? Specialization has necessarily taken the romance from toil and with it the pride from labor. It has intensified the temptations of the world, the flesh and the devil. Who can tell how much drunkenness and vice are the direct outcome of reaction from monotony? Industrialism has created many new diseases and has placed a gulf between classes which may never be bridged.

What has Christianity to do with all this? Of course, there are those who insist that business is business and religion is religion, and these twain, as Kipling's "East and West," never can meet. No doubt some will say, "Let the Church preach the gospel and get the people converted and all the rest will follow." Does this mean that all who name the Christian name have a clear perception of their responsibilities in reference to the corporate life of the community in which they live? Are there no church officials and church members who are actively engaged in the very worst forms of industrialism? Is not the Church herself charged with employing sweated labor? We have heard of the underpaid clergy who live in genteel poverty. It has even been said that Bibles, hymn books and religious papers have been produced at cut-throat prices necessitating starvation wages. Were there no slave owners who were devout Christians?

The modern Church has no claim to give advice to labor, yet the noblest ideals of the labor movement are a part of Christ's teaching which the pulpit has largely forgotten and the pew too frequently ignored.

Many labor leaders were trained in our ranks, not a few are still in our churches; for these brave men ever give God thanks; others have left us because of our failure to apply the gospel to sound conditions. We should humble ourselves as we confess that we have offered platitudes about brotherhood and sacrifice even while we have piled up tainted profits, maintained class distinctions, color barriers and the worship of mammon.

It is quite clear that professing Christians need enlightenment concerning the relation of their holy faith to the employment of labor, and the rendering of honest service in return for wages paid. Christianity has relation to every department of our manifold life. If religion has nothing to do with your business it is because you are in the wrong business or have not the right religion.

There are others who declare that the function of Christianity is to destroy industrialism and create a new social order.

For the purposes of this paper, industrial relations practically resolve themselves into the relationship between capital and labor, involving profit, rates of pay, hours of work, and conditions of employment. At the present time capital and labor have very much the same relations as hostile armies watching each other to see the best point at which to

attack. They are well organized in employers' federations and trade unions. The latter now possess among their leaders in England and America men of great ability and organizing genius. Not a few of them have declared for the destruction of the capitalistic system and the substitution of some form of socialism, communism or bolshevism. It is needful to remember the great differences between these competing "isms," and that each is split up into rival theories. Communists and Bolshevists, as far as England and America are concerned, are a mere fraction of the labor world.

Baptists have neither part nor lot in principle nor in sympathy with bloody revolution. We are the advocates of peace between nations and classes. We are disciples of the Prince of Peace at whose advent the angels sang, "Peace on earth and good-will among men." While we cannot be too emphatic in our repudiation of bloody revolution, we take a firm stand upon history and submit to governments and statesmen that the *only way to prevent revolution is to give full and equal liberty, religious, civil and industrial*. Through all their history the Baptists have been pioneers of freedom. For liberty their ancestors forsook their homes, becoming pilgrims to lands beyond the seas, where they helped to build great nations. They have suffered imprisonment, sore disabilities and even death, but they were faithful to the truths they held in trust, and to-day those who name their name bear the same witness and are animated by the same spirit. They believe their gospel with its industrial implications is the hope of democracy.

Christianity means for us the life and teaching of our Lord Jesus Christ. It is summarized in the New Testament as, "Pure religion and undefiled before God the Father is this: to visit the widow and the fatherless in their affliction to keep himself unspotted from the world." It is the God-consciousness, without which there is no religion. The second element is service for others, and the third, personal purity.

Even a casual reading of the New Testament reveals certain basic principles taught by our Lord Jesus Christ and accepted by His followers with progressive understanding. Among these it will be admitted without question that Jesus taught:

1. The supreme value of the individual soul. "What shall it profit a man if he gain the whole world and lose his own soul?"

2. The obligation of service for others. "Thou shalt love thy neighbor as thyself." "Do unto others as ye would they should do unto you." "Bear ye one another's burdens." "The strong ought to bear the burdens of the weak and not to please themselves."

3. The stewardship of life. We are not owners but stewards who expect to render an account to their Lord. Some day we shall stand before the Judgment Seat to give an account of the deeds done in the flesh, and surely these will include the getting of money as well as the giving of money.

These principles have resulted in a Christian sentiment which has operated as a new conscience. The application of Christianity to industrial relations has been a steady pressure in public opinion, and in England has resulted in many acts of Parliament restricting the liberty of the strong to take advantage of the weak. In recent times we have seen a great impetus in social welfare schemes, changed conditions under which men and women live their working life; the abolition of child labor; restrictions of the employment of females. State social services in England are amazing in their growth. Last year they cost £300,611,595 from taxation alone. Added to this there were the contributions of the workers and the employers. There is now national health insurance, insurance against unemployment and a great scheme of old age

pensions. These were very largely the product of that great Baptist, David Lloyd George.

My beloved friend, Dr. Robert Stewart MacArthur, whose presence we all miss, when last he talked with me in Toronto in the home of Dr. George Porter, gave an account of his interview with that great, courageous American citizen, President Roosevelt, who said: "Remember, a possible good is better than an impossible best." I commend that saying to all reformers.

"An outstanding and present duty of the Church is to convince its members of the necessity of nothing less than a fundamental change in the spirit and working of our economic life. This change can only be effected by accepting as the basis of industrial relations the principles of co-operation and service for the common good in place of unrestricted competition for private or sectional advantage." That, in my judgment, sums up the duty of the Christian community at the moment. We are the advocates of peace, but there will be no industrial peace while capital and labor stand in their present relation. Co-operation must take the place of competition. There is between nations as between individual firms a cut-throat competition to capture markets irrespective of the effect upon labor. There will be no industrial peace until labor secures reasonable guarantees against unemployment—not a state dole for enforced idleness, but a right to work. Labor asks, not unreasonably, for fuller consideration in the direction and control of the industry in which it is engaged.

Some teachers insist we should go farther and demand the extermination of capitalism and the redistribution of wealth. They argue that the Sermon on the Mount involved socialism, though as if fearing the real thing, they describe it as Christian socialism. Canon Barnett used to say there was no need of Christian socialism, because there would be no socialism until all the people were Christian, and then socialism would be unnecessary.

Christian socialism as taught by Charles Kingsley and F. D. Maurice was more a passionate sympathy with the poor than a practical system. Its foundation was emotion, not economics. As a matter of fact, there is no "Christian" socialism any more than there is a "Christian" chemistry or astronomy. Socialism is an economic theory; it may be interpreted by the religion or the atheism of its exponents, but the thing itself is no more Christian or anti-Christian than is capitalism.

The two essential features of socialism are state ownership and control of production and the means and distribution of production. I have not the time to offer anything more than a suggestion upon a subject which will probably be the dividing line between political parties in the near future. At present the great incentive to enterprise is personal advantage. Socialism demands new motive force which the normal man does not seem to possess. The control of production must involve compulsory labor determined by government officials. Could such a state afford its citizens the right to leave the country if they objected to the work allotted to them, and if not, what would be the difference between that and slavery? I do not see much advantage in exchanging wage slavery for state slavery. The millionaire capitalists will be well able to take care of their interests. Socialism introduced by progressive taxation of capital would give time for working capital to change places and credit to be destroyed.

Karl Marx predicted society would be divided into big capitalists and wage slaves; he did not foresee the rise of the limited liability companies with their millions of small capitalists. Lever Brothers of Port Sunlight fame repre-

sent companies with one hundred million pounds capital, chiefly subscribed by small investors. The co-operative societies are on a capitalistic basis and have millions of shareholders. Would these be confiscated by the state, and if so, would it not involve civil war?

The task awaiting Christianity is the redemption of industrialism by the principles and spirit of Jesus Christ. That involves the recognition of the personality of the lowliest toiler. He is a man, not a hand; certainly not a hand to grub wealth he does not share. It means the co-operation of all concerned—capitalist, worker and consumer—the partnership of employer and employees in the common service of the community. Under the present phase of industrialism it is almost impossible for the Christian capitalist to give more than a partial expression to his Christian principles. We need a great deal of patience and far more sympathy with each other. The better day is dawning. Industrialism is the product of economic development. It is surely not the last stage of the process; it is never static and final, but as the machines in Rudyard Kipling's great song, can do everything on earth, but cannot abide. Even the machines say in rebuke to our despair:

Though our smoke may hide the heavens from your eyes,
It will vanish and the stars will shine again,
Because—for all our power and weight and size—
We are nothing more than children of your brain!

I believe that the next step will be partnership in the place of the competitive system. Already many experiments with varying success have been carried forward, and we see new ideals animating the younger people. In the Christian Church there is a growing dissatisfaction with the old standard of values and repudiation of the money standard. We have learnt that happiness is the product of service rather than of wealth. There is a vision of the new social order, the new Jerusalem coming down from God out of heaven as a bride adorned for her husband, the state in which there shall be no children crying for food parents are not able to bestow, no cursing from lips tired of asking for employment that cannot be obtained, no prostitution of wealth in useless luxury, but the recognition of a stewardship of possessions.

Let there be no misunderstanding. I have no faith in the redemptive power of any economic system, either individual enterprise or state ownership and control, or as I personally advocate, private enterprise, safeguarded and supplemented by state action which would involve a large extension of the national insurance schemes, old age pensions and the addition of pensions for widows with children dependent upon them, by which means I believe we could mitigate the evils and inequalities and make poverty impossible. No system, however good, will do all that is required. Industrial relationships in the final analysis are largely an affair of the spirit. There is need for good-will; this is not an economic system, but an attitude of spirit and opens the door for the Christian Gospel, which alone carries the secret of the redemption of society.

Who can doubt that the frontiers of the Kingdom of God will be extended as Christians express their creed in the character of their social relations. I believe the new social order is possible if the Christian Church has the courage to apply the teaching and the spirit of her Lord. There shall be a warless world in which men and women shall seek each other's good, for it is declared that the Christ who died upon the Cross that His blood might cleanse the individual from sin will redeem society and make a new earth and a new heaven wherein dwelleth righteousness, and in the attainment of that sublime, redemptive purpose we may be workers together with God.

The Most Terrible Calamity of History

Two Cities Swept Out of Existence by Earthquake and Fire---Tokyo and Yokohama Now Dust and Ashes and Hundreds of Thousands Left Homeless and Foodless---Three Hundred Thousand Dead Means a Hundred Thousand Orphans---All the Country Near Tokyo and Yokohama Full of Refugees and Homeless, Hungry Children.



One of the series of most remarkable photographs yet received from Japan, showing thousands and thousands of bodies in the Ryogoku district of Tokyo, where 32,600 met death when trapped by flames.

Such are the headlines from the daily paper of this week. They underestimate the calamity, for each issue tells a more desolate tale.

***To the Pastors and Sunday School Superintendents
who read The Christian Work***

If your Sunday School has not already made an offering for Japan will you not have it make one at once for the Sunday School children of Japan who are in dire distress.

Send something at once to **FUND FOR THE STARVING CHILDREN, marked JAPAN**
FREDERICK LYNCH, Treasurer

DOES EUROPE HATE AMERICA?

DECLARATION

[NOTE—The editors of *The Christian Work*, without exception, heartily add their names and their endorsement to this declaration, which comes to them from Zurich under date of September 17. The article referred to in this declaration was an advertisement and did not come under the scrutiny of the editors until after its publication. *The Christian Work* has been the most ardent supporter of the Central Bureau for Relief of the Evangelical Churches of Europe, of which Dr. Keller is Secretary. Its Editor-in-Chief helped organize the Bureau at Copenhagen, and has devoted much energy to its work ever since. We are glad this protest was made.—EDITORS.]

A statement by a correspondent has recently appeared in *THE CHRISTIAN WORK*, from which the following is a quotation:

"All Europe hates the United States. All that Europe wants, is money. We ought therefore to keep away from a place where we are not wanted, and also keep back our money."

Notwithstanding that in American as well as in European circles this statement was protested against by those acquainted with the public opinion of Europe, the same correspondent in the July 14 issue of *THE CHRISTIAN WORK* repeats this assertion in the following terms:

"Europe hates us for our altruism, for our moral example, for our unselfish sacrifice in the interests of humanity, for the higher moral level of our public life, for our manifest generosity towards suffering humanity, for our prosperity and for our predominant position in the world."

This last amazing statement may be left to the judgment of your intelligent readers, but in the interest of the promotion of friendly relation between the peoples on both sides of the Atlantic, we, the undersigned, feel compelled to make the following declaration:

"From our knowledge of our nations, we know that the assertion of Europe's hate of America is totally contrary to the actual facts. Not only has America engraved herself deeply in the hearts of the public of Europe by its magnificent work of relief, but there is also a universal admiration of its place as the greatest of all democracies and a recognition of the vast service she can render to humanity by the power and influence placed by Providence in her hands. There is therefore a widespread sense of disappointment at America's official abstention from an effective international co-operation, but this feeling is far as the poles asunder from what your correspondent calls 'hate.'"

"The desire and lively hope is prevalent in influential quarters throughout the whole of Europe that America should and yet will take the place due to her in such international co-operation, and we rejoice to know that the great Christian public of America are exerting their influence to bring this about."

"We, ourselves, are convinced that on a close bond of union and a deep spiritual understanding between the Churches of America and Europe depends the progress of the Kingdom of God and the peace of the world."

PROF. D. KARL BETH, Vienna, Austria.
 PROF. D. ADOLF DEISSMANN, D.D., Berlin, Germany.
 BISHOP GLEDITSCH, Christiania, Norway.
 DEAN O. HEROLD, D.D., Winterthur, Switzerland.
 SIGNOR B. LEGER, Moderator of the Waldensian Church, Rome, Italy.
 PROF. D. JULIUS RICHTER, Berlin, Germany.
 JOSEF SOUCEK, President of the Church of Czech Brethren, Prague, Czechoslovakia.
 DR. SZABO, Budapest, Hungary.
 PROF. D. F. ZILKA, Chairman of the Czechoslovak Council of the World Alliance for Promoting International Friendship through the Churches, Prague, Czechoslovakia.

D. TH. ZOCKLER, Stanislau, Poland.
 PROFESSOR KOHNSTAM, Amsterdam, Holland.
 PROF. E. CHOISY, D.D., Geneva, Switzerland.
 DR. JORGENSEN, Copenhagen, Denmark.
 REV. HINDERER, Berlin, Germany.
 REV. RIHNER, Novi Urbas, Jugoslavia.
 DR. ADOLF KELLER, Zurich, Switzerland.
 DR. WOLFGANG HAASE, President of the Consistory of Vienna.
 PROFESSOR DE BOER, Budapest, Hungary.
 PROFESSOR DR. CRAMER, Utrecht, Holland.
 BISHOP GUMMERUS, Helsingfors, Finland.

American Prohibition Through Foreign Eyes

By William C. Allen

DURING a recent eighteen months' tour round the world I discovered that interest in things American was largely centered in our Eighteenth Amendment. Day by day the newspapers of the British Empire have been discussing prohibition. There has been an underlying anxiety as to whether a drinking empire could compete with a sober America. Would long established personal habits have to be abandoned in order to counter American efficiency and minimize the extension of American commerce abroad?

It consequently has been with great joy that most of the newspapers of the empire have hailed "information" which seemed to them adverse to the success of prohibition. When one sees in these periodicals the big ads of whisky and beer concerns he can understand at least one reason for their position. The English-speaking peoples generally are fed on delusive prohibition headlines, endless gibes, inaccurate statements. Much of this anti-prohibition propaganda is silly beyond words.

The "Argus" of Melbourne, Australia, while I was there, had a communication including within it the expression, "A nation that swills its drink like pigs should obviously be deprived of it." This seems to be

a general opinion, although the drinking us-ages of America for years have been far less furious than those in British lands. Many newspapers of the empire declare that prohibition is "a complete failure," or "the tide of liquor swamps prohibition," or "the rich flout the law," or "intoxicating beverages are now flowing in torrents over all the borders of the United States."

The gullibility of the English public is, in some instances, severely taxed. The London "Daily Mail," August 31, 1922, had this extraordinary bit of news: "A water shortage has caused concern at Frostberg, Maryland. Consulting en-

gineers report that the dearth of water in the reservoirs is due to the excessive consumption of water by the illicit liquor stills in the town. There are more than one hundred, the engineers say, and they use water at the rate of two hundred thousand gallons an hour." Comment seems unnecessary!

The confederation of some disloyal Americans with un-

friendly newspapers abroad may carry with it reproaches on the country we honor and love. In a widely-read Australian newspaper there not long ago appeared a good-sized picture of a strikingly ugly, hatchet-faced narrow-chested, thin-limbed girl, with her finger in her mouth, a leer in her eye, with a bottle fastened to her garter, while under it were the words, "Prohibition dodge—some perfect young ladies in the U. S. A. have more use for their garters than mere ornamentation." I made personal investigation, into the origin of this slur on my country women and discovered that the picture had been sent abroad by a pictorial bureau in one of the great cities of the United States. For a little gain that business concern was willing to bring contempt upon the girls of America. I brought this subject to the attention of the government of the United States.

Questions associated

with liquor on ships and the diplomatic negotiations between London and Washington are intently followed. The London "Daily News" of July 31, 1923, and two subsequent issues contained full information regarding a "get-rich scheme" of a whisky-selling baronet, Sir Brodrick Hartwell, who issued a circular regarding "the shipping of whisky to a place on the high seas within fifteen miles of America, and there selling it to rum-runners." Sir Brodrick said: "I am shipping five thousand cases of whisky abroad within the next four weeks and the vessel can carry at least another

LY. COL. SIR BRODRICK HARTWELL

YEOMAN HOUSE,
31, HAYMARKET,
LONDON,
S.W.1

Dear Sir,

I CAN OFFER YOU AN OPPORTUNITY OF MAKING A PROFIT OF TWENTY PER CENT. ON YOUR CAPITAL EVERY SIXTY DAYS.

During last year over One million eight hundred thousand cases of good and bad Scotch Whisky found their way into America, where they were sold by AMERICAN dealers at enormous profit. These goods were exported by "Private British Syndicates," financed by men whose names are prominently associated with Joint Stock Banks, Manufacturing Industries and Public Companies. These Syndicates made a profit of over £3,000,000. Probably five times that sum was realised by the American interest which bought the goods on the "High Seas" and distributed them on land.

I have arranged with an American Syndicate to take from me and pay for at least 10,000 cases of high-class Scotch Whisky per month, and as a guarantee of good faith, they have lodged the equivalent of over £10,000 in Government Securities, also £3,000 in cash, to pay for shipping to an agreed point on the "High Seas" where

THE GOODS ARE TO BE PAID FOR AGAINST DELIVERY IN CASH.

My resources permit of me shipping 5,000 cases within the next few weeks, and the vessel can carry another 5,000 cases. Would you like to contribute from £2 15. 0. (cost of one case in bond) upwards, and make 20 per cent profit on your money?

HERE IS MY PERSONAL GUARANTEE TO YOU:

NOTICE.

Please understand this is not a "smuggling" expedition, neither does it in any way conflict with the laws of England or any other country. I sell my goods at sea to those buyers who come alongside to purchase. Some buyers, who can be seen by reference to the enclosed clipping, cover the distance from the sea vessels to New York in "less than two hours."

Now let this sink into your mind. The mouth of the Hudson River, up which these motor vessels travel laden with whisky, is no wider in places than the Thames, and one Revenue vessel stationed midway in the river could stop all spirits from entering New York City, yet 1,800,000 cases of whisky are said to have entered New York last year.

Dozens of bars in New York City are wide open selling beer and spirits. Many high-class restaurants serve wine and spirits on the tables just the same as before the Prohibition Act became "effective."

It will be evident to anyone giving the matter a moment's thought, that if the large quantities of whisky mentioned (in the enclosed cutting) can be brought in from the sea, landed at a dock, transported through the streets, warehoused, and finally distributed to the private consumer, that a huge business organisation with a large American capital must be employed, and that this capital is surely fully protected, opening a sound opportunity for British capital to gain handsome profits.

Barring Marine accidents (in which case I return your money as and when received from the Insurers) I guarantee to return you any money you invest plus four shillings in the pound within 60 days from date vessel leaves England.

YOUR MONEY BACK AND YOUR PROFIT.

You should participate in these assured profits, it being an exceptional opportunity to secure a large return for an investment.

Use the enclosed application form and envelope.

Yours faithfully,

Brodrick Hartwell

SIR BRODRICK HARTWELL'S CIRCULAR

The "enclosed clipping," to which the notice refers, is from the New York "World" of June 25, 1923. It tells of "210,000 cases of liquor on board fleet of fourteen vessels lying twelve miles off Ambrose Light."

five thousand cases." He also stated, "I can offer you an opportunity of making twenty per cent. profit on your capital every sixty days." "The cargo will be fully insured against all marine risks at Lloyd's." I have in my possession one of the circulars issued by this aristocratic rum-runner.

Dr. Chapple in Parliament asked Under-Secretary for Foreign Affairs McNeill about this enterprise. The latter, who is expected to represent the views of the British government, is reported as replying, "The whole subject was engaging the attention of His Majesty's government," and that he was "not in a position to say at the present moment what steps should be taken. It was a very difficult matter to decide." Why should it be difficult to decide whether or no it is right to temporize even for money's sake on a question of assisting the law-breakers of a friendly power?

As nearly as I can sense the attitude of most educated Britishers, they are pleased because their nationals make huge money out of assisting American law-breakers, whilst in many instances they really are ashamed of doing so. They are often glad because the illicit business participated in by Englishmen enables them to say, "I told you so—American prohibition can't succeed," and to point to us as a law-despising, boot-legging people. But not a few of them seem apprehensive lest America's predicament, which is largely the creation of British business interests, may jeopardize their efforts to secure American sympathy in the "next war." They recognize that the entrance of America into the Great War resulted in a vast territorial expansion of the empire and are naturally apprehensive lest a hoped-for support of their imperialism may be neutralized by American resentment toward British rum-running.

Some Americans traveling in foreign lands apparently discredit the observance of their laws at home. In the "Metal Mercury" of South Africa, May 23, 1923, appeared a dispatch alleging an interview with George Holden Tinkham of the Appropriations Committee of the American House of Representatives, then traveling in South Africa. He was quoted as saying among other things: "Murders and major crimes have increased greatly." "Arrests for drunkenness in the large cities have reached the figures of normal years before prohibition was adopted." "The American people are coming to the knowledge at last that prohibition was imposed upon them by the expenditure of vast sums of money, much of which was raised by sectarian churches, who in this action have violated the first principles of the American social compact," and so on. He is stated to have predicted "a return to sanity."

I have spoken of the attitude of the majority of English-speaking people in various countries. Let us consider the position of a minority in the same far-flung lands. This minority is largely composed of church people and the success of prohibition in America is to them a burning question.

Visitors to America from England or the colonies have upon returning home frequently declared in letters to the newspapers that prohibition is successful. Some few have denied that such was the case. Temperance alliances have been busy. The South African Temperance Association reports that it requested the Prime Minister of that country to ascertain what effect prohibition has had on the grape-growing industry of California. They report that he applied to the British Ambassador at Washington for information. Space does not permit a copy of his guarded reply. It certainly, as quoted, could not discourage the wine growers of South Africa. The secretary of the S. A. T. A. a few months ago took up allegations made in "The Star" of Johannesburg based on a cable from London and appearing under the

headline, "Prohibition fails in America." He cabled the American Secretary of State for facts. In due course he received a reply through the American Consul at Johannesburg denying that President Harding had made the statements adverse to prohibition attributed to him and including these words: "Prohibition and the enforcement thereof is not a failure and the President of the United States has made no such statement." From this it will be seen that our Federal Administration is sincere in its prohibition posture abroad.

While I was in Australia the editor of "The Patriot," a prohibition paper of Adelaide, Australia, when alluding to an incident connected with rum-running in an editorial declared, "The crowning humiliation of it all is that the protection of the Union Jack is claimed for this traffic." He adds, "This is trailing our flag in the mire." The Society of Friends of England, which for nearly three hundred years has so often taken the unpopular side when protesting against wrong, under date May 4, 1923, sent a memorial to the Prime Minister of England expressing its deep concern because of a reply made by Under-Secretary of State Gore in the House of Commons regarding rum-running from the Bahamas, in which speech that official was reported as stating that he would "certainly do nothing to interfere with British trade." The Friends added, "We believe that much harm will come from such actions, and that the good relations between the United States of America and this country are bound to be imperilled thereby." Are the Friends right? Is it not also very important that the prohibition backers of America see to it that they do not let the present situation create within America a spirit of antagonism toward our motherland?

There are two sides to the story. America must retain the position she has assumed, not only on her own behalf, but on behalf of her brethren abroad. We fight the prohibition battle not only for ourselves, but on behalf of millions beyond the seas.

A Doctor for Labrador

After spending several years at his station at Indian Harbor, Labrador, Dr. Henry L. Paddon, one of the hard-working doctors of the Grenfell Mission, is planning to "come out" for the winter of 1923-24, provided the International Grenfell Association, whose offices are at 156 Fifth Avenue, New York City, can find a substitute. Here, indeed, is an opportunity for some medically trained man imbued with the spirit of Christian service. Another of the Grenfell stations where medical assistance is needed is St. Anthony, Newfoundland. There Dr. Charles S. Curtis is laboring to serve a vast territory otherwise destitute of professional skill. The hospital lacks a house officer. This position, as well as that on the Labrador, carries with it a fair remuneration over and above traveling and living expenses.

Dr. Harvey W. Wiley of pure food fame confesses that he does not know where any "speak-easies" are, and adds: "I don't believe any other decent citizen knows where they are. If they exist, it is not prohibition that causes them, but a violation of prohibition. You might as well say the increase in the number of bank robberies is due to the law against burglary." Dr. Wiley is as sensible as ever.

Chopin

By Zofia Naimska

[NOTE: Madame Naimska is instructor in the Institute of Musical Art, New York, and one of our best known pianists. She also was director of one of the Polish relief societies during the war and raised much money for the children of Poland.—EDITORS.]

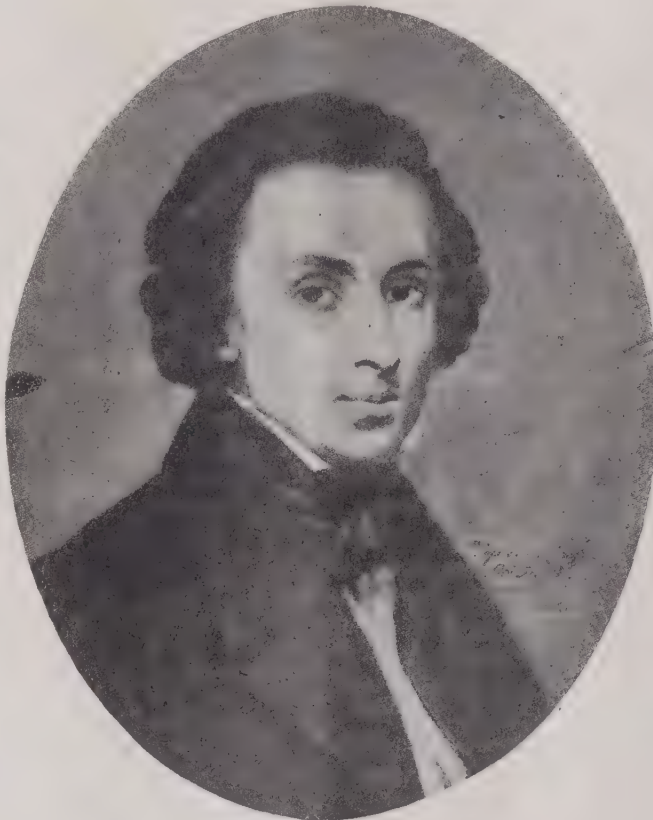
SO MUCH has already been written about Chopin that it seems as if there was nothing left to be said. In this article, however, no attempt is made to present a biography of this Polish genius, nor is it the intention of the writer to repeat what has been told and retold about Chopin's life, music and compositions. It simply aims to present to the readers a few episodes of his private life which are not generally known and several interesting traits of his character, and also to call attention to a touching token of French appreciation which took place a few months ago.

Chopin was buried in Paris at Pere la Chaise Cemetery in 1849 and his remains reposed there. A committee of notable Frenchmen successfully started the agitation to remove the remains of the composer to his native country and thus to fulfil the longing desire of his countrymen and the dearest wish of Chopin himself, who, shortly before his death, said: "I wish that my heart be taken to Poland." His heart was taken to the land it immortalized by love and music. During the war, when the Russians were preparing to evacuate Warsaw, there were rumors that with other Polish national treasures Chopin's heart was likewise to be taken away. Fortunately, the precipitous retreat prevented the carrying out of this sacrilege.

The above mentioned action of the French committee coincides with the revived plan of erection of Chopin's monument in Warsaw. The model submitted by Wacław Szymanowski, one of the most famous sculptors of Poland, was chosen from among many by an international jury of sculptors of eminence. It represents Chopin sitting under a willow tree, the national tree of Poland. It is symbolic. Between the leaves of the widespread branches one can see many impressing faces lightly sketched. They are expressing extreme sadness, from utmost despair to profound resignation, from bravery to poetic exaltation. They seem to

whisper in Chopin's ears the wonderful melodies of his incomparable music in which the sublime emotions have found their form of expression. Chopin's face on the monument reflects the emotions inspired by the melodious voices coming from the tree. He seems absorbed with the beauty of a heavenly music.

Chopin was a great lover of nature. We all know him as a man of extreme refinement, aristocratic tastes, shunning the sordidness and vulgarity of life, preferring the atmosphere of a Paris salon and luxurious environment to the simple mode of life. We usually picture him pale and melancholy, his long fingers scarcely touching the keys while playing, a sad suppressed smile on his lips. And such he was. Though surrounded by crowds and friends, he always felt lonely and sad, and to him can be applied the words of Leonardo da Vinci, "Artist, thy strength lies in thy loneliness." But there also existed a cheerful, buoyant, sarcastic, witty Chopin of whom we usually hear but little. Chopin's cheerfulness was always awakened when he happened to be in touch with nature. He felt freer and happier in the country. He did not, however, live an outdoor life, but spent most of his time in his room composing. One of the famous contemporary artists, Eugene



THE BEST PICTURE OF CHOPIN

Delacroix, who was spending a summer with Chopin at Nohant, thus describes his impressions in a letter to a friend: "I am sitting on a sofa with a book in my hand. From time to time a soft and fragrant breeze carries the wonderful tones coming from Chopin's window. The smell of the roses and the song of the nightingales join with his heavenly music."

Chopin could be cheerful. It not seldom happened that when in a big company he would join all amusements, laugh and run and, hiding behind a curtain, improvise to all kinds of pantomimes which were performed. He really was then the *spiritus movens* of the party. He also liked to jest. He made fun of doctors and their prescriptions. In a letter to a friend he says: "I have an excellent doctor. When I ask his advice about hygiene all he says is that I need not lead a regular life."

Cheerfulness was Chopin's characteristic from childhood,

and he had ever reason to be a happy child. His parents and sisters loved him dearly, he had the best teachers and his first youth was not clouded by worry or catastrophe. He used to write many a witty little poem, to the great enjoyment of his entourage. A most unusual characteristic of Chopin's genius was that at the age of fifteen he was a mature composer. There was no gradual development, nor did he imitate any composer. He was unique and himself from the start.

The only teacher of composition he had was Joseph Elsner, director of the Warsaw Conservatory, a man of great modesty, immense knowledge and wonderful ability as a teacher. It may be interesting to read some advice he gave to his pupil. He wrote to him: "What is true and beautiful should not be imitated, but felt according to one's own laws—higher laws. We should take as a model neither an individual man nor a nation. Only nature is perfection in itself." Or, "Playing should be only the language of one's own feelings." Elsner knew what a genius his young pupil was, and one of his chief concerns was to give him knowledge without touching his original and wonderful individuality. He succeeded. Chopin remained unique and became immortal.

Robert Schumann considers Chopin's music too nationalistic, but as one of the Polish writers says, "Chopin raises the national inspiration to such a penetrating power that it embraces the whole of humanity." And this is why Chopin's music is loved by all and understood by many. If his music should ever be lost it would create a void which nothing could fill. There would remain a world-wide longing which no other music could satisfy.

Chopin's music was thoroughly national, but this does not mean that it does not carry its appeal to every sensitive heart, under whatever flag it may live. Chopin was creative to the core. He never copied anything. He never wrote down the melodies he heard in the fields nor the mazourkas to whose tunes the peasant folk danced in the country taverns, or took them as a theme for his compositions. No, he only imbibed into his soul the beauty of their simple harmonies and songs—he listened to the rhythms as he had listened when a child to the rustle of the pine trees and the music of the cornfields on the waste plains of Mazovia. Thus he created melodies which had the spirit, the sincerity and the character of national songs, but differed in the new exquisite form and refined musical expression.

There is a belief among the general public that in Chopin's music sadness, melancholy and despair are the prevailing notes. Not many understand and feel the gigantic power of his sonatas, scherzos and ballades, the majestic sweep of his polonaise and the tragic but manly outbursts of his nocturnes. Although his compositions have been played so much in what is unjustly termed a "womanly" style—in soft and subdued wailing tones—and although he has been totally

misunderstood by the amateur player, yet the genius of his music remains unchanged. Who can compose such polonaise as Chopin did? And is not the Polonaise in Ab major an expression of the splendid might and strength of his soul? Even in sadness and melancholy, as in Polonaise in C minor, there is no lack of power. Indeed, one feels there the might and despair in a gigantic soul. And it is Schumann who says about his preludes that they are like "eagle wings—bold and proud spirits."

Unfortunately, physical infirmity, especially in the last years of his life, prevented Chopin from expressing himself with all the power and rhythm he felt. As L. Enault says: "He was born to be strong. When one grasped his hand, which seemed so delicate and small, one was surprised to find so firm a grip. It was like the frame of a soldier covered with a woman's muscles."

Chopin did not like crowds, and probably this was the reason why he disliked public appearances. They tired him and seldom satisfied him, despite the tremendous success with

which he always met. Being often in pecuniary difficulties, he had to give lessons and taught sometimes as much as seven hours a day. He did not, however, consider it a calamity. Though capricious by nature, he found the necessary patience to teach and rather seemed to enjoy it. His genius never rebelled against it until he felt too sick to endure it any longer, and even then his sense of humor never left him. Of one of his pupils who exasperated him he wrote thus: "I have a pupil who points at a note for a stretch of five minutes with his enormous hand which somewhere in Ukraine probably was used for the whip and reins."

Chopin improvised music with the same facility as one speaks. It came so naturally to him that he simply

sat at the piano and "talked" in music, and his friends used to say that in his improvisations he was even bolder than in his finished compositions and showed more swing and daring. He hypnotized his listeners, who admired in silence the masterly execution and nearly superhuman, inspired tones. After having once heard George Sand give a description of the country—a description full of charm and poetry—he sat down at the piano and improvised a genuine pastoral symphony. The fantastic world always impressed him more than the real one and in his vivid imagination he must have pictured the real one as a wonderland.

At a concert in Vienna he electrified his audience by improvising on the stage variations on a theme given him by one of the audience. It was also characteristic of him that he would give musical sketches of the people, especially ladies present. In Paris his fame as an improviser was such that the *beau-monde* crowded the parlors where Chopin carried them into the highest spheres of beauty.

The premature death of Chopin was a blow to the world, although it was expected for a long time. His strength



DETAIL FROM THE NEW CHOPIN MEMORIAL IN WARSAW
BY W. SZYMANOWSKI

failed him rapidly toward the end and he became exceedingly depressed. What depressed him most was his inability to play. Delacroix, the famous French painter and one of Chopin's best friends, writes in his memoirs: "Chopin told me that he is tired out with doing nothing—he who loved to be busy all the time and so forget his worries." Though feeling his end approaching, Chopin tried until the last to show the same spirit of cheerfulness and hope in letters to his family. He only begged his married sister in a joking way to come to see him. "I really do not know why I want so much to see you," he wrote. "I am not very well and you will help me much more than the doctors. I will get well quickly and then take you back home and embrace all of you before I have to wear a peruke and a set of false teeth." These, however, were only glimpses of cheerfulness for the sake of his dearest ones, but his longing for music grew more and more as his health failed. He once more tried, like a wounded eagle, to lift his wings and soar into the sun—to sing his last song. He gave a concert in London, but he could not walk and looked like a ghost of himself. His wonderful tone was scarcely audible. A few weeks later he died, on October 17, 1849. With a trembling hand he wrote

before dying the following words on a scrap of paper: "This cough will kill me, but I beg you, open my body and be certain that I shall not be buried alive." His very last words were, "Mother, my poor mother."

Chopin's funeral was an enormous demonstration. E. Guinot said that "when one looked at the imposing ceremonies and crowds one would think it was the burial of a king." The grief was general and it seemed as if Chopin had taken a bit of everyone's life and soul with him. Mozart's requiem was sung by two stars of the Paris Opera Company, Mrs. Castellain and Viadot Garcia. And so the beauty of tone, the sweet and wonderful music which was his very life accompanied him to the threshold of immortality. All the great ones, representing many nationalities, were present. Though the crowds and carriages were innumerable, not one human voice could be heard as they all stood near Chopin's grave. His friends threw on his coffin a handful of dust that he had brought from Poland years before. The softly blowing wind was the only sound which broke the silence.

The future will undoubtedly give us many a genius, but there will never be another Chopin.

If I Were a Layman

By Rt. Rev. Charles Fiske, D.D.

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PART III—THE FIELDS OF SERVICE.

I WISH that a layman could help the clergy by telling us simply and directly something of his conception of the priest's office. Meanwhile, let me try to show my conception of the layman's. Here it is, then:

1. He will try to master the content (not simply the contents) of the Christian revelation. He will not permit himself to be so immersed in his business, certainly he will not give so much time to his pleasures, as to leave no time for considering higher things. He will be an *educated* Christian, if he has it in him to be one. But whether he knows much or little, he will try to know Christ.

2. And in prayer and private devotion he will try to live close to his Master. Prayer, for him, will be learning to talk with God, not running to Him to get Him to do something or give something. He will endeavor to develop a real spiritual life; he will also wish his home to be a religious household. For his family, therefore, as well as for himself there will be prayer and devotion.

3. He will give his time and talents to the Church's service. Business ability, if he has it, will be consecrated to the work of the kingdom. He will free the clergy, so far as is possible, for priestly and ministerial work by doing his part in the work of administration and finance. He will seek to find his place in the body—where he is as truly a member as any clergyman. If he cannot find a priest who is a leader, he will at least strive by himself to find something to do; perhaps his enthusiasm will stir the flagging spirits of his rector. He will even teach in Sunday-school—*teach*, not

talk to boys. He will, if he is a vestryman, disprove the ancient jibe which has been thrown into the form of a conundrum, "When is a business man not a business man? When he is a vestryman."

4. If the layman has really tested the Church's faith and worship in his own life, I imagine he will soon be rather keen to have others know about his belief and practice—he will wish to "extend the kingdom." That will make him interested in the missionary work of the church—not merely as extending Protestant Episcopalianism, but as giving to others what he believes to be the fulness of the Christian faith. He will be doomed to some disappointments, because sometimes he will feel that the church's leaders have not the right motive for missions; he will find some of them, apparently, thinking of nothing but the planting of little P. E. chapels in already overchurched communities, or often it will seem that they have become so gently liberal as to give the impression that they are busier about interdenominational schemes of reunion than about definitely "ministering the doctrine and sacraments and the discipline of Christ, as the Lord hath commanded and as this Church hath received the same." But it isn't quite as bad as it looks, and he has, of course, the right to place his gifts where they will do the most good. Moreover, he will try to trust the Church and be loyal to its larger life. He will understand that we have a special mission to the Protestant world which no other branch of the Church Catholic has the same opportunity of fulfilling, and that this very fact is our glory as well as our

peril. He will try, for his own part, not to be sectarian in spirit or narrow in sympathy.

Especially towards the smaller churches of his own diocese he will be generous in gifts of money and service. If he is a member of a city congregation, he will remember that its growth may often be at the expense of the smaller places from which the stream of life flows to the town church. He will try to get into sympathetic touch with some of the anxious and worried clergy and the discouraged congregations nearby and warm them into life by his own cheery optimism. Of course, he will be loyal to the church in such movements as have its endorsement, the Nation-wide Campaign, for example. If he doesn't like its methods, he will adapt them in some way to his own parish and try to do "team work."

And as for his own giving—will it be too high an ideal to set before himself the biblical method and tithe his income? At any rate, he will conscientiously examine his expenditure and *know* how much he spends on himself and how much for the church. When he begins to give with reasonable generosity he will quickly discover the joy of sacrifice.

5. He will be as generous and sympathetic with his own rector as with the general work of the Church; generous in his thought about the financial problems of the clergy and active in interesting others to see that they have "a living wage"; sympathetic in helps and suggestions; not over-critical about preaching, but liberal in appreciation; big-minded in his consideration of all matters of parochial administration, knowing that the "business" of the church should be planned with the same largeness of outlook and readiness to adventure as mark other business enterprises.

6. He will try to learn what Christ meant the Church to be—a wonderful fellowship. And therefore he will be interested in all sorts of people—rich and poor, head-workers and hand-workers. He will always be human; he will try to be lovable and likable. So he will be doing his part to make the church grow. He will do all he can—short of making himself a crank and a bore—to create an enthusiasm for the church. He will not be ashamed to talk about it (much less ashamed to talk without cant about Christ, still less to talk simply about His religion) whenever he sees a chance of winning another man like himself to the life that is in God.

7. His fellowship in the great Christian democracy will make him do his best to carry his religion into his daily life. Whether he is a laborer or a capitalist, he will "regard industry not chiefly as a means of private profit or class advantage, but as an opportunity of service for the glory of God and the good of man's estate." This may lead him farther than he ever dreamed of going; it may make him understand that "churchmen should not commit the fatal error of insisting, on behalf of the Church, on the maintenance of the industrial *status quo*"; he may even recognize what the Lambeth encyclical suggests, that the present wage system fails adequately to give expression to the Christian principle of fellowship or co-operation in industry. To quote the words of an American layman, "He can test every proposed economical system, including that under which we are living, by the terms in which our Lord has propounded His own system, and in his own little, individual life he can face the two perspectives and can deliberately place first the seeking of God and His righteousness, using business, profession, home life, civic life, public life, as steps primarily to secure that end and only secondarily as means to secure a living. One who does this honestly and continuously, testing the problems of every day by it, will be amazed to see how truly 'all these things,' or enough of them for actual needs, will be 'added unto him,' though the conditions which would produce

the full measure of the promise cannot literally be fulfilled."

8. If I put stress on these things it is because I have come to see more clearly in these days that it will rest with Christians to determine whether or not our present industrial, social and economic disorder are to issue in revolution or by evolution change into an order more consonant with the teaching of Christ and into a system wherein it will be made a little easier for men to follow His precepts. And I put the stress there because the adjustment to a more Christian order is distinctly the work of men "in the world"; the clergyman may be a prophet pointing out the path of duty, but it is not his business, nor that of the Church in its corporate capacity to frame programs, set forth plans or offer panaceas for the cure of all the ills of God's people.

9. The faithful layman will carry the same spirit of brotherhood into his relations with his fellow Christians of every name. He will meet them in the spirit of fellowship; he will work with them in many efforts, civic and religious for human welfare. He will try to break down the prejudices which make them, so often, look upon churchmen as narrow and isolated. He will recognize the good in every movement or organization calling itself Christian. Out of common work he will pray that there may come a deeper unity.

10. But he will not expect unity to come through "casting convictions into the discard." He will not be content with what Bishop Gore calls a "federation for mutual toleration or recognition, or a federation for good works, or an amiable condition in which we call one another by kind names." Therefore, he will, so far as he has the intellect for the task, seek to *think things through*: discover just what the Church is in the mind of Christ; whether the Christian life is possible without the driving power of the Christian faith; whether we are to drift into a unity which recognizes no definite creed and is willing to dispense with sacraments and a certain, sure and valid ministry; whether we are to find unity through a false liberality which thinks nothing worth contending for or by reasoned conviction, cherished as precious because proved so in experience and life.

11. And therefore the layman will try to know what his own church believes. Other men have labored and he has entered into their labors. What gave them the spirit which left him so goodly an heritage? What does the church stand for; not what would he like it to stand for; but what has it really stood for? What has it to contribute to the united Church that may be? And is he anxious that it should contribute all this, now, to his own life? So, is he faithful in its worship? Is he regular in the use of its sacraments? Has he tried to live according to its devotional standards? Has he let the Church's method have a real chance at moulding his life? Has he tried to be a real churchman, or is he a poor sort of nondescript? If I were a layman I should map out a course of reading to guide me in my thinking and ask my rector to give me a list of books to help me. (And if I were the rector I would tell him to read Carey's "Have You Understood Christianity?" and "The Life in Grace," Gore's "Sermon on the Mount," for sane guidance in present-day application of the principles of Christianity, and as many others of the books of both men as I could get him to buy. Whatever I recommended I would be sure not to start him on strong meat before I had tested his digestion on "milk for babes.")

12. All the while he will be trying honestly to use to the full his church privileges (communion, eucharistic worship, "godly counsel and advice" and what goes with it). And knowing that this makes him what he is that is good and

can in time make him much more than he has ever hoped to be, he will lead his children in the same path he has chosen. Those boys and girls—does he think seriously and prayerfully of his responsibility for them? In this new day, when all is change and old customs have lost their charm and the new generation is seeking its own in its own way and youth is feeding on excitement—does he ask sometimes how his boy is to weather the storm? Does he remember that he is “a god to his boy”—a god whose feet must not be of clay? Does he pray that his daughter, however wide her eyes may be open to many things the older generation shut out—does he pray that she may come out sweet, clean, wholesome? And can he fail to know—what I believe from the bottom of

my soul—that the great need of America to-day is religion?

If he has lived as long as I have he may wish sometimes that he lived in another sort of generation, when the wind had not swept through the windows of his mind and into the pigeon-holes of his brain and blown many of his nicely indexed ideas into a confused jumble. And then he will take courage and instead thank God that he lives in an age when all things may be made new. All things new—and the one thing that is ever new is the old religion, whose substance changes not though it take new form. The old order is indeed changing, giving place to new; but God can still fulfil Himself in many ways. And we are co-workers with Him in the new world that is yet to be. Are we?

An Interpretation of the Labor Movement—VI.

Rev. F. Ernest Johnson

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VI. THE LABOR MOVEMENT AND POLITICS.

PERHAPS the first thing suggested to most people by the title of this article is the corrupt partnership that is often formed between labor leaders and political gangs. There are, it must be admitted, labor leaders who are cheap politicians and who regularly sell out their organizations in disreputable political trading. When a “central trades and labor council” in a large city falls under the leadership of “approachable” politicians the result is one of the most evil alliances that ever disgraced municipal politics. In a municipality the political leaders and the labor leaders have very largely the same constituencies. It is very difficult for the reputable labor leader to hold his own against a barrage of evil influences whose aim is to make him “deliver” his organization for political purposes. But labor’s participation in politics has a very different and more honorable aspect.

The famous reconstruction program of the British Labor Party, “Labor and the New Social Order,” which was promulgated during the war, has been responsible for several attempts on the part of American labor groups to launch a labor party in this country. Programs were drawn up bearing a close resemblance to the great British document, which it will be remembered, was a four-fold platform, or, in its own figure, a house with four pillars: The universal enforcement of a national minimum income, democratic control of industry, a revolution in national finance, and the devotion of the surplus wealth to the common good. One can see at a glance that this is not a labor program in any narrow sense. There is little place in it for the familiar contention over wages and hours. In fact, the parliamentary leader of the party, Ramsay MacDonald, has been warning labor against an unworthy and fruitless preoccupation with those matters. The business of the party, as he sees it, is to develop and carry out a program of social reconstruction for the community as a whole. Bargaining in the workshop, necessary as it is, is often only a “class offensive” on the part of labor; the party program as formulated by British labor is rather

a “community offensive.” The leaders of such a party, no matter what we may think of its merit, are not mere labor politicians—they are statesmen.

Thus far American labor has given but little endorsement to the labor party idea. To be sure, the Farmer-Labor Party, which is the present expression of that idea, last November succeeded in electing a Senator from Minnesota. The movement flares up now and then with marked virility. Yet the genius of the American labor movement thus far has expressed itself in a quite different way. The American Federation of Labor has a definite political policy, to which it rigidly adheres, which is hostile to the development of a labor party movement. Mr. Gompers and his associates on the A. F. of L. executive are committed to a non-partisan policy. They regard the labor movement as an industrial phenomenon, and fear that preoccupation with political interests will dull the edge of industrial activity. They believe that labor should seek control of elections by singling out candidates who are its friends. The slogan is, “Reward our friends, punish our enemies.” This policy does not prevent putting labor candidates in the field when no “friends” can be found on the regular tickets. The results of the elections last November seem to have had the effect of fortifying labor very strongly in this position. Opinions differ as to the relative importance of the many factors that entered into these extraordinary results, but labor was able to point to the success of many of its friends and the defeat of some of its enemies.

A commonly voiced grievance against labor is the passage of the Adamson Act of 1916, which secured to train service employees a basic eight-hour day. Regardless of the merits of the measure, many people resented the use of a strike threat to force an act of Congress. Yet it would perhaps be difficult morally to distinguish between this bringing of pressure upon the government by a labor body and the tactics of industrial operators who deliberately incur a stoppage of production rather than yield to a demand for recognition of or-

ganized labor. From the public point of view, the result is the same from whatever source the pressure comes.

The general public is probably no more sympathetic toward a labor "bloc" created through non-partisan action than toward a labor party. To support a candidate or a measure in order to further the interests of labor has the appearance of making government the ally of a group or special interest at the expense of the community as a whole. Labor's justification for its political policy is that its aims in seeking special legislation are in full accord with the interests of the whole community. This is the central fact in labor's relation to politics. Nothing is more settled in the minds of workingmen generally than that legislative power to-day is monopolized to a very great extent by property interests. The point is that, whatever the facts may be, labor has no doubt whatever as to the entrenchment of sinister influences in places of power. Labor organizations have their own "vested interests," and such interests are always a potential menace to democracy; but labor at least believes that in furthering the aims of the workers it is championing the cause of "the people." In acting on this theory, labor leaders, and especially legislative representatives, are often, to be sure, very stubborn and quite lacking in imagination. Following the recent catastrophe in Asia Minor the American Federation of Labor took the position that even the most temporary and limited modification of the immigration law to admit refugees would be an act hostile to labor. Preoccupation with a defensive policy has undoubtedly made labor too apprehensive of the approach of an enemy. Yet the attempt to break down protective legislation of every kind has been so insidious that even this unyielding attitude may be understood.

Superficially considered, labor's political program does not seem very constructive or broadly social. But those who take the trouble to inspect—as probably not many of the general public do—the proceedings of a national convention of the American Federation of Labor will find much that is of national and even international scope and importance. Workingmen's compensation is not merely an industrial, but a community matter. The industrial employment of children, against which organized labor takes a resolute stand, is a foe not of the workers alone, but of the nation. The national well-being is likewise involved in the effort to secure minimum wage and maximum hour laws for women workers. The struggle for civil liberties, so hard fought since the war, is closely identified with industrial disputes, but the issue is one of national importance, and every class in society has a stake in the outcome. Labor advocates the creation of a federal department of education. It favored the maternity and infancy benefit bill which became law in 1921. Labor backed the program of the government for the limitation of armaments, and favors American affiliation with the Labor Office of the League of Nations. It would be too much to say that labor is committed to internationalism even in the most ethical sense of that word. There is much less evidence of that kind of idealism in American than in British labor. But more and more labor in America, as elsewhere, is taking a world view of its problems. With reference to national issues, there is an evident lack of well-defined ideals. Organized labor in America seems to have no conviction, for example, on the tariff question. It has not been able to agree within itself on the question of nationalization of the coal mines or of the railroads. Its political offensive has rather taken the form of resistance to some particular proposal which was considered to be hostile to labor's industrial interests. On the other hand, there are not infrequent evidences of a political idealism and the consciousness of a national mission which have become so dominant a feature of the

British labor movement. When Henrik Shipstead of Minnesota was finishing his campaign for the United States Senate he was asked by a news reporter what he counted on to bring him success at the polls. He answered that he expected to be elected by the force of public opinion. "Very well," said the reporter, "but public opinion is for sale, and you haven't the money to buy." But Shipstead replied: "In this case public opinion is paid for; thousands of farmers have paid for it with their farms, and thousands of workmen have paid for it with their homes." Regardless of all questions of partisan alignment, here is a clear indication of a strong social consciousness inspiring a political campaign. Labor has likewise played an important part in the new "progressive" movement in the West.

Broadly speaking, it is hardly too much to say that labor's attitude toward the government and toward political institutions is determined not by class consciousness, but by citizen consciousness. Not uncommonly, workingmen inherit their politics just as most other people do. But even the most politically aggressive elements in the labor movement, with the exception of the inconsiderable radical groups like the I. W. W., are seeking not to weaken or destroy or capture the political power of the state, but to make it serve democratic ends. On the whole, it must be admitted that the American labor movement has demanded little of the government in the way of special favors. One of the most prominent members of the A. F. of L. executive recently repudiated in the name of the labor movement the idea that labor needs or desires the advantages of class legislation.

The American labor movement, then, maintains an aversion to independent political action and to working class political movements on the one hand, and a critical attitude toward the dominant political parties on the other. It is not uncommon to-day to hear politicians of long standing party connection make light of the old party system and commit themselves rather to a non-partisan effort for the election of honest leaders and the development of constructive programs. It is impossible to say whether or not the diminishing significance of the dominant parties as rival political machines may yet give rise to a strong labor or farmer-labor party in the United States. In any case, there is evidence that the strictly class struggle is giving way to a struggle whose aim is the advancement of the interests of the whole community, a struggle in which labor participates heartily, but which draws its leaders from men and women of all classes, political and industrial. There is a growing alliance between hand workers and brain workers, and an increasing emphasis upon justice and the national well-being.

(To be continued)

The "Manufacturers' Record" points out one element in the anthracite mining situation of which the public generally is unaware. Thirty-four years ago the Pennsylvania Legislature passed a law requiring that no man might become a certificated miner in that State who had not had two years' practical experience in the mines of Pennsylvania. He must also be able to answer intelligently and correctly in English at least twelve questions about the work of the miners. The law means that Pennsylvania miners have a monopoly on mining anthracite, for the two years' residence requirement makes it impossible to bring in men from outside to take their place.

COUNTRY CHURCH DEPARTMENT

Local Church Unity in Operation in Rural Communities

By Elizabeth R. Hooker

of the Staff of the Committee on Social and Religious Surveys

A LITTLE girl studying geography was distressed because a perfectly good mass of land—the largest, indeed, in the world—had been cut in two by the Suez Canal. Her teacher pointed out that in comparison with the earth, the canal was nothing but a scratch, not interfering at all with the unity of the continent beneath. And the child was comforted.

A good deal like this is the division of the Church into sects. The underlying realities about which we all agree are infinitely bigger than the superficial points of difference. Between the denominations there is no gulf fixed. For a few centuries past the fundamental unity has been subordinated to the dividing trenches, but at last the emphasis is changing, and in a surprisingly large number of places Christians are laying bridges across the moats. Others would like to do so, if they only knew how.

This paper is intended to help those in such uncertainty by describing experiments in local union made by certain town and country churches investigated by the Committee on Social and Religious Surveys. It will not attempt to give a comprehensive view of the movement. Desirable as such a monograph would be, the requisite materials have not yet been collected, or even to relate in detail the experience of these churches. The aim is simply to present such facts as may be of practical service.

The ball has been set rolling in a number of cases by decreasing membership in two or more churches serving together a community declining in population with consequent difficulty in raising money for separate church budgets, even where programs included only traditional activities. In two cases a fire that our grandparents might well have considered providential eliminated a superfluous church building. In time the men and women with the most vision and leadership began to talk over the folly of doing the same thing for two or three groups of Christians and for each so imperfectly. In one instance the matter came to a head through a chance meeting of three deacons of as many churches at a street corner. In course of time the matter was usually brought up at business meetings of the various churches and committees were appointed for mutual conference. In most cases the movement had to contend with bitter opposition. Aged church officers clung to sectarian doctrines, to lifelong associations with one local tabernacle, and perhaps, unconsciously, to their own positions of authority. Ministers of strong sectarian bias welcomed the prospect of union only if the members of all the other church would enter their own. Denominational officials were not always complaisant. Though in one instance the district supervising officers each bade their congregations go ahead if they had enough Christianity to carry out such a plan, yet much more frequently at least one of the boards refused approval to union unless the resulting organization was to be in name, ownership of property and every other essential particular a church of their own denomination. Opposition both local and official

often lasted for months. In at least one case the strife was so bitter that when union was adopted some of the opposing faction moved away from town. Heated debate sometimes proved an advantage to the movement by insuring its being thoroughly canvassed and by stimulating the loyalty of adherents. Certain united churches that succeeded in enlisting only part of the churches of the community experienced prolonged hostility from churches staying out of the union. The minister of one openly declared his intention of killing the federation. He did not succeed; in fact, such opposition frequently serves to keep the united church braced to heroic efforts. Certain federated churches seem to be winning over the forces opposed to them.

Some of the combinations investigated, instead of arising from a synthesis of former competing churches were organized in districts recently settled by people with many different denominations where there was need of centralized work in evangelism and community service, in some cases over an extended outlying area. Under such circumstances there was less difficulty in getting together.

Co-operation sometimes began with union meetings held for a period of months to see how well people could work in double or triple harness. Or there were adopted terms of federation binding only for a fixed period, perhaps for one year. Sometimes, though not invariably, the experiments resulted in permanent unions.

In several cases there was difficulty in deciding how to combine forces. Sometimes a constitution was borrowed from a church in another community; sometimes advice was asked from a denominational leader or the editor of a religious periodical, or enlightenment was obtained from some printed book or article. The type of combination finally adopted was often the result of compromise or of being barred from the alternative at first intended. For example, two churches intending to federate, being opposed by both denominational boards, thereupon formed themselves into an independent church.

The churches studied fall into three of the four or five recognized types. Several are denominational churches so modified to make it possible for them to receive into membership Christians of all the Protestant denominations represented in the community. The creed of these churches includes only the great essential doctrines accepted by all Protestants. The method of reception is variable, candidates being immersed or sprinkled according to their own convictions. A number have a separate roll for "affiliated" or "open" membership intended for persons unable to subscribe to all the tenets of the church in question, yet desirous while in the community of allying themselves with the community church. A certain church on absorbing a small neighbor elected the deacons and other officers of the smaller church to similar positions in the augmented organization. Compromise is practised in details concerning the order of services, and in preaching and conference stress is laid not on

points of difference, but on matters of agreement.

Churches of strong sectarian loyalty desiring to co-operate often united as a federated church. Under this arrangement each component part keeps its separate membership roll and continues to send money to its denominational board, with which it remains in full fellowship. Some of the federated churches, besides denominational rolls, have provision for receiving new members that so desire into the united church only. Pains is usually taken in electing church officers to give equal representation to the different denominational elements. In local matters the number of functions performed co-operatively usually increases as the people become used to acting together. The terms of federation are set forth in a formal constitution.

Union churches, independent of denominational boards, sometimes arise in long settled districts from denominational opposition to federation. They are found still more frequently in newly settled regions where the people vary widely in denominational affiliation.

Whichever type of combination is adopted, the new enterprise is likely to be confronted with puzzling problems, for it is too soon for the technique of such organizations to have been standardized. Some of the most common difficulties are connected with property. The buildings may still be owned and kept in repair by separate churches forming a federation. More than one may still be used for services, the one more easily heated being chosen in winter and in summer the larger, or one provided with a pipe organ. One organization arising from the union of two churches has moved both church edifices to a more convenient site, combining them into a building with quarters for worship, religious education and social life. Other united churches use one of their buildings, still in its old shape, for certain departments of the Sunday-school. A united church resulting from the combination of three component parts uses one of the three buildings for church purposes, has transformed the second into a gymnasium, and plans to present the third to the community as a library. Sometimes an extra church edifice has been converted into a community house.

If the buildings are devoted to different uses, there often arises a desire to administer them in common. At least two methods of facilitating this are in operation. Some united churches appoint a common board of trustees, who lease from the separate church organization the property of each. In other cases—none of them, however, among the churches studied—a community church is organized as a “holding company,” which concerns itself with all matters connected with the real estate.

Many of these churches find serious problems connected with benevolences. For the independent churches it is a question as to how to stimulate the members to take their share in the evangelism of the world as a whole in the absence of denominational machinery for applying the funds. For the federated churches it is a problem how to divide their funds so as to meet separate and unequal denominational assessments. Some of them have, besides the common treasurer for local expenditures, separate treasurers for each denomination represented. One church that tried this plan has recently substituted for the separate treasurers a single treasurer for all benevolences, and instead of meeting assessments divides all benevolent contributions on the fifty-fifty principle. As one denomination is both stronger and richer than the other, this indicates a growth in the spirit of co-operation. In other cases there is for each denominational group a missionary committee, who superintends the collection of the funds to be sent to each board. Another plan is to print on the pledge cards a column for each de-

nomination, listing the causes presented by the several boards so that each contributor may apportion his subscription. The constitution of the church using this plan provides that the treasurer “shall keep an exact account and pay the money to the cause or institution to which it belongs.” Still another method is to provide on each envelope for benevolence a space for the name of the denomination for which the money is intended. Some federated churches find that the absence of ministerial leadership in collecting denominational benevolences renders it harder to raise the assessments. In one case, on the contrary, the minister, carefully comparing the denominational contributions of both sections of his church with those of other churches equal in membership in both denominations, found the per capita contribution of his own federated church to be unusually high.

The selection of a minister satisfactory to all elements is provided for in various ways. In one case a man who before federation served the smaller church, being acceptable to the larger church, was asked to become the first pastor of the united organization. The constitution of certain federated churches provides that their ministers shall belong alternately to each of the denominations represented. The wording in the case of a federation including elements of two denominations calls for such alternation “as long as there shall be two members belonging to” one of the denominations represented, thus betraying what the founders believed would be the future of that federation. Other churches, instead of alternating, choose a minister of a denomination different from any represented in the union. In still another case the constitution provides that the denomination of the minister “shall not be made known, or at least shall not be the chief factor in the decision.”

In regard to combining their subordinate organizations, newly formed united churches are apt to move slowly. The first to be merged are often the Sunday-schools, since it is easy to foresee the advantages in greater efficiency and increased enthusiasm. Most united churches soon consolidate their women's societies. Young people's societies are frequently amalgamated from the first day of union. Slowly, as people live along together in their church life, each party finds the other easier to work with than they dared to expect, and more and more parts of the work are performed in co-operation.

The united churches, representing if not, as in many cases, the whole community, at least more than a single element of it, and being composed, in the nature of the case, of people of progressive and altruistic outlook, are not satisfied with working merely for themselves, but undertake an unusual amount of service for the community. Sometimes they organize work for a “larger parish,” providing Sunday-schools and preaching services for outlying neighborhoods. Sometimes they build a community house in which they direct many social and educational activities. In other cases, their special work for the community is in the line of religious education.

The federated and otherwise united churches have many problems not discussed here, since the data presented come from the experience of a comparatively small number. Doubtless other such organizations have found out what to do about that serious obstacle in the way of combining forces—the conditional endowment. Others may have learned how to render certain individuals willing to have the church in which they were baptized converted into a community house, instead of being kept empty and useless out of sentiment, while the young people seek questionable recreation elsewhere. If so, will they not share their experience?

International Sunday-School Lesson

November 11, 1923

Some Missionary Teachings of the Psalms

PSALM 67:1-7

*"Let the peoples praise Thee, O God;
Let all the peoples praise Thee."*—Psalm 67:3.

POETRY gets its hold upon thought and feeling where prose fails. One has said, "If I may but make the songs of a nation I care not who makes its laws." Song books are more powerful than law books. Luther understood the value of verse and music. The doctrines of the Reformation were put into hymns and were sung in triumph over Europe. People to-day are more familiar with the Psalms than other parts of the Old Testament because their rhythm enables them to be easily memorized. They have a larger place in public worship than other Scripture. These things give them a peculiar influence over the religious life of our time. They were likewise of peculiar influence in the religious life of Israel. They were the most effective means found for spreading great truths and fixing them in the minds of the people.

Missionary enthusiasm is the splendid flowering of the teachings of the New Testament, but, like many another Christian excellence, its roots reach down into the old dispensation. From it the Jew learned respect and esteem for foreign peoples. But not all of the Old Testament teachings were of a nature to inspire such feelings. Some were of a character to inspire hate rather than regard toward other nations. Not all parts of the Jewish scriptures were of equal spirit and nobleness. There are some Psalms that breathe out cruelty and vindictiveness. This attitude had its provocation in the terrible wrongs which Israel suffered. But it was a passion of the human heart which needed to be repressed rather than stimulated. Had the ancient Jew given the imprecatory Psalms the foremost place in his thought and adopted their spirit as the foremost motive of action his life would have been debased rather than ennobled. He had to choose between the higher and lower teaching even as men of every time have to choose between the higher and lower in the mass of things which is set before them. Not until one has power to separate the better from the base, the higher from the low, and follow it is he really under the guidance of the Holy Spirit.

The greatest of the Psalms are the missionary Psalms which breathe out the spirit of good-will toward all nations. The natural tendency of the individual is toward narrowness, egotism and selfishness. The tendency of a nation is even more naturally toward these things. Patriotism easily produces national vainglorying and an attitude of exclusiveness. The Jew had greater reason for hating foreign nations than we have to-day. He had suffered more from alien peoples than we have suffered. He had less of commercial and intellectual acquaintance and contact with them. The surprising thing is that he ever rose above this attitude. How came he to the nobler passion? The secret of Israel's kind-

lier spirit toward the nations was its God. There is no greatness of the Jewish nation whose source may not be traced to the greatness of the Divine Being whom it worshiped.

In early times Jehovah was the God of Israel alone. His power was thought of as confined to its own land. That was the entire field of his activity. Gradually the sphere of his action and concern was enlarged. The idea came to the prophets that Jehovah was using Assyria and Egypt as agents for executing punishment on the nation for its sin. This involved some kind of authority over them. The fuller implication of this thought was quickly seen and followed, that he was supreme over all the world. "Jehovah is a great God, and a great King above all gods." Next came the assertion that his power would become so manifest that all nations would acknowledge him as God and worship him. There was something of egotism and chauvinism in this declaration. That Israel's God should take precedence over all the earth was a way of asserting the pre-eminence of the nation. Sometimes the fealty of other peoples was conceived of as one to which other nations would be constrained by defeat in battle. But in the Psalms with which we are dealing national egotism and the idea of constraint are left behind and the devotion of the peoples to Jehovah is a willing, glad devotion.

*"Let the people praise Thee, O God;
Let all the peoples praise Thee.
Oh let the nations be glad and sing for joy;
For Thou wilt judge the peoples with equity,
And govern the nations upon earth."*

The thought is that his reign will be one of justice and peace. The peoples are thought of as escaping from the tyranny and wrong from which they have so greatly suffered and coming with joy under the dominion of the King of kings. He will accept and acknowledge their allegiance.

In the One Hundredth Psalm we go a step higher. The thought of Jehovah as the loving Shepherd of Israel is a common one in the Old Testament, but here it is asserted that he is the Shepherd of all the peoples. All are the great Shepherd's sheep and are dear to him. The theme of this lesson may be taken to be "Jehovah, the Shepherd of all nations." It was a lofty and daring thought for the time when it was set forth. God's thought and heart are large enough to include all the world. Of a like significance with this Psalm is the declaration of Isaiah that "Israel shall be a third with Egypt and with Assyria, a blessing in the midst of the earth." To these nations is assigned equal part and honor with Israel. Amos asserts that the Ethiopians are as dear to Jehovah as the people of his own nation.

Jehovah the loving Shepherd of all nations is the same in

meaning and significance as the universal fatherhood of God. Both declare that the heart of God is as big as the world, that none are left out of his thought, that men of every race and condition are dear to him. This truth is the foundation-stone of all missionary enterprise. Missions are the expression of brotherhood. No adequate or sufficiently powerful sense of brotherhood can be had without the truth of God's universal fatherhood. No other truth gives such value to human lives. No other imparts more of compassion. If the foreigner and the outcast are of value to God then they must have value for us. To worship God truly is to gain the attitude toward the peoples of the world which he has toward them. We, like the writer of these Psalms, worship a God of compassion toward all the earth.

Respect for the peoples of the world is the first effect which is produced by this teaching. There are races which are uncivilized. There are those which possess traits which are repugnant. There are peoples guilty of cruel and wicked practices. But when it is seen that they are all God's children and dear to him they are changed in our sight. We no longer despise but honor them. We no longer shun but seek them. It is natural to care nothing for millions of persons on the other side of the globe whom we have never seen, but when we realize that God is their Shepherd as well as ours, then our interest and concern follow his to the uttermost parts of the world. Every soul has as much worth as it has in the sight of God. With the truth of God's universal fatherhood we leave behind the sin of cold disdain. Men see that they must not treat with coldness and contempt that for which God cares. The lesson which these Psalms teach has not yet been fully learned by mankind. God is not a provincial or a tribal God. He is the God of all the world. God has a use and a place for all the nations. God does not choose one nation for a position of great honor and bestow upon it peculiar privilege at the cost of withholding his regard and concern for others. He purposes good not alone for one nation, but for every nation. A genuine spirit of brotherhood exiles conceit. It sees that others have abilities and capacities. God has given his gifts to all. He is able to develop out of rude and uncultured peoples wonderful instruments of his truth and grace. "God is able of these stones," said Jesus, "to raise up children unto Abraham." Again and again he has chosen the foolish to put to shame the wise, the weak to put to shame the strong, the base to put to shame those claiming to be righteous. Some now despised people may in the future attain to the position of leadership of the world. Unless we respect other peoples we cannot act toward them as Christians.

A second fruit which the truth of the fatherhood of God bears is service. Its proper place is after the lesson of respect has been learned. To serve while really despising the object of our service is not a heavenly but a diabolical act. It never

helps but always harms. Pity taken alone is no adequate motive for philanthropy. We must have power to see the gold that lies beneath the dirt and misery. Charity which does not recognize others as the Father's children, and as such as of equal honor with the giver, is not charity of Christian quality. World-wide brotherhood means world-wide service. We have a God who has world-wide love for mankind. To worship him is to become like him. Human kindness kindles its great passion from the heart of God. Because he loves we must love all mankind. Because he ministers we must minister. When Emperor Constantine was founding Constantinople and his officers expressed amazement at the large plan for the city which he traced he replied, "I must keep on till the God who goes before me stops." So we may set no bounds to our love and service except such as God himself may establish. In going out to minister to the world we are only going where his love has gone before. God is a missionary. In the twilight a little child came running to his mother saying, "O mother, God has just hung out his service star." God has a right to hang out his service star. He is the great servant, and it is because he is such that his followers become great servants. Like him they exclude none from the range of their graciousness and kindness. This is what the worship of a universal God involves. It means the inclusion of all mankind in our love. We cannot have God for our God upon any lesser terms.

Both missions and democracy have their only solid foundation in the great truth of the universal fatherhood of God. Democracy, too, is the respect for mankind which springs from the sense of brotherhood. We seek to be democratic, but our democracy lacks much if we have respect only for our fellow citizens. Missions are the larger and fuller democracy of spirit.

It is fellowship, brotherhood, which the world needs. It is brotherhood that shall remove the jarring discords between class and class, nation and nation, and bring an enduring world-peace. It is brotherhood that is to remove ignorance and misery from the earth. The needed sense of brotherhood we shall not get until we more truly worship God as the universal Father and as the loving Shepherd of mankind.

OLIVER D. SEWALL.

IN GLASGOW

A sturdy youth from the North settled in Glasgow and arranged terms with his landlady. These were to include a meat sandwich and a flask of tea to take with him to work, as it was impossible for him to get home at mid-day.

"Was your piece to your liking," the landlady asked on the first day, and he replied: "There was awfu' little breid."

The next day she gave him four slices and still he complained. On the third day she cut a loaf in two, put a piece of ham in the center, and put the "sandwich" in

the little leather bag in which he carried his food.

"Was it a' richt the day?" she asked when he came home.

"O, it wasna bad," was the reply, "but I see you're back to twa slices!"—*The Wall Street Journal*.

CHAPLAINS NEEDED FOR THE NAVY

By Rev. E. O. Watson.

*Secretary, Federal Council of Churches,
General Committee on Army and
Navy Chaplains*

Existing law permits 151 chaplains for the present enlisted strength of the Navy. Careful study of the need for chaplains shows that while there is no immediate need for the total number (151), there is decided need for 120 to 125. At this writing there are only eighty-four chaplains in commission. For several years the position has been firmly held by the Department that appropriations would not permit an increase in the number of chaplains, although there was unquestioned need. Recently authority has been given to bring the number up to one hundred during the current fiscal year. This means sixteen new men to be appointed. While this number will not fully meet the needs, the appointment of so many additional chaplains should give new impulse and added efficiency to spiritual ministry for the men of the Navy. Much as they are needed, however, men will not be appointed just to fill a place. The Navy desires and deserves the best young men of the ministry for the chaplaincy. A man in service needs, and should have, a spiritual ministry equal to the best "back home." No pastorate at home, no mission field, whether at home or abroad, offers a finer field for service. Naval men and officers touch from time to time the ports of the world. Their influence is potent. Every chaplain has a supreme opportunity second to none in the ministry of the Church. If the Church fails to furnish such ministry there is a serious breakdown in the plan of religious education. If our young men of the ministry fail to respond to such a call a great opportunity for service in the kingdom will be missed.

The General Committee on Army and Navy Chaplains, co-operating with the departments, asks your help in finding just the men needed. The men and officers of the Navy should have the best ministers the church can provide.

Navy chaplains should be well educated, having not only a college degree, but a full course in some theological seminary. It is also highly desirable that they should have experience in work for men and in athletics. The type of man required is virile, red-blooded, broad-minded and genuinely consecrated; tactful and a good mixer, but standing foursquare and not easily led away by surroundings. He must be a real man and a man's man. Such a man will appeal to officers and enlisted men alike. The Navy desires and will accept only the

finest and best-equipped men for chaplains.

The maximum age limit for chaplaincy in the Navy is thirty-one and one-half years. One enters with rank of junior lieutenant; after seven years' service is promoted to lieutenant; after four years as lieutenant, or eleven in all, to lieutenant commander; after which time promotion is according to record by selection. At present the highest rank to be reached is captain, which corresponds to that of colonel in the Army.

That the right men for the chaplaincy may be found leaders of the churches are urged to suggest young men who will meet the qualifications of the chaplaincy and be fitting representatives of their churches in this vital service. The committee would ask that names of men thought to be qualified for this service be sent to the undersigned that correspondence may be entered into. Young men who are equipped for such service and who desire to make investment of their lives in this high and fruitful ministry are also invited to correspond with the undersigned.

REV. E. O. WATSON,

Secretary, General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D.C.

QUOTAS OF NAVY CHAPLAINS

By Rev. E. O. Watson, Secretary, General Committee on Army and Navy Chaplains, approved tentatively by Chief Chaplain E. W. Scott.

Denomination.	Quota.	Number deficient.
Baptist, North	4+	..
Baptist, South	11+	8
Christian General Con... ..	..	..
Christian, Independent ..	2	..
Congregational	3	1
Disciples	4	..
Evangelical	1	1
Evangelical, Synod	1	1
Lutherans	9	7
Methodist Episcopal	14	5
Meth. Episcopal, South..	8	..
Methodist Protestant	1—	1
Presbyterian, U.S.A.	6	..
Presbyterian, U.S.	1	1
Presbyterian, United	1—	..
Protestant Episcopal	3	..
Reformed, U.S.	1+	..
Reformed, America	1—	1
Roman Catholic	25	7
Unitarian	1—	1
United Brethren	1+	..
Miscellaneous	2	..
	100	34

THE BAPTIST WORLD ALLIANCE MEETING

[We have already published some account of the great meeting of the Baptist World Alliance at Stockholm. The following letter from Dr. Harry S. Myers, who recently got back to this country, has much of fresh interest in it. Dr. Myers is one of the secretaries of the Northern Baptist

Board of Promotion, and is in charge of its very extensive stereopticon department.]

The Baptists of Sweden celebrated their seventy-fifth anniversary' in a three days' meeting before the Baptist World Alliance met in Stockholm, Sweden, July 21-27. It was a great transformation that had come over Stockholm and Sweden in these seventy-five years. The first Baptist was exiled. These were welcomed by the city, and men of every Christian faith made them feel that Baptists were the kind of people Sweden delighted to have. One Swedish Baptist in every six hundred is a foreign missionary, and seven were commissioned at one of the most impressive services ever witnessed on the second evening. These are now on the way to the Congo in Africa and to Shantung, China.

The Alliance Congress met in a Free church. Welcomes came from the Prime Minister, who was present in person, from the Archbishop of Upsala, from the city, and greetings were read from the King, President Harding and Lloyd George.

The first session was impressive because of the roll-call. As the countries of Asia, Europe, North and South America, Australia and Africa were called, the delegates stood while their spokesman gave a word of greeting. The Russian delegates from the Evangelical and Baptist group came out of great tribulation and sang as a part of their response a song that told of a man in great trouble—literally in a hole—who prayed the Lord for deliverance. One of these delegates was released from prison by the Soviet Government to permit him to attend the Congress. The Letts furnished color to the scene as they sang the hymns of their country, dressed in native costume. The largest delegation outside of Sweden came from England. This delegation came on a steamer and lived on it, anchored in the harbor, during the Congress. The American Northern Baptists furnished the second largest delegation.

There were several remarkable sessions. The first will be remembered longest by those who had not realized the extent of the Baptist brotherhood. The sermon by Rev. J. H. Shakespeare, of London, on Sunday night in the Cathedral at Upsala, the Archbishop having given the invitation, was a remarkable meeting. Here among the tombs of kings, prelates and scientists was felt the common interest of all in Christ and the greatness of the Christian fellowship. The ties between the state and free churches were greatly strengthened in these days, and plans of fellowship were extended.

Sunday afternoon thousands gathered around three platforms in Hagaparken to hear the Christian messages given by delegates from many lands and translated into Swedish. Relief work in Europe, of which American Baptists have done so much, was given a place sufficient to show its value and the continued need. As one met and talked with the delegates from Central Europe, France and Russia he was ever reminded of the horrors of war and revo-

lution that have swept this ill-fated land in these last few years, and became more and more conscious that only an enlightened Christian conscience interpreting the spirit and meaning of Christ for every human relation is competent to bring the relief that is so greatly needed.

The meeting on mission work, to show comity among Baptists and with other communions and to plan for a better and larger work, did much to help all to see the greatness of the evangelical task, and the meeting, addressed by representatives from the non-Christian lands, gave vivid emphasis to their need.

The present status of women in Christian work was discussed freely and frankly, and great interest was manifested in the American idea as advanced by Mrs. Helen Barrett Montgomery. The Old World is not ready for many of our ideas as to the place of women, but on the other hand they show an awakening interest in these new movements. The place of young people in the work of the church and the belief that all types of Baptist work must be harmonized and co-ordinated was agreed upon without dissent.

The Congress was a "mass meeting," with delegates from various Baptist bodies without any representative delegation. Its sessions were conducted in English, and followed the English forms of procedure in many respects. Business therefore was a subordinate matter and not much seemed to be on the program. The election of officers received considerable attention. Robert Stuart MacArthur was the president at the time of his death a few months ago. The sessions were presided over by representatives from different countries. Dr. E. Y. Mullins, of Louisville, president of the Southern Baptist Convention, was elected president; Dr. J. H. Shakespeare, of London, secretary for the Eastern Hemisphere, and Dr. C. D. Gray, of Lewiston, Maine, secretary for the Western Hemisphere. Dr. Shakespeare, who has done much in the last fifteen years in planning the policies of the Alliance, is anxious to work in fellowship with all other communions, as is Dr. Gray.

One of the interesting resolutions was that on peace, which read as follows:

"1. The members of the Baptist World Alliance, meeting in Stockholm, recognize with thankfulness that there are many signs of hope on the far horizon in spite of the fact that the war spirit is still at work among the nations. The sense of the horror and wickedness of war has burnt itself deeply into the heart and conscience of all the members of our churches.

"2. The Congress urges the members of all Churches throughout the world to pray for peace, to counterwork everything that is likely to provoke Governments to act against each other, to foster kindly and just judgments upon each other; to cleanse the educational books of all nations of all racial and national antagonisms especially in their writing of history; and to kindle admiration for the leaders who devoted themselves to the deliverance of the op-

pressed, the healing of the diseased, and the service of all. Further, the Congress believes that the cause of peace would be furthered by international church conferences and the meeting together of Christian people of different nationalities in the interests of brotherhood and good-will.

"3. The Congress earnestly desires that all the nations should be brought into co-operative efforts to secure peace through a representative Tribunal or Court for the Settlement of international quarrels.

"4. This Congress, representing millions of citizens and belonging to different governments, appeals to the governments of the world to make the maintenance of peace their first aim, for the sake of each nation and people, and for the sake of the happiness and well-being of mankind."

The declaration adopted by the conference (printed in THE CHRISTIAN WORK of September 1) was voted to be neither a creed nor a standard, nor a test.

The greatest thing in the Congress was the fellowship. The provincial American was constantly having his eyes opened to the greatness of these Europeans, even if they could not talk the American, or even the British, type of English language. The courtesy, the strength of character, the humility of the Swedish leaders was a constant source of surprise and a lesson to many. The British-American delegates held a luncheon together, and later a company of Americans visited the British steamer. As a result a little organization was perfected to help secure better acquaintance and fellowship through an exchange of visits, letters and papers. All this means greater fellowship for the Christians and larger work in the future. Baptists as never before are united, and are conscious of the greatness of other Christians, and have a greater longing for fellowship with all who love the Lord.

On Saturday evening, after many delegates had gone, about one hundred met in Skansia Park as the guests of the Swedish friends to talk missions. It brought us closer together than any other session and means a better mutual understanding for us all in the future. The two factions in Russia agreed to unite. This will mean an organization of at least 1,500,000 Baptists there.

The next session of the Alliance in 1928 will be held in Toronto.

HARRY S. MYERS.

MIGRATION, COLONIZATION, OR THE COLOR LINE—WHICH?

Judge R. W. Winston, of North Carolina, in the "Current History Magazine" for September, discusses the amicable relations between the races in the South with a frankness that does not frequently find expression in print. He asserts that the deepest feeling of the Southern white man, transcending economics, politics and religion, is his desire for racial integrity. He presses the point that the two races are homogeneous, and that should the color line

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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relaxed, there would be a blending of the two races, which, for many of the more populated Southern states, would mean a mixed blood population; hence, the determination of the whites to maintain the caste of color and to keep the Negroes as near the old "hat-in-hand" type of pre-war days as possible. He says: "So long as the Negro behaves himself" in the South he is safe"; but as Negroes more and more grow in intelligence, power and independence, and assert their equality, the more resolutely will they be resisted by the white man.

He holds the theory that as the percentage of the Negroes in the population becomes small, they tend to be absorbed and to disappear. The writer sees, therefore, in the South no amicable adjustment of relations between these two races since "the South alone among the Nations is to-day making a fight against a universal ethnological law of race-blending." Others may not agree with his arguments and conclusions. "Can actual warfare be avoided?" He believes so, and advocates two measures of amicable solution for the Southern situation: (1) Negro migration to the North, East and West, where Negroes will be a very small percentage of the total population, and will gradually be eliminated by absorption; and (2) colonization in Africa by revival of colonization societies and possibly by the support of the Federal Government for all Negroes who wish to take this means of escape from American democracy.



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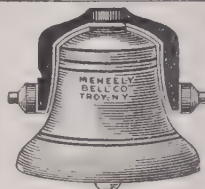
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A Religious Weekly Review

OCTOBER 20, 1923

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Lucia Ames Mead

A White Australia

Rev. Linley V. Gordon

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CONTINUING

THE EVANGELIST AND NEW YORK OBSERVER

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The World of To-day

THE FALL OF THE GERMAN MARK

Last week, Wednesday morning, it took three billion German marks to make one dollar; Wednesday afternoon one could buy from four and a half to six and a half billion for the same dollar. The German government presses are prepared to issue five and ten billion mark notes. Perhaps they already have brought out twenty, fifty and one hundred billion mark notes. No wonder the butcher, baker and candlestick maker do not want to take such money. On the Wednesday of which we have spoken people had to pay a half

billion marks for a pound of meat or sausage in the butcher shops; a twenty-four-ounce loaf of bread cost eighty million marks, and the next day one hundred and ten million; a twelve-ounce pound of butter cost six hundred million; potatoes were seven and one half million marks per pound, and grapes one hundred million. A mark now is worth only a fraction of a Russian Soviet ruble, one-seventh or even less. The Polish mark is now worth six thousand times as much as the German mark. That is a measure of the financial disintegration of Germany. A week ago the Germans had 8,600 trillions paper marks outstanding. The complete break-down of the medium of exchange means that everyone who had depended upon a fixed income is left completely stranded. Many of the middle class are joining the bread line because they have no money to buy food. Indeed, it is difficult to see how even the workman's wages can supply his needs, since money worth two dollars to-day may not be worth forty cents a week hence. Of course, it is partly on account of the economic crisis which has come with this break-down of the mark that the Germans have suspended their constitution and made Stresemann constitutional dictator. Only the extreme Nationalists and ultra-reactionary anti-Semitic groups did not attend the session in which he was granted that power, but those who attended voted almost unanimously for the law creating the dictatorship. It was carried by a vote of 316 to 24. With his new power Stresemann can make a great many changes in the law without submitting the plans to the Reichstag. He cannot, however, increase the length of the working day. Germany now fully recognizes that she must make terms with France and Belgium.

THE CITIZENSHIP CONFERENCE AT WASHINGTON

The great Citizenship Conference, planned by the Federal Council of Churches in order to help educate the nation as to enforcement of the Eighteenth Amendment, has been a very decided success. Because of the character of the speakers and because they have dealt with prohibition problems first-hand, and often without gloves, the conference at Washington received an immense amount of publicity. The outstanding speech of the first two days, so far as reaching the nation at large is concerned was one by Governor Pinchot

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of Pennsylvania. A good part of the failure to enforce the Volstead Law he laid at the door of politics. To prove his point he detailed something of the story of the Federal prohibition directors in Pennsylvania. The first two, he said, were Democrats selected for political reasons. The third director, a man named McConnell, was known to be against the Eighteenth Amendment when he was appointed. His appointment was promptly followed by a release of many hundreds of thousands of gallons of whisky on permits which it was alleged were fraudulent. He said that, a little later, McConnell and his assistants were indicted for the release of this whisky. "McConnell's performance," Governor Pinchot said, "was precisely what must have been looked for by any one who knew him. It is difficult not to believe that what he did was expected and intended by the power to which his appointment was due." McConnell's successor made a record "which offers no chance for praise." The next man was removed when his work had scarcely begun. The present director, Major William G. Murdock, "is the first in the history of enforcement in Pennsylvania to whom the State may look for real results." Governor Pinchot well insisted that officials themselves should observe the law and drove his dictum home by saying, "Washington has set the bad example, and it is for Washington to repair the damage." F. Ernest Johnson, head of the Research Bureau of the Federal Council, and Dr. Charles Stelzle reported the results of their survey of the liquor situation. Immediately after the Eighteenth Amendment was passed the consumption of liquor and the social symptoms that accompany its use suffered a sharp drop. Since 1920 there is evidence that the use of liquor has been increasing. "The former high level has not been reached, but the trend is unmistakably toward it." President Coolidge himself is as strongly committed to the enforcement of the Eighteenth Amendment as was President Harding. But to a considerable extent the solution of the problem lies with the average citizen. If he insists that the prohibition law be enforced, it will be enforced.

THE CHURCH AND THE KLAN IN OKLAHOMA

As outsiders look on at the remarkable episode in progress in Oklahoma they may forget that the people of Oklahoma are not very different from the rest of us. The State has, to be sure, made itself ridiculous by passing a law to limit the teaching of evolution within its borders. But for all that many men and women in the State look at public questions with level eyes. Oklahoma, we may expect, will not only take a thoroughly American attitude toward Governor Walton's attempt to turn dictator, but will deal intelligently with the Ku Klux Klan. It is hopeful to see that the Church, through some of its representatives at least, has been giving the people of the State very good counsel in regard to the Ku Klux. We have received, for instance, a copy of a sermon preached recently by Dr. George S. Fulcher of the First Presbyterian Church of Okmulgee, Oklahoma. A few quotations will show the spirit in which Dr. Fulcher approached the whole problem:

If the [Roman] Catholic Church is in error, either as to doctrine or polity, and I believe it is greatly in error as to both, and if you wish to combat that error, there is but one way holding the possibility of success. So present the truth of your religion that the conscience and will of the Catholic shall be won to your position. You never can change a man's faith by persecution. If

your order, and you know better than I do, is endeavoring to bring the pressure of social and business and professional ostracism upon Catholics and Jews and aliens in this country, you are in an un-American order, no matter what your statement of principle may say. If your order is not anti-Catholic, anti-Jew, anti-alien, then you should see to it that the propaganda of half-truth which channels down through your members, ceases. The principles of the order set forth a faith in free speech. If that is not an empty boast, you should be fostering the freest discussion of your activities and purposes. . . . You know whether those who have criticized you behind the closed doors of your order have incurred your wrath. If this institution of which you are a part deals with the public welfare in such a way as to shrink from investigation, it is an un-American institution. Your order stands for white supremacy. . . . What is the possibility of the overthrow of white supremacy in Oklahoma and the Nation? Here is a race of people less than one hundred years out of slavery, who need kindly help and patient development that they may find a place fitted to their capacities for useful and respectable service among us. I appeal to you as a churchman, is the attitude taken by your order toward this race the attitude that you think Jesus Christ would sanction.

The significant thing is that the local press very generally approved what Dr. Fulcher had said. People everywhere respond pretty well to what is just and fair, once it is made clear to them.

AMERICAN EDUCATION WEEK

Some good people have conceived the idea of devoting a week to getting the American people to think about education. The President has approved the idea and has issued a proclamation recommending the observance of the week beginning November 18th as "American Education Week." The President's proclamation ran in part:

From its earliest beginnings, America has been devoted to the cause of education. This country was founded on the ideal of ministering to the individual. It was realized that this must be done by the institutions of religion and government. In order that there might be a properly educated clergy and well trained civil magistrates, one of the first thoughts of the early settlers was to provide for a college of liberal culture, while for the general diffusion of knowledge primary schools were established. This course was taken as the necessary requirement of enlightened society. . . .

We have observed the evidence of a broadening vision of the whole educational system. This has included a recognition that education must not end with the period of school attendance, but must be given every encouragement thereafter. To this end the night schools of the cities, the moonlight schools of the southern Appalachian countries, the extension work of the colleges and universities, the provision for teaching technical, agricultural and mechanical arts, have marked out the path to a broader and more widely diffused national culture. To insure the permanence and continuing improvement of such an educational policy there must be the fullest public realization of its absolute necessity. Every American citizen is entitled to a liberal education. Without this there is no guarantee for the permanence of free institutions, no hope for perpetuating self-government. Despotism finds its chief support in ignorance. Knowledge and freedom go hand in hand.

In order that the people of the nation may think on these things it is desirable that there should be an annual observance of Educational Week.

Now, therefore, I, Calvin Coolidge, President of the United States, do hereby proclaim the week beginning on the eighteenth of November, next, as National Edu-

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cational Week, and urge its observance throughout the country. I recommend that the state and local authorities co-operate with the civic and religious bodies to secure its most general and helpful observance, for the purpose of more liberally supporting and more effectively improving the educational facilities of our country.

RELIGIOUS LIBERTY IN PERU

The President of Peru is so ardent a clerical that he attempted last spring to get the Peruvian Congress to adopt a concordat between Peru and the Vatican. The concordat would have re-established in Peru the status there before 1910. Practically it would have destroyed religious liberty and closed all non-Romanist public worship. But the Peruvian Congress would not approve the concordat. The Roman Catholic archbishop then conceived another scheme for accomplishing the same end without having to submit it to the "godless" Congress. Last summer, with the President's approval, he announced that he was going to consecrate the whole Peruvian people to the Sacred Heart of Jesus. That meant that every Peruvian would be understood individually to have committed himself to "the Sacred Heart." The students of the University and the five thousand workmen who are in university extension courses immediately protested. They arranged for a procession and public meeting. As the procession marched up the streets of Lima it was halted and fired upon. A student and a workman were killed. The government soldiers tried to get possession of the bodies, intending to give them a quick and secret burial and so prevent any demonstration in connection with the funeral. But the students and workmen secured the bodies and all night long, more than a hundred strong, they guarded them inside of the University building. They threatened to burn the University sooner than surrender the bodies. At two A.M. the President of the Republic came and called off the soldiers. The next day something like ten thousand people formed a great procession at the funeral of the martyrs. Soon after notices appeared that the plan to consecrate the population had been given up. The archbishop himself took an early ship for Rome.

A NEW BINDING STONE BETWEEN MEXICO AND UNITED STATES

Thirteen American students and educators were among the three hundred and five students attending the summer school of the National University in the City of Mexico this year. The thirteen Americans were led by W. I. Kelsey, the student Y. M. C. A. secretary of Michigan. Most of his associates came from the same State. Casting about for some plan which might express international friendship, the Americans conceived the idea of erecting a statue to the memory of the two greatest citizens of Mexico and the United States—Benito Pablo Juarez and Abraham Lincoln—to be placed somewhere along the border. At the reception given to the summer school students at the Young Men's Christian Association in Mexico City, Mr. Kelsey presented the project to a cosmopolitan audience of six hundred. His listeners received it enthusiastically. President Obregon also has approved it. In order to make it count for as much as possible in the way of educating the people of the two countries the committee in charge of the plan suggests that the money for the memorial be raised by the school children of each nation. The Mexican Secretary of Public Instruction,

Jose Vasconcelos, has appointed the Inspector General of Teaching to work out some method of carrying out the plan so far as Mexico is concerned. The summer school students appointed a committee consisting of Dr. Harry T. Collings of the University of Pennsylvania, Dr. Guillermo Hall of Boston University, Prof. C. Scott Williams of Hollywood High School, California, and W. I. Kelsey, to take up the plan in America. The Mexican papers have already brought the project before the Mexican public. It now remains to acquaint the teachers and children of this country with it. The monument as proposed would represent the two great men clasping hands across the border. It might carry some such inscriptions as the following, in Spanish and English:

Lincoln, by whom slavery died, and thee, by whom
"America has produced two heroes, Lincoln and thee:
Liberty lives."—*Victor Hugo, in a letter to Juarez.*

"Friendship is the bond which holds nations together."
—*Aristotle.*

"Respect for the rights of others is peace."—*Benito Juarez.*

"With malice toward none, with charity for all . . .
let us strive . . . to achieve and cherish a just and
lasting peace among ourselves and with all nations."—
Abraham Lincoln.

A joint committee representing the students and educators of both nations will have charge of the campaign. The whole scheme is an excellent one. It would indeed be well if we in America were better acquainted with Juarez. He was a man of very great devotion. In the dark days when Maximilian and his French followers held Mexico he played the patriot, despite all obstacles, danger, poverty, loneliness. He won independence for Mexico when it seemed an impossibility.

THE INCREASING CARE OF THE CHURCH FOR HER MINISTERS

By the first of this year the churches and Christian people of this country had subscribed more than sixty-five million dollars for the endowment of pension and relief funds for aged ministers, missionaries and their widows and orphans. The Congregationalists, as the report which will be presented at the meeting of their National Council in Springfield this month will show, have thus far collected more than seven million dollars for this purpose. That is an increase of more than ten-fold in ten years. In 1912 the invested funds of the Congregational Ministerial Board were \$642,771. Nearly as much as that has come into the board's treasury in the first seven months of this year. In 1917 the Congregationalists determined to mark their celebration of the tercentary of the landing of the Pilgrims by the foundation of a Pilgrim Memorial Fund of five million dollars. Two years ago, at their meeting in Los Angeles, the National Council decided that the fund ought to be eight million dollars, in order to meet the increased cost of living. Already more than four and one-half million dollars has been paid into the fund by over a hundred thousand subscribers and there is nearly two million in subscriptions still to be paid. The Congregationalists, like some of the other churches, have for their retired ministers, etc., both a pension system somewhat in the nature of old age insurance and a system of grants. Any minister who is a member of their pension system, called the Annuity Fund, pays in an equivalent of six per cent. of his salary. The new Pilgrim Memorial Fund, however, lightens the burden for the men of smaller salaries. The income of the Memorial Fund provided in 1923

THE WORLD OF TO-DAY

ninety per cent. of the dues of ministers whose salaries were \$1,340 or less; sixty per cent. for those whose salaries were \$2,000, and fifty per cent. for those whose salaries were \$2,400. Beginning with his sixty-fifth birthday, the minister who becomes a member of the Annuity Fund at the age of thirty will receive an annuity for his own life equal to about one half the average salary upon which he has made payment, or a joint life annuity which will cover his wife's life as well as his own equal to about two-fifths of the average amount of his salary. In the event of his death before that of his wife, her annuity will amount to three-fifths of what they received together. The local church is expected in each case to pay one-half of the annual dues for its pastor. Of the fifty-six hundred Congregational ministers in the United States over eighteen hundred are already members of the Fund and eighty-three ministers and widows are now receiving annuities. The Annuity Fund for Congregational ministers now has an annual income of over three hundred and sixty thousand dollars and its assets amount to eleven hundred thousand dollars, forty per cent. more than last year. Its assets should go on increasing rapidly for some years to come. The Congregationalists also have a Board of Ministerial Relief with which thirteen State boards co-operate. These boards have now invested funds of approximately two million dollars and received an income of two hundred and forty thousand dollars last year. According to their last report, they were paying pensions to seven hundred persons, aged ministers and widows and orphan children. It would seem the logical thing for the Congregationalists some time to unite their various boards and funds for the relief of aged ministers and others. The record of the Congregational churches in caring for their aged ministers in the last decade is encouraging, but they must not for that reason rest on their oars.

THE JOHNSTOWN AFFAIR

On August 30, 1923, a Negro, apparently crazed with bootleg liquor or drugs, fired upon police officers, killing three and wounding three others at Rosedale, a small settlement in the outskirts of Johnstown, Pennsylvania. Rosedale is a settlement of Negroes and Mexicans employed at the nearby steel and coke plants. Only one Negro, himself previously known as a "bad man," did the shooting. There seems to have been nothing of a riot or attempted riot on the part of Negroes, though the press reports gave a quite different impression. On the night of the shooting and the next morning the police arrested from nearby houses more than twenty colored people or Mexicans as suspicious characters. Some of them were fined on that flimsy ground and ordered to leave town. They left. The morning after the killing of the officers certain elements of the population of Johnstown talked of reprisals. However, the city police took precautions and called in members of the State Constabulary for counsel and help. No more trouble arose. The Ku Klux Klan burned fiery crosses on a hill opposite the city on the night of the tragedy and again a week later when it was reported that the mayor had issued an order that the Negroes who had not been resident seven years or longer should leave the district. The action of the Ku Klux Klan naturally stirred up the Negro population very much. Many respectable and law-abiding Negroes in Rosedale denounced the crime of their fellow Negro. A Negro minister, speaking

for the Negro voters and their white friends, said: "The issue when boiled down rests with the lawless elements of our city," because "the general consensus of opinion of Johnstown's rational, unprejudiced citizens, both white and colored, is that the cause of the recent deplorable occurrence in Rosedale was the laxity of the enforcement of the Eighteenth Amendment." The constituency of the leading Negro church, Cambria Chapel, A. M. E. Zion, expressed sorrow for what had occurred and asked that city and county authorities put forth every effort to close the places of vice and dissipation and the sources from which drugs were procured. More than a week after the murders one of the newspapers announced that Mayor Joseph Cauffiel had made the following announcement: "For their own safety I am ordering all newly arrived Negro citizens at Johnstown to leave town. . . . I have worked over our Negro problem in Johnstown and have kept on the job night and day during the last week trying to work out a solution. My mind is made up: the Negroes must go back from where they came. They are not wanted in Johnstown." The Associated Press also reported that he had ordered all Negroes who had not been seven years in the city to leave. That seems to be a legally impossible suggestion. What right did any mayor have to prescribe where free Americans should or should not live? The National Association for the Advancement of Colored People and the Federal Council of Churches sent telegrams of inquiry and protest to the Mayor and Governor Pinchot. The Pennsylvania Federation of Churches and the Federal Council's Commission on the Church and Race Relations sent representatives to Johnstown to study the situation. The Mayor denied emphatically that he had ordered the Negroes who were not seven years in residence to leave. He said that he advised them to leave for their own good. He said, "that on the night following the shooting of the officers the center of the city was crowded with angry citizens, and that automobiles ready to go to Rosedale lined the streets; that he had to use every power of persuasion to prevent their going en masse to shoot up and burn Rosedale." He also stated that should a police captain who had been severely wounded, die, he feared that the white people would burn and shoot up Rosedale and another Negro settlement named Franklin; that the city had only fifty-four police, and that even with the help of the police of a local steel company, little could be done against thousands of armed, angry citizens. There is little evidence apparent to support these statements. The very fact that the mayor of the city should say that he could not prevent deeds of violence would seem to make him also a *particeps criminis* in cases where there was violence. A man of sterling courage would declare that if there was any movement toward a riot he would, if necessary, bring in all the forces of the State of Pennsylvania in order to maintain peace. Mayor Cauffiel certainly gave the impression that he had ordered the Negroes to leave the town, and a local resident who knew the situation estimated that between four and six hundred Negro men who had lived in bunk houses and tenements actually went, many of them leaving good jobs in the steel mills and coke ovens nearby. To-day in Johnstown relations between the colored and whites are apparently normal and friendly. We have to thank the Federal Council's Commission on Church and Race Relations and the Pennsylvania Federation of Churches for a dispassionate report of the event. Such reports greatly help to secure justice to all the parties in a dispute.

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The Anglican Reunion Proposals

SINCE the issue in 1920 of the famous Lambeth Appeal to the churches representatives of the Anglican Communion and of the Free Churches have held three conferences for the discussion of the memorable document. The last conference was held on July 6th. Since that conference a memorandum, presented by the Anglicans, has been in private circulation. On Tuesday, September 18th, this document was presented to the Federal Council of the Free Churches, where it received long and careful consideration, at the end of which an answer was made. The publication of the Anglican document and the reply of the Federal Council of the Free Churches creates another landmark in the Christian Unity Movement.

The Anglican Memorandum deals at great length—almost exclusively—with the status of the Free Church ministry, which is the crucial issue in the whole case. The Church of England writers of this memorandum intimate at the beginning that they are prepared to go much further than the Anglican Communion has ever gone in the recognition of the validity of other ministries, but they want it understood right in the beginning that to them “ordination” is one of the most holy, fundamental and important orders of the Church, of divine origin and significance, therefore they wish it to be understood that whatever they have to say about the

Anglican ordinations, they have in mind “ministries that rest upon a long-established order, which have been conferred by some solemn and authoritative act implying ordination to the ministry of the Universal Church, and not merely commission to the ministry of a particular denomination, and which are regarded as involving a life-long vocation.” Having thus made quite explicit what they mean by ordinations, they proceed to state their attitude toward Free Church ordinations. The significant thing is that they go further in recognition of these orders than the Anglicans have ever gone before, just as the Lambeth Appeal went further in recognition of the Free Churches as real parts of the Church than they had ever gone. The signers even go out of their way to reiterate in separate paragraphs their faith that the ministers of the Free Churches they have in view are “real ministers of Christ’s word and sacrament in the Universal Church.” Here are the exact words:

“Such Free Church ministries we find it impossible to regard as ‘invalid,’ that is, as null and void, or as effecting none of the purposes for which the ministry has been divinely ordained in the Church of Christ. Indeed, we wish that the terms ‘valid’ and ‘invalid’ could be discontinued, involving, as they seem to do, a knowledge of the Divine will and purpose and grace which we do not possess, and which it would be presumption to claim.

“But we consider that we are entitled by manifest tokens of Divine blessing which these ministries possess, and also by the spirit and the terms of the Lambeth Appeal about them to go further, and to say that we regard them as being within their several spheres, real ministries in the Universal Church.

“It seems to us to be in accordance with the Lambeth Appeal to say, that the ministries which we have in view in this Memorandum, ministries which imply a sincere intention to preach Christ’s word and administer the sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ’s word and sacraments in the Universal Church.”

We feel sure that the heart of every Free Churchman must have beat faster as he read these words, as did ours. At last our Anglican brethren were graciously acknowledging a fact patent to the whole world, namely, the validity as well as effectiveness of orders in other branches of the Universal Catholic Church, and thus the chief and last obstacle to reunion was in the way of being removed. But our high hopes were dashed to earth by the succeeding words, words which to us, as to the Council of the Free Churches, as will be seen in their reply, invalidate all that has gone before, if they do not actually contradict it. For after having made these remarkable and to everybody who knows Anglican history surprising concessions, the Memorandum proceeds to point out that the custom and tradition of the Church of England is that of episcopal consecration or ordination, and then there follows this unequivocal clause: “Thus the Anglican Church is bound to secure this authorization of its ministers for its own congregations, and no one could be authorized to exercise his ministry among them who had not been episcopally ordained.”

The Free Church Council received the communication with great seriousness. They recognized its gracious words and they rejoiced that their Anglican brethren recognized them as real and true ministers of the Word and Sacrament as they themselves had always recognized their Anglican and Roman Catholic brethren in the ministry as real and true ministers of the Word. In their reply they took occasion right at the beginning to express in most cordial terms their appreciation

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of the declarations regarding the validity of Free Church orders. They called attention to the fact that the Lambeth Appeal itself had spoken of these ministries as possessing "spiritual reality" and as having been "blessed and owned by the Holy Spirit as effective means of grace." But their brethren in this memoranda had gone much further: "It is now explicitly said of them (a) that they minister the Gospel of Christ, (b) that they minister also the sacraments, and (c) that they are within the Universal or Catholic Church." This was a great step forward, and they go on to say: "If the recognition thus so unmistakably given in words were translated into unmistakable actions a great and difficult problem in reunion would be within sight of practical solution."

Alas, this is the trouble, and the Council of Free Churches had to reluctantly admit and say that the clause insisting on episcopal ordination nullified all the gracious words of recognition. For it *denies* the validity of all extra-episcopal ordination in the Church Universal. The contradiction contained in the Anglican statement is one the Council of Free Churches did not touch upon. It is this: the Anglican signers insisted that these Free Church ordinations which they recognized as real must be ordination into the *Universal, Catholic Church*, and then proceed to treat their own ordination as to a sect. ("The Anglican Church is bound to secure authorization of its own ministers by episcopal ordination.") The Council says, and rightly, that "the plan contemplates and even insists on, for the exercise of a full ministry within the Anglican Church, precisely that plan which would be followed, and which is followed in the cases of persons possessing no kind of ministry—namely, episcopal ordination." That is, after recognizing the Free Church ministers as real ministers it virtually says that they must be considered as ordained candidates for the ministry and submit to reordination into a sect before they can minister there, although they are recognized as *real* ministers in the Universal Catholic Church. To quote again:

"This means that what has just been conceded in the most satisfactory language is not to be given effect to in practice. Any question—either on the part of the Anglican Church or of that of the Free Churches—of 'irregular' or of what may be regarded as 'defective' denominational commission is quite another matter, to be dealt with in its own proper way; but that way certainly is not ordination to the ministry of word and sacrament in the Church of Christ of a man already acknowledged to be in that ministry. All this seems to us manifest and even axiomatic, and we are unable to believe that the position which at one moment acknowledges that Free Church ministries are 'real ministries of Christ's word and sacraments in the Universal Church' and at the next requires nevertheless that those in them must be ordained in the ministry of that very word of Christ and those very sacraments of Christ—that such a position will be found one on which our Anglican brethren, with consistency of thinking and acting, can permanently stand."

The Federal Council *does* not want to drop conference with its Anglican brethren, but it expresses emphatically the opinion that there is really nothing now to be done to achieve unity except for the Anglican Church frankly to meet the Free Churches on the question of ordination. Nothing stands in the way except the refusal of the Anglican Church to recognize the real validity of orders outside its own fold. The Free Churches do—there is nothing further left for them to do. They feel that about as much has been accomplished by discussion as well can be, and that the time has now come for actions, deeds: "The Federal Council makes

the above comments on the Memorandum which it has received in an entirely conciliatory spirit toward what it recognizes to be a friendly as well as a sincere statement. In the interests of union, the representatives of the Free Churches have endeavored to meet their Anglican brethren at every point as far as they could do so without sacrifice of vital principle. The question of ordination is the place where we look to the Anglican Church to meet its Free Church brethren. The Council has felt that, after three years of fruitful conference, it could express its mind on this subject, as it has done, with perfect frankness. This movement towards reunion has now passed the stage when it can be dealt with simply by discussion. We have come to the crucial issues, and must deal with them with clearness, courage and charity. The Council adds that the recognition of Free Church ministries given in the Memorandum which it has considered enforces the contention which the Council has more than once emphasized, that the deliberations over union in conferences and committees should be accompanied by practical action."

F. L.

Expert Investigation on Reparations

LOYD GEORGE has put France's attitude in a nutshell in defining what the invasion of the Ruhr means. It is an attempt to get the milk of reparations while killing the cow for the beefsteak of security. That the payment of interallied debts depends on the payment of reparations is obvious to all. It is as true, but less obvious, that disarmament and world progress are bound up with reparations and debts and with the whole attitude of Poincaré in subsidizing buffer states, preparing a large African conscript army and in failing to understand the philosophy of a debtor nation's capacity to pay. America is profoundly concerned in helping our good friend, France, to get expert information on this subject.

The volume of nearly four hundred pages, just issued by the Institute of Economics in Washington, entitled "Germany's Capacity to Pay," is the most thoroughgoing discussion of the philosophy and data of the question that has appeared. The large resources of the Institute, founded by Brookings and endowed by Carnegie, have supplied means for that exhaustive investigation which Secretary Hughes urged and which Poincaré has declined. It behooves thoughtful Americans, wearied with this perplexing subject which threatens the possible breakup of Germany, and the continuation of European misery and unrest, to study carefully the main points brought out by the disinterested experts of the Institute, which has among its officers and trustees Arthur F. Hadley, A. Lawrence Lowell, Paul Warburg, David F. Houston and others of like eminence. The following statements are largely quotations or paraphrases of statements of this enlightened analysis. The book is not pro-German and scarcely touches the political, ethical and psychological aspects of the question. It is concerned chiefly with the philosophy of reparations, about which ten thousand heated editorials have confused the public mind.

A nation may pay its internal debt very much as a corporation or individual pays its debts. The payment of foreign debts bears no analogy to this. Much mental confusion has

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come from confounding the two types of debts. Government financial administration involves many complications that do not occur in paying private debts. An individual pays domestic debts with money gained from sale of goods. A nation can pay hardly any foreign debts except by money derived from its excess of revenues above ordinary expenditures. When a government owes its own people, it can pay them with surplus money derived from taxation. This can only slightly be done in paying foreigners. An understanding of what is involved in converting available domestic revenues into means of foreign payment is needed to understand the problem of reparations.

When internal debts are paid no money leaves the country, the total merely changing hands. The total supply of gold in Germany at the close of the war was \$560,000,000. In 1923 it was around \$250,000,000, about enough to pay reparations for six months. The total production of gold in the world from 1492 to now is little more than half the sum which the reparations commission exacted.

Attention has often been called to France's alacrity in paying the indemnity of 1871. There is a popular notion that she paid this off in less than two years by her energy and thrift. True, she effected adjustments acceptable to Germany, but the French government borrowed in one way or another practically all of the funds used in paying Germany. Taxes were not increased even to meet the increased interest charges. France has never entirely got rid of this indemnity burden, but has been carrying it for fifty years. The French people never did through economy and heavy taxation liquidate the indemnity. Their present annual interest on this indemnity at three per cent. is 165,000,000 francs. This is a startling revelation to most people. The total paid by France was only about one-sixth of what Germany has already surrendered.

For a time, Germany could exchange paper marks for foreign currency and bills of exchange which the reparations commission would accept. But unless Germany could ultimately redeem paper by gold, foreigners would not continue to buy her paper. The maximum of purchases by foreigners of Reichsbank notes between 1919 and 1921 is estimated at three billion gold marks. The money received by the reparations commission was not necessarily gold, but bills of exchange that could be converted into gold. But the mark sank lower and lower and foreign purchases ceased.

In the long run, current production in Germany is the only source out of which payments can be made. She must annually produce large exports. Whether payment is in cash or in kind, the debtor nation must export goods across its borders. If France were paid in bills of exchange from America, which bills were payment for German exports, France could not get gold from America, for there is too little even here for such transaction. France must turn those bills into goods from some country. Thus, even cash payments are really payments in kind. Not only must there be exports, but there must be an excess of exports over imports. Germany's exports must annually exceed \$14,000,000,000 gold marks to meet the cost of reparation.

Ray Stannard Baker quotes from the secret minutes of the Council of Ten at Paris in 1919 the "immortally stupid words of the French Minister of Finance: 'The Allies had never agreed to supply raw material. The devastated countries would never agree to raw materials being supplied Germany, where the factories were still intact, until their own indus-

tries had been re-established.'" If Foch's urgent proposal then to take the left bank of the Rhine had been carried out, added to Alsace-Lorraine, Germany would have lost eighty per cent. of her iron ore, thirty-three per cent. of her smelting, thirty per cent. of her textile industries and had great losses in the wine industry, mines and railroad traffic. It was assumed that Germany could make the bricks of reparations without the straw of raw materials.

It is a great fallacy that a nation's capacity to pay is measured by the excess of annual production over annual consumption, however true this may be of the individual. Only such part of the annual production can be turned over to a foreign nation as is in *exportable form*. There may be increased wealth in the debtor country in railroads, canals, buildings, and so on, which cannot be turned over. German construction with labor and materials obtained at home and paid for in paper money by private individuals has been excoriated as producing wealth which might have gone for reparations. Every high school boy ought to be taught to refute such shallow criticism. The excess of exports over imports is the only true measure of what a nation can, year after year, actually pay *abroad*. If the Allies took German railroads, traffic would be paid for in unacceptable paper money. The same result would ensue were attempt made to enter Germany and collect her general revenues.

Four widespread fallacies are refuted in this remarkable report by the Institute of Economics: 1. That Germany can pay the Allies by borrowing from the United States and from neutral countries. 2. That Germany can pay by delivering to the Allies reparation bonds and the discounting or sale of these bonds in neutral markets. 3. That Germany can pay by delivery to the Allies of the securities of German corporations. 4. By transfer to the Allies of title to property, lands, houses, castles, and so on. The refutations are too long to report in detail, but are based on the futility of getting any real values except from exportable products paid for in money acceptable to the Allies. One exception is when Allied purchasers of real estate leave their own country and occupy their land purchased; but if they remain in their own country and want to get income from this property they can receive it only by exports from Germany, as its money would be worthless.

The importation of raw materials and foodstuffs was seriously hampered by restrictive and punitive legislation to prevent the export of capital, until finally permission was given to retain abroad such portion paid in foreign currency as was needed for future purchase of raw material. Guaranties and control agencies will prove of no avail if they do not increase German exports relatively to imports. Nearly all of the discussions have been largely beside the point because they have revolved around only one angle of the question, the budgetary angle.

In May, 1921, Germany's reparation debts were reckoned by the commission at thirty-three billion gold dollars. In the exceptional year, 1913, Germany could have paid less than half the annual reparations' stipulation in the "agreement" of 1921. The payments in cash, goods and ceded territory acknowledged by the commission are over eight billion gold marks. The Germans claim far more and computations vary greatly, due to a difference in the principle of evaluation. The difference between what Germany lost and France received is chargeable to the destruction of wealth or of income producing power in attempting to transfer wealth from

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one country to another without regarding commercial considerations. The sum total of what Germany has surrendered already in one form or another to the Allies is estimated by the Institute of Economics as between six and seven billion dollars. Part of this was cash and movable property, and this type of possible payment is about exhausted.

Large imports are essential to German economic life. About twenty million people must be fed by imported food, and raw materials must be imported for factories to create the exports needed to pay reparations. Germany could get the largest output by purchasing raw material abroad and paying for it by those commodities which she could produce most advantageously. Net imports of foodstuffs have fallen to fifty-seven per cent. of those of 1913. Tourists buying delicacies in hotels, and reporting ability to get everything they want, know little of what nine-tenths of the German people are experiencing as they look in horror to the coming winter. The common assumption that Germany has inflated her money to cheat her creditors means that she would have done this regardless of practical destruction of professional, educational and scientific activities and acute suffering of the great majority. Although making enormous paper profits, nearly all business men have been steadily becoming poorer in tangible wealth. The heaviest losers through the depreciation of corporate indebtedness have been the industrial and financial interests themselves. After August, 1914, all gold obligations were declared payable in other legal tender. Paper money has been legal tender and the government has thus paid its internal debts, thus virtually taxing its citizens enormously and wiping out internal debt. Its early payments of reparations would have been impossible without the selling of paper currency. Inflation is inevitable, sooner or later, when a nation cannot balance its budget. Such inflation occurred after our Revolution, when the expression, "Not worth a continental," became proverbial. Our greenback inflation after the Civil War will be remembered by many.

It must be reiterated that the ability of Germany to develop an export surplus is the essence of the whole problem of her capacity to pay. It is not certain that the increase of this capacity is what Poincaré chiefly wants. He apparently is thinking quite as much about preventing Germany's being a competitor in trade as about securing reparations. Until there is a sound philosophy on reparations, computations of statisticians have little value. It must be seen that the customs duties which the Allies hoped to secure, paid in foreign currency, must themselves be paid by Germany in value of exports.

All this seems intricate and puzzling to the average reader. The bearing of it on the American Christian's duty may seem perhaps obscure. But no great principles about doing justice and loving mercy, bearing one another's burdens, bringing God's kingdom on earth, are of much avail unless they can be applied to concrete problems which concern world prosperity and peace. Whoever would play the spiritual Samaritan in a distressed world must not pass by on the other side and refuse to see and think and to create just public opinion. Let him tell all the facts, *e.g.*, that Germany offered to supply material and labor to rebuild the devastated districts, but that French workmen who wanted the jobs protested and the offer was refused.

Space forbids more than these few comments on this sketch of some of the points involved, but a full study of the

investigation would show the shallowness of the common popular assumptions regarding reparations. *Neither the Germans nor anyone else know how, in view of all the conditions, Germany will be able to have any export surplus.* Any promise to pay a definite sum a year, under military compulsion and without a moratorium, would be worth nothing. If the cow is to give milk, it must be fed and allowed to live. The peace of the world depends largely on sound views on economics as well as on ethics. L. A. M.

[EDITORIAL CORRESPONDENCE]

A White Australia

ADELAIDE, Australia.

THIS is still the foremost policy in the mind of Australia. There is no other question that can supersede it, and never has there been so much talk about it as now. It is the center of attraction.

Australia has always believed that her vast continent would be settled out of the loins of the English-speaking peoples. But of late years there have been some rude awakenings. Pretty vigorous efforts have been made to induce people to come, but the results have been meager. Only a ripple of immigrants has as yet seen its way clear to enter the continent.

Moreover, Australia has lost no small number of her own young men by immigration to other lands. For instance, in California alone there were over seven thousand Australians. Another loss, perhaps the most serious of all, was the death of sixty thousand of her best men in the Great War and the maiming and crippling of many thousands of others for life. No other country on the planet could so ill afford to lose so many men, and the people here have taken the loss sadly.

Still another reason for the present concern over the policy is found in the surplus population of other countries. There are several countries not far away from Australia whose complaint is that they have no outlet for their over-increasing population—Java, Japan and other countries. Japan is increasing at the rate of eight hundred thousand to a million yearly. She does not like to see the doors of thinly populated and large countries barred to her people. She objects to the laws which discriminate against her. And consequently the question is asked here as to when will these lands so densely populated start trekking their millions hither. Can this country rightly be held for white folks if they do not develop it and inhabit it? Large sections of it remain uninhabited, unworked. There are five and three-quarter millions only here—less than the population of New York City. Most of these are on the coast in fine cities and it is doubtful whether the white people will ever go into the northern territory. There are lands overcrowded, but here is a land of infinite resources largely unpeopled and undeveloped. There are those who say that such a plan cannot continue. There are eight and one-half millions of Britishers in the United States. All have entered the United States within one hundred years. But here is a land making herculean efforts to fill her empty spaces with British people, a part of the Brit-

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ish Empire, battling away with three million less than there are in America.

The chief obstacle in the way is distance. Canada and the United States are near to England, Scotland, Ireland and Wales, but Australia is twelve thousand miles away. It is comparatively easy to cross the Atlantic, but the journey here is long and the adventure calls for a separation from the old folks at home whom one may never see again. If Australia were situated where Marseilles is she would fill up in no time. Her great misfortune is distance.

It was widely reported in the newspapers during the war that at the close of the war there would be a great influx of white people, but the war came and went and there has been no noticeable increase as yet.

Much interest is being manifested just now in the visit to the commonwealth of the British government commissioners who have been sent out to ascertain the prospects for a big stream of immigration. It is feared, however, by some that an extremely conservative report will be made to the home government. Drastic changes concerning the selection of adaptable and the rejection of unsuitable immigrants are expected on account of the influence of labor. So that there is little hope of any great increase in the near future. The proposal was made recently that several of Dr. Barnardo's homes should be allowed to send inmates here as prospective settlers. Premier Barwell, of Adelaide, has also been on a visit to London with a view to stirring up the mind of Britain on the dire need of filling in the empty gaps in Australia. Barwell is a radical on the question of population. He realizes that if men and women of his own race cannot be induced to settle here it will be necessary to take up the matter with other races.

It would not be beside the mark to say, despite the drawback for want of people, Australians would vote almost to a man in favor of a white Australia. Those who contend that the policy cannot stand if Australia desires to build up her industries are in a painful minority, although possessing some strong men.

One of the first objections one hears is that mixing the races in America has been a dismal failure. Reference is frequently made to the Negroes and the perplexing nature of the problem they present to America. The Antipodean reads only of lynchings and outrages and draws the conclusion that nothing good has been done for the Negroes at all. He does not know that a great advance has been made. Only the incapacity of the colored race and the cruelties of the Americans to the black man are laid before him in the flimsy cables he reads in his papers. He does not read of the many thousands of churches, the millions of acres of land, the homes, banks, newspapers, periodicals, physicians, lawyers, nurses, agriculturists, primary schools, clergymen, common to the Negro in America. The white Australia points to the conglomerate Americans as a living example of the utter failure of racial admixture. He is not near enough to see the benefit millions of Europeans have derived by immigrating to the States, nor of the help the immigrant has been to the country. Nor does the average man under the Southern Cross ponder the fact that a huge sociological problem is being tried out in America. Some nation must make an earnest effort at race assimilation, and America seems especially fitted for that purpose.

It is asserted in certain quarters here that labor is the chief offender in this matter of immigration. Labor fears

that incomers, whether white or colored, would immediately depress the Australian wage. If labor's objection is purely economic it would seem that one glance at the experiences of other countries would suffice to convert it. Certainly wages and salaries have not decreased in the United States since Europeans and Asiatics were introduced.

The reply of Labor to this indictment is that they have no quarrel with the broad principles of immigration, but that it is folly to inspire immigration as long as economic conditions remain as they are. Labor's contention is that the country cannot even now employ all the workers available. There is an unemployment problem here. Some people are homeless and houseless. There is talk of using the drill halls to shelter them. "Why," asks Labor, "paint rosy pictures to folks in other countries in an effort to persuade them to come here when the country cannot conduct and control its economic life even to the point of supplying work for those already within its gates?" Labor recognizes the fact that the country has room for millions more, and that life would be advanced both for new and old settlers and makes the provision that before immigration is stimulated local economic conditions must change for the best, otherwise the immigrant comes under false impressions. This has been the case, according to Labor, in some instances. The immigrant has become disillusioned and quit the country. Great project schemes of land settlement have been drawn up and submitted abroad. Labor deplures this and contends that whenever good land is open for selection there are hundreds of disappointed applicants at home.

In a word, Labor says, Get rid of unemployment, poverty, lack of housing, find work for your own men, find farms for your own children before you make any prodigious effort to allure other millions here. Charity begins at home.

It is safe to say that both parties are responsible for the rigid laws controlling immigration.

There is a fear here of the possibility of surrounding peoples one day taking the country. This begets a racial antipathy. Strange to say, this fear has come into the heart in spite of the fact that Japan or China have never signified a desire to immigrate millions to Australia. The fact is that Japan and China are not anxious to settle in Australia at all.

Some day a government will arise in Australia that will change the present laws and admit a certain percentage of people of another complexion. Not millions—just enough to settle the unworked portions of the productive soil and to tap the resources of the land. It is not necessary to visualize hordes of colored folk led by some Japanese or Chinese Alaric who will immediately overwhelm the country.

The Hon. William Hughes, Prime Minister of the Commonwealth from 1915 to 1923, has recently written some strong words with regard to the right of this country to remain practically empty. He says: "We have our rights like others. All men have the right to life and the pursuit of happiness. But to encircle a continent with a girdle of words is a poor substitute for its effective development. We must prove ourselves worthy to fence off from an overcrowded world one of earth's fairest possessions." Referring to the colored race, he adds: "If these millions knock at our doors, how are we to deny them admittance? Let us sweep the cobwebs of fallacies from our minds. For in this matter we are face to face with the stern realities of life and death. It is not a battle of wits in which we shall then engage. The issue is not one that can be submitted to the arbitrament of

some conference or to the League of Nations. We cannot hope to find shelter behind some treaty, Washington or another. What, then, are we to do? Are we to speak to these starving millions, when they knock so insistently at our gates, of moral rights? Or the rights of small nations; or our

superior civilization? Or talk to them, perhaps, with smug hypocrisy of the Brotherhood of man? What will these things avail in the eyes of the millions brought into a world that denies them the right to live?"

LINLEY V. GORDON.

THE OBSERVER

A Treasury of Religious Poetry

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

I HAVE had a very illuminating and happy three hours this beautiful Sabbath afternoon. I have been journeying through the great religious poems of the ages. I never quite realized before how rich our language is in beautiful and often exquisite religious lyrics. Of course, all of our hymnals contain many verses that rise to great lyric heights. "Lead Kinkly Light" ranks with the best poetry of all times and classes, as do some of Whittier's hymns. There are few poems in our language that surpass in lyric rapture John Wesley's "Thee Will I Love, My Strength, My Tower," or Edward Caswall's "Jesus, the very Thought of Thee with Sweetness Fills my Breast," or Keble's morning and evening hymns; and, of course, Bernard's hymns of Jerusalem the Golden, touch the stars. There are many others, but outside of the literature of hymns there is a great body of religious verse which, while it is too subtle and too philosophic for singing, yet throbs with beauty and with passion. English and German literature abound in mystical verse; so does the Scandinavian literature. The earliest English poetry is religious, and readers of Chaucer and Spenser will remember many stanzas of incomparable beauty which sing some phase of the soul's quest for God. Almost all of the great British poets, too, have left religious lyrics of immortal beauty—Burns, Cowper, Coleridge, Wordsworth, Browning, Tennyson and Matthew Arnold. There have been many others, minor poets, prophets whose lives were devoted to preaching, such men as the Wesleys, John Keble, Dr. Lyte, Charles Kingsley, Bishop Wordsworth, T. T. Lynch, Cardinal Newman, and Frederick Faber, who occasionally burst into song and left, each of them, one or two religious lyrics that remain forever among the great lyrics of all time. In America the same thing has happened. Phillips Brooks was a preacher and a bishop, but one Christmas day "O Little Town of Bethlehem" sang itself through his heart and became one of the world's treasures.

Some years ago Francis Turner Palgrave, the editor of "The Golden Treasury," most famous of poetic anthologies, edited "The Golden Treasury of Religious Verse." It is a very excellent collection, but limited in its scope and confined largely to British poetry. But now comes from the Macmillan Company this wonderful collection of religious verse of all times and nations, "The World's Great Religious Poetry," edited by Caroline Miles Hill. It is of inestimable worth and inexhaustible beauty. Miss Hill has gathered here both the passages from the poems of the great and immortal bards and the lyrics of the minor poets. Here are the most beautiful of the hymns, those that are real poetry

and possessing lyric beauty and poems dealing with every phase of the religious life and the soul's aspiration after God. As I said above, even one who is familiar with religious verse is struck with amazement at the wealth of great poetry dealing with God and the soul's communion with Him. The volume ranges from the classic Greek hymns and St. Bernard's hymns of heaven to the latest free verse. Two things impressed me as I read on and on through these wonderful pages—two things Miss Hill mentions in her preface that grew upon her as she sought these verses in the world's literature—first, that almost all religious poetry is based on the Biblical poetry—again and again the great lines of the Bible find their way into these poems—and, secondly, the fact that practically every singer of the soul's longing of every age sings ultimately of God—bears incontrovertible witness to the existence of a spiritual order. As Miss Hill says, "There *must* be a spiritual world." After reading, I felt as Professor Willett, who writes the introduction, felt: "To wander through the aisles of this great cathedral of music and song; to thread these forest paths where the saints have walked; to drink of these streams in which the generations of suffering and rejoicing pilgrims of the holy life have quenched their thirst—this is itself a joy and an enrichment, a renewal of fellowship with the best who have gone this way, a fresh discovery of the eternal secret of friendship with God."

Most anthologies are gathered under the author's name or arranged chronologically. This book, of nearly a thousand poems, is arranged by subject. While the author probably did not have the preacher in mind, this arrangement enhances its value, for he can turn, when he is preaching on some theme, to see what the great poets of all ages have to say. And the poets are the seers. They are worth a hundred commentaries. Thus it so happens that the very first division is the poems of Inspiration: How to the singer comes the song? Here we have poems by Benton, Blake, Mrs. Browning, Cowper, Cranch, Gilder, Kilmer, Longfellow, Amy Lowell, Markham, Sara Teasdale, William Watson, Emerson, Samuel Johnson, Angela Morgan, Thoreau, and many more of all climes and ages. The second section of fifty poems is concerned with the search after God. Then come a hundred poems of all ages on the vision of God, the consciousness of the Eternal in one's heart. Another section—and there are some exquisite poems here—are of God in Nature—God immanent in His world, God in the country, in the trees, in the flowers, the heavens, the mountains and the ocean. I suppose that everyone who reads this volume—

will complain that some poem which has been omitted should be here, so it would be an ungracious thing to begin to criticize because of omissions. Indeed, I think Miss Hill has been almost providentially guided, as were the editors of the Canon of the Scriptures. There is, however, one poem which should have been included in the section, "God in Nature," namely, Henry van Dyke's "God of the Open Air." It surpasses in lyric rapture almost all modern songs of God in the great world of mountains, seas and sweeping winds. I would say to Dr. Hill, however, that this is the only one really serious omission in her book.

Under the heading of "God in the Life of Man," Dr. Hill had great scope and it is interesting to note her divisions. Of course, most of these poems deal with the Incarnation, God in the life of Jesus Christ, and here the poets, both ancient and modern, rise to great heights. There are also some very interesting verses here from the pens of the radicals, those outside the Church, or even the faith, as we commonly think of it, but who cannot escape Jesus Christ. There is much truth in Francis Thompson's characterization of Jesus Christ as "The Hound of Heaven." He simply will not let men go. "O love that will not let me go." Under this general heading of "God in the Life of Man" we have God in the soul, in history, in the family and in the Church.

Turning from the thought of revelation, Dr. Hill brings together the fifty great poems on Faith, both the old and the new. It is very interesting to contrast Cowper, Madame Guyon and Isaac Watts with John Burroughs, Arthur Hugh Clough and George Eliot—the tremendous certainty of the former, the wistful longing of the latter. I was a little surprised not to find Matthew Arnold's beautiful "Dover Beach" in this section, but perhaps Dr. Hill thought that "Self-Dependence," which she prints, is Arnold's best expression of real faith. I wonder how many of us realized that practically all the poets, ancient and modern, were continually yearning for communion and touch with God? In

all of them are poems on prayer and prayers which shaped themselves into verse in the poets' hearts. Miss Hill has brought together a hundred of these and from all religions. I wonder, though, if anything ever written on prayer quite reaches the height of the sonnet Bishop Trench wrote a hundred years ago, and which is printed in this book—in which the whole nature of prayer is summed up in the last two lines better than in all the volumes on the shelves. Let me quote it here:

"Lord, what a change within us one short hour
Spent in thy presence will avail to make!
What heavy burdens from our bosoms take!
What parched grounds refresh us with a shower!
We kneel, and all round us seems to lower;
We rise, and all, the distant and the near,
Stands forth in sunny outline, brave and clear,
We kneel, how weak! we rise, how full of power!
Why, therefore, should we do ourselves this wrong,
Or others—that we are not always strong—
That we are overborne with care—
That we should ever weak or heartless be,
Anxious or troubled—when with us is prayer,
And joy and strength and courage are with thee?"

I had not thought of dwelling upon all of the contents of this book when began to write, but only of uttering some thoughts that came to me as I read and expressing my thanks to Miss Hill for the invaluable service she has rendered. The other sections, on Worship, Comfort in Sorrow and Immortality are as rich in inspiration and beauty as those I have mentioned. There is much talk of this being an age of doubt, and there is a fear abroad that our modern poets lack the spiritual and positive note. There is some truth in this apprehension; yet I find, as I go through Dr. Hill's book, almost all of the poets of our day, even the revolutionary ones, singing songs of the world of the spirit, of God and prayer, and the eternal life, of the high nature and destiny of man and men laying their tribute at the feet of Christ.

FREDERICK LYNCH.

THE WEEKLY SERMON

The Fashion of Eternity

By C. F. Aked, D.D., LL.D.

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"And the world passeth away, and the lust thereof: but he that doeth the will of God abideth for ever."—I John 2:17.

"And the world, with its cravings, is passing away; but he who does the will of God lives in eternity."—Suggested Reading.

LET us try to understand the words we use. The technical explanation may be a little tiresome, but if it is careful and if it carries conviction the old words will become luminous with new and wonderful meanings. The world passeth away, says the text. The word for "world" is "cosmos." And when Tennyson says,

The old order changeth, yielding place to new,

And God fulfils Himself in many ways,
Lest one good custom should corrupt the world,

he amplifies in his own manner, blending philosophy, poetry and high prophecy, the plain prose of the text from John. When you read this statement of the loved apostle you are not to think of the world of the geographer or the geologist; you are to think of the "order" of the English poet. You are not to think of the day of wrath seen in the blood-red nightmare of frenzied seers, of a day when the earth shall be consumed with liquid flame and the heavens rolled up as a scroll and flung aside. Better call to mind the dictionary definition of the word "cosmos": "order—good order, good behavior, decency;" and then, "a set form or order, the mode or

gashion of a thing;" and then only, "the universe considered as an ordered scheme," and in contrast with what we call chaos. It is the cosmos which John said was passing, the order of things in which he lived, the forms of government, the constitution of society, and the customs and conventions which composed his world. So might men have spoken in the last quarter of the eighteenth century. So, indeed, they did speak in America and on the Continent of Europe. "Let us erect a standard to which the wise and good can repair," said George Washington; "the issue will be in the hands of God." George III lost his colonies and the American Republic was born—for the blessing of mankind. "The nations of Europe are leagued against France," said Danton, the man of the too tremendous metaphors; "we accept their challenge and throw at their feet in gage of battle the head of a king." Louis XVI lost his life and the French Republic was born—likewise for the blessing of mankind. On either side of the Atlantic it was the break-up of the old order; it was the emergence of a new. That cosmos was doomed, and to all timorous and flocking souls and those that loved not the daylight it seemed as though chaos had come again. The world, in John's meaning of the word, that world, the world of people-eating kings and perjured priests and people born as sheep to be shorn and slain, was passing. The powers that preside over the destinies of nations finished a chapter of human history, mounting to a climax, and rounding off the final sentence with a full stop. The next chapter began with a new world.

Before our own eyes, within these last ten years, a world, a cosmos, has been shattered. The world of my day, the world I left behind me when I sailed from Liverpool sixteen years ago, has gone; and it can never come back again. Neither this generation nor any generation which will come after us will pick up the pieces and put them together again, even on a different pattern. You broke the power of Germany and sent the throne of the Kaiser tumbling to the dust. But you broke and ended much besides. I cannot find the world I used to know. But short views are false views. "Happy thought! Let's take short views of life," is good enough maxim for summer day in forest, field or seashore, when the soul makes holiday. But in world-business, in the rise and fall of empires, in the destruction of age-old tyrannies and the upheaval of new democracies, in the surge and beat of cosmic forces which bring light out of darkness, order out of chaos, and peace from the blood-red agony of war, he who takes short views will take false views, and justify the keen reproach that the only lesson history teaches is that nobody ever learns it. The world I knew has passed away: he who does the will of God abides forever.

John spoke of his own time. His world, the world in which he lived, was passing away. He himself, though he saw it only dimly, was hastening the break-up of the old system and mightily preparing for the coming of a new. The world which he knew best, the world in which he was born, the world of Judaism, was passing away. He could not see that nearly twenty centuries after his dust returned to the earth and his spirit unto God who gave it, the Jew, without a country, without a government, without a national law, and, indeed, without a nation, would be triumphant in the gates of his enemies, prosperous and dominant in laws and governments and nations throughout the world. He did not see this. What he did see was that Jerusalem had been destroyed by Roman armies, that the heathen had encamped in the holy city, and that the inheritance of Jacob was a prey to the jackal and wolf. The world, he said, is passing by. Of the other world, the world which seemed to have swept this world of Judaism back to chaos, John knew something.

He knew Ephesus, the life of Greece, beautiful in disease, and in corruption destined to immortality. He knew nothing of her immortality; he saw that death reigned in her mortal frame, and he said that the world of Greece was doomed. He knew—he could not help but know—something of Rome. The tramp of her legions was over all the earth. In every village, as along every post road, were the visible evidences of her divine instinct of empire. He knew nothing of her divine instinct. He knew that the old strength which had been born of piety and fidelity was departed from Rome. He knew that in the City of the Seven Hills sat a throned monster who was at once a priest, an atheist, and a god. And he knew that the sentence pronounced in the heavens could not fail of execution on the earth. And he said, "The world is passing away."

So much for one phrase. Let us try another. "He that doeth the will of God abideth forever." And that "forever" is a glorious word, far more glorious than you know who are forever using it, and who think that it means "for ever." With the tautology of emphasis we say in our English speech, "forever and forever;" but the Greek said, "to the ages of the ages." "Life eternal," says our English text; "This is life eternal, to know Thee, the only true God, and Jesus Christ whom Thou hast sent," and Tennyson translates it, not translates it, "life æonial," and of these æons or ages demands, concerning the making of man, "Shall not æon after æon pass and mould him into shape?"

I wish I could make it clear. I would do much to make it clear. The idea of everlastingness is not the governing idea of the word. The idea of duration is not all nor even chief. The word is big with conceptions which mock at the mechanical notions of duration and transcend time. The conservative may live in the past, the radical in the future, and the person who claims to be practical and nothing else may live in the present. But what if I tell you that I live not in the past, nor in the present, nor in the future, but in eternity, and demand that every discussion of the future life shall be conducted in the present tense? He that doeth the will of God lives—not shall live but does live—in eternity, in the ages of the ages. I know that it is difficult to explain it completely. If it were not difficult, do you think it would not have been explained long ago? You cannot reduce Eternity to kindergarten words. Perhaps we shall see it better if we abandon definitions and come to cases. Only, try to grasp the idea that it is more a question of quality than of quantity. It is a question of a quality of life so high and deep that you cannot make it local, topographical and transient. It has to do with causes that crown the centuries, with principles that are older than protoplasm and more lasting than the Pleiades, with elemental and primæval things, indestructible and infinite, the life of God in the soul of man! If God has set eternity in my heart, I will not be satisfied to swim in a pool. I want the ocean. And when I live in eternity I sail the shoreless seas of God.

There are exalted moods in which the hardest and coldest of us feel ourselves one with the physical universe. We are one with the solemn mountain peaks, one with the brave old pines, with the noble, placid river, the green encircling hills, one with the dimly distant stars and the slanting moonbeams on the unresting sea. In a book of hints to ocean travelers much loved of passengers on their first voyage one finds an intimation that it is not good form to talk sentiment if the moon happens to be anywhere near the full; that in the old days the sentimental person was thrown overboard, and that a good custom should not have been allowed lightly to fall into disuse. To be sure, it is good form to gamble on the day's run, treasure the hints about next year's fashions you

picked up in Paris, and conspire to defraud your native land of customs dues. But the sentimentalist ought to be drowned. Believe me, it is not less sentiment we want, but more; and the sentimentalist has a mission to a money-loving age. I, for one, will do honor to the man or woman who feels deeply, and as deeply dares to be known to feel. Shall I sniff audibly throughout the last act of a mock-heroic play in a London theater and furtively keep my handkerchief ready between the pages of the latest novel of the weeping-willow variety, but shame to have it known that suns and stars and stellar spaces, old ocean in his glory and the mighty mountains, purple-breasted, bring me thoughts that do lie too deep for tears? Matthew Arnold is usually self-contained enough for the strongest of us, but he, the most religious of unbelievers, lost in wonder, love and praise between ocean depths and star-gemmed sky, utters himself the devoutest of pagan prayers:

"Ah, once more," I cried, "Ye stars, ye waters,
On my heart your mighty charm renew;
Still, still let me, as I gaze upon you,
Feel my soul becoming vast like you!"

If you have never felt yourself caught up and carried out of yourself; if you have never felt as though you were being absorbed in the great wonderful universe and becoming immortal like to it, why, may the Lord have mercy on your prosy little soul! Go home and pray that the good God will help you to feel again! I have quoted Matthew Arnold as a religious unbeliever. But what have you to say of Shelley—Atheist Shelley, as his generation dubbed him? He could feel that this vastness had immortality hidden at its heart. For him it robbed death of its sting and the grave of its bitterness. In the physical universe he found an eternity of spirit. Keats died, and you know how he sang of him:

He is made one with Nature: there is heard
His voice in all her music, from the moan
Of thunder to the song of night's sweet bird;
He is a presence to be felt and known
In darkness and in light, from herb and stone,
Spreading itself where'er that Power may move
Which has withdrawn his being to its own;
Which wields the world with never wearied love,
Sustains it from beneath, and kindles it above.

He is not far from the kingdom who can feel that physical phenomena and the order of nature and the song of birds and the stars in their courses rebuke the boastings of death. And God is not forever removed from us when the heaven and the earth which He has made call us from a cosmos that is passing away to live in eternity.

This is high, and it may be that some will ask, How shall I attain unto it? But I invite you to rise to the contemplation of yet higher things. Unless we have wholly misread the greatest spirits of the apostolic group and wholly misunderstood the mind that was in Christ, it is clear that we shall not best live our lives here and now in time unless here and now we are living in eternity. The practical business of life, the adjustment of conduct to circumstances in an ever-changing world, is to us an education in righteousness when we live in principles and causes and the march of deathless generations and movements that roll back the tide of human sin. Let us see. In the world of moral effort we meet the idealist whose sublime head strikes the stars and who tramples human hearts beneath his feet. He lifts up his eyes above the mountains and he does not know of any healing ministry for the devil-haunted child in the crowded street. The Corn Law rhymist in England eighty years ago described a type

of philanthropist with whom our generation is scarcely less familiar:

Their noble souls have telescopic eyes
Which see the faintest speck of distant pain;
While at their feet a world of agonies,
Unseen, unheard, unheeded, pleads in vain.

With better intentions and purer life, the idealist may yet fritter away his strength in endeavor as futile. But in the world of moral effort we meet still more often the person who thinks himself practical and takes pride from his belief. He will not look to the far-off future; no, not he! He is not going to sow the seed and wait for after ages to reap the harvest. He tells you that he wants results. He wants crops. He wants to get there, and to get there "right away."

He is the get-rich-quick of the world of altruism, philanthropy and reform. If he is called to preside over the councils of a great nation the best you can say of him is that he is an *extempore* statesman, a statesman trying to set the world right by rule of thumb, profoundly ignorant of the nature of the forces with which he is playing, and proudly indifferent to the far-reaching, age-long, world-wide consequences of his acts. This is the best you can say of him—if you are a patient and sweet-natured person; but if you are not, why, you say something besides your prayers. A man may mean well. But men and nations need to avoid the devil's short cuts to a desired end.

What then? The idealist may be a failure and the practical man a fool. What we want is the practical man who lives by the power of the ideal. Often he has to work in the dark; slowly he gropes through the broadening dawn. But he sees the light and whence it flows. And he knows that each steady step is toward the rising sun. He has certain principles. They may be few. But they are sufficient. They are clear-cut, firm-footed, four-square to all the winds that blow; and they are safe. He knows, as the world knows, that this same world is not ready to apply those principles immediately and universally to the whole round of human conduct. But he knows what the world does not—that these are the principles by which alone men live, and that the nations which will not adopt them God sends down to destruction. He, too, is an idealist of purest type; but he will labor night and day to apply his principles where and when he can, winning from the unprincipled, anarchic world here a little, there a little, and every little looking to the one far-off divine event to which the whole creation moves. Do you tell me that he is living in each little act, each little step, each little gain of justice upon injustice, each day's work well done? I tell you—no. He is living in the whole, the good and the beautiful. He sees life and sees it whole. He is living in eternity. Wisdom is always justified of her children. "Rhapsodizing" you are permitted to call such preaching as this; and if you can show that it will not work out right in practice, you are justified in calling it rant. And the ranter in the pulpit belongs to a vanishing age. This works out right. It is stimulus to action and salvation from despair. It is easy to pardon the pusillanimity of a passing panic, so long as you are assured that it is passing. When Jesus suffered the rough hands of the Temple police to drag Him from Olivet to the high priest's court, to Pilate's judgment hall and Herod's barracks; when He suffered the Roman soldier to lacerate His back with the horrible flagellum, to nail Him to a cross to die in the darkness, and to crown Him in derision with agonizing thorns, it is sad, but it is not shameful that fear paralyzed every other emotion in the breasts of His disciples so that they all forsook Him and fled. This was the

hour and the power of darkness and sin. Look out upon the world of wickedness paraded with scare-heads in every edition of the daily press. Let your mind take an Asmodeus flight over great teeming cities where Satan's seat is. Give your imagination reins for a minute or two and visualize the piled-up infamy of night which affronts the Living God. The mind reels before the appalling vision. But, I tell you again, if you take narrow views you will take false views. You are not to think of yourself, solitary and powerless in a universe of sin, nor of your effort, begun in the morning and abandoned at night, as an isolated and abnormal wonder, unrelated to the ceaseless beneficence of God. That way madness lies—and the Gehenna of the inefficient. But broaden out your view, swing into line with the ages and live in eternity. Your every single stroke for God and good-

ness has the universe on its side. Your day's work is a part of the eternal order. If the battle is not won to-day it will be another day. Our campaign is for the centuries. We have time to win. We have plenty of time. We have all the time there is. And there is nothing there is so much of as time. I am immortal until I have got my work done, and my work is immortal after that.

But time flies, they urge; live now or never!

He said, "What's time? Leave Now to dogs and apes; Man has Forever!"

Temporary discouragement there may be for us, for are we not human? But despair, by the grace of God, there shall not be to those who will live in eternity.

How Many Children?

By George N. Luccock, D.D.

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[NOTE: This article is a chapter from Dr. Luccock's new and very suggestive book, "The Home God Meant." Other chapters are *Chastened by Children, Home Happiness, Family Faith, Teaching Trustworthiness, What Home is For.*—EDITORS.]

IT is much easier to name the minimum than it is to fix the maximum. How many children there ought to be in a home, even whether or not there should be any children in the home, is a question upon which no man or woman outside of the home, unless it be the family physician, has a right to assert judgment. It is primarily a question between the home builders and God.

There are certain general principles which a man and a woman bringing their lives into union for the purpose of making a home are bound to regard in determining for themselves what the will of God for them is in the matter of having children. It ought to be well understood by us all that except the Lord build the home, "they labor in vain that build it." No home enduring in its pleasures, satisfying in its possessions, was ever yet built in defiance of the will of God. To their own Master every man and woman must stand or fall. And while outsiders have no right to sit in judgment upon them, it is for them to judge themselves, to seek and find God in all the ways of their home life. The house that is built upon the sand of mere sentiment, or the quicksand of mere infatuation, is bound to fall. But, like the house built upon a rock, the home that is built upon the principle of hearing and doing the sayings of Jesus Christ can not fall; though the rains descend and the floods come, and though the winds of whatever adversity blow and beat upon that home, it will not fall.

Foremost among the principles in determining what this duty must be reckoned God's first command to the first husband and wife. They were told by their Maker to be fruitful and multiply. By so doing they would replenish and subdue the earth. There is close kinship between the first commandment to parents and the first commandment to

children. In obedience thereto lies possession, with enjoyment, of the earth. The first commandment with promise is to children, namely this, that they should honor their father and mother. The promise attached to obedience is well-being, with long life, on the earth. Antecedent to that, involving essentially the same assurance, was the command to become parents. By being fruitful and multiplying their kind upon the earth they would be able to subdue it, dominate it, use it for their own well-being. And from the days of Adam and Eve to the day of the latest pioneers that assurance has been demonstrated. A few hardy settlers locate in the wilderness. On every hand is danger. Their homes are all but bare of comforts. Slowly, surely, their numbers increase, and by and by the very wilderness is brought under human control and made productive in human comfort. As it was in the beginning, it is now, and ever shall be, so long as man dwells upon the earth. God said then and means now that husband and wife shall be fruitful and multiply their kind upon the earth.

The duty is not diminished, but rather emphasized by the advance of civilization. The change from sparse rural settlements to congested city populations does but increase the need that they who look to God for guidance should be fruitful and multiply their kind. The other kind keeps multiplying. If the earth is to be kept in subjection and ruled for the good of humanity it must be accomplished by the leadership and Christian dominance of those who fear God and keep his commandments. If the birth rate in good homes decreases while the birth rate in evil homes increases the result can only be a return to wilderness standards. The last state will be worse than the first, for in this new reign of animal selfishness and cruelty the forces of evil will have the advantage of all the tools of modern invention. The birth rate among the unworthy has little prospect of decrease. Much can be done by educating and Christianizing their offspring, but from motives utterly selfish they will multiply and replenish the earth with their kind. As in the beginning it was necessary for husband and wife to be fruit-

ful and multiply and reproduce their kind in self-defense against the dangers imperiling them on every side, so likewise in the multiplied moral dangers of modern life the hope of preserving the earth and the good thereof for the benefit of mankind lies in its replenishment with children of men who are also children of God.

There are indeed conditions that make the rearing of a large family difficult. In the olden days children very soon became a financial asset. With grandmothers and aunts always available, there was no need of a trained nurse, and almost as soon as the little ones could walk there were things that they could do to release the energies of older members of the family for other work. The addition of a child meant a new unit of power in the forces of the family. It is quite otherwise now. The money cost of having a baby in the house in these days, to people without large incomes, is simply staggering. And as the children grow, instead of adding to the income producing power of the family, as in former times, they become an increasing tax upon that income. Furthermore, the educational requirements, in order to an equal chance in the competitions of the modern struggle for existence and fortune, involve home saving and sacrifice through many years that children may have the proper start in life. It is not, therefore, a subject for an off-hand judgment as to how many children a modern home, modest in its circumstances, ought to have.

Nevertheless, for all the difficulties, there are innumerable homes with children enough to be described as large families, that in this our day are obtaining a good report for themselves. They pay their bills. They get along. They acquire polish by friction. They suffer humiliation, in comparison with the less pinched. They keep growing. They have compensating joys, possible only in a home alive with a lot of children. Granted, then, that it is one of life's biggest adventures to take the risk of bringing a large family of children into this modern world, it is nevertheless true that when the books of life's deepest satisfactions are posted the balance is to the good of the large family. Moreover, to them especially are the promises of God. "Have faith in God."

Both during courtship and after marriage three is an undesirable number. It is true that three in a home are better than two. But three never yet made the best stopping place. Where there are three, there ought to be at least four. For many reasons that is true. It is easier to rear two children together than one alone. Two or more children help to raise each other. Parental life is broadened by having to deal with the unexpected in children of different dispositions. The training of a child is at the same time the spiritual education of the father and mother. One must not forget or seem to cast a slur on the truly noble Christian character found in both husband and wife in many a childless home. It is their double misfortune not to have children. It may be that some husbands and wives never want children, feel more than satisfied to be without them. But that may be doubted. Part of the time they may feel that way. It is hardly possible to feel that way always. The simple reason is that God made them so they would not feel that way all of the time. The little girl who loves and hugs her doll can hardly grow into normal womanhood without having arms that sometimes ache for the feel of a child. It is easy to believe that every woman is born into the world with the heart of a mother throbbing in her bosom.

To live without children may be selfish. It may be self-denial. But it is always loss. The loss is of different kinds. One of the kinds is the loss of a peculiar type of pleasure, the pleasure of playing with children. There are some cham-

bers in the hearts of men and women the key of which God places only in little hands. Except these unlock them, they remain closed to the end of life.

Another loss is that of the pride and joy that come with the character and service attainments of a son or daughter. "Greater joy have I none than this, to hear of my children walking in the truth." Compared with such exultations, what is the pitiful negative satisfaction in being free from the care and responsibility of having and rearing children!

Once again, to have no share in the task of training children in the nurture and admonition of the Lord is to be without one of the best disciplines men and women can have for their own souls. Doubtless some reader mentally observed, while perusing the sentence about the pride and joy of parents in the good work of sons and daughters, that there is an offsetting pain, which sometimes intensifies to anguish, in the sin and shame of profligate children. All that is very true. It is almost a universal belief that in every family there must be a black sheep, which is not true at all. But sometimes boys, and alas! girls also, do go astray. Many a broken-hearted parent has known the tragic meaning of the words,

"How sharper than a serpent's tooth it is
To have a thankless child."

Nevertheless, even at the worst, it is better to have loved and lost such a child than never to have had that child to love at all.

In the very agonies over a wayward child the parent who walks with God, and loves with God and like the Son of God goes to seek and save the lost, sees of the travail of his soul and is satisfied. Reckoning all his suffering and all his gain in godliness, he is richer for all eternity because of that experience. And then it may be, the chances are that it will be, that, scanning the distant hilltop over which the road from the far country winds, he will see, while yet he is a great way off, the lost lad coming to his father's house again. Then there will be such joy of life, such merry-making, as is never known save in a human father's heart tuned to the music in the heart of our heavenly Father. Looking at it from any point of view, a home without lads and lassies is a home with lots of losses. But let it be remembered, and remembered tenderly, not harshly, that to some wives it is not given either to bear or mother children.

The training of the child, just as really as the discipline of parents, makes clear requirement for at least two children in the home. It is asking more than is fair of any boy or girl to withstand and triumph over the temptations to selfishness that so easily beset the path of an only child. Any child, though born one of a dozen, will have all sorts of temptations to selfishness, and we do well to remember that sometimes an only child is better reared than some in large families. When that happens it is greatly to the credit of the parents. The point is that the path to unselfishness is rough enough at best, and ought not to be made harder for any little one by lack of another child with whom the blessings of home must be shared. Also, it must be remembered that a child craves and has the right to other child companionship.

It happens not infrequently that for good and sufficient reasons a woman may not become a mother a second time, just as now and again a good wife that is of the Lord cannot bear children at all. But over against that fact is a corresponding fact, so fitted to it as to suggest that God meant them to be mated. Many children are born into the world to lose their mothers. Sometimes a babe is deserted. Some-

times the mother dies in giving her child life. Sometimes terrible misfortune overtakes parents so that they are unable to provide for and rear their children. As there are many childless homes, so there are many homeless children. Is it assuming too much to say that God meant them for each other? In many a home where husband and wife have been perfectly happy in each other and both longing for children, but find that none will be born to them, they decide to get children in the way that God gets him children among men, that is, by adoption. It is rare to find such adoption a disappointment. Sometimes there is indeed disappointment. But so also many times there is disappointment in the way children turn out who were born in the home. The risk is absolutely no greater in adopting a child than in having children by birth in the home. In either case, the hope of parents is in the promise of a covenant-keeping God. Whether it be for a home where there are no children at all, or for a home having one child or more and wanting another, there are desolate little hearts in the world needing, oh, so sorely needing, the hearts and the home of a mother and father.

It is a blessed fact that a relation by arrangement can be as tender and full of affection as a relation by blood. It is profoundly true that blood will tell, but the blood that tells most is the redeeming blood of our Lord and Saviour, Jesus Christ. He himself said that his true kin, mother, brothers

and sisters, are those who do the will of his Father in heaven. And it is one of the blessed laws of God, wrought into our very natures, that people who live together, cultivating the same ideals, striving together to know and do the will of God, become possessed by an all-controlling, all-satisfying love for each other. Under the working of that law of our natures adopted children become unspeakably precious to their parents by adoption.

It is in accordance with the same law in our natures that God gives the hearts of children to those who become their second mothers by marriage. All honor to the good step-mother! It is sometimes the fashion to say harsh things about her. No doubt there have been unworthy stepmothers, just as there have been unworthy natural mothers. The woman who goes into a home to become mother to the children of her predecessor faces big responsibilities and opportunities. She may, and for the most part does, bring into such home a molding influence of love. From the first, the mother heart with which she was born goes out to these motherless children, and she becomes in very truth a love mother to them. And, though oftentimes it takes great tact and patience to love down initial prejudice, in the end she has her reward in the very great love in the hearts of the children for her, and she herself comes to know the deepest joys of motherhood, though she never held her own babe to her bosom.

Prohibition Imperilled

By Stanley High

[The facts presented in the following article are gathered from a nation-wide prohibition survey which is just being completed by "The Christian Science Monitor," in which that daily newspaper seeks to arouse dry opinion in the United States to the imminent danger to prohibition in the new campaign of the wet forces.]

PROHIBITION is in danger. This statement is not compounded from the lobby opinion of New York hotels or the boisterous convictions of some hip-pocket-esque evader of the law. It is a conclusion, rather, which the facts of the present situation, surveyed in nation-wide perspective, make inevitable. Any less positive assertion would indicate either lackadaisical optimism or ignorance of the facts. Feverish activity of the wets and a sudden awakening to the emergency among the dries are two immediate indications of this peril. For months past a clandestine campaign has been developing, fostered by underground agencies and bent upon honeycombing, with widespread propaganda, the foundations of the Eighteenth Amendment preparatory to its final wrecking.

When President Coolidge summons a conference of governors to meet in Washington during the present month to consider the prohibition crisis and means for meeting it; when at the same time the Federal Council of the Churches issues a summary call for a rally of the dry forces of America; when many Protestant churches in many parts of the country are uniting in a special campaign of publicity

to meet this new wet drive; when the proponents of prohibition are so signally aroused it is apparent that the situation is serious, so serious, in fact, that only definite and immediate action will prevent fatal modification of the enforcement laws.

It is by viewing conditions from the wet side, however, that the actual menace becomes most apparent. The survey which "The Christian Science Monitor" is just completing carried its representatives into the headquarters of the anti-prohibitionists of nearly every State in the Union, gathered wet—dripping wet—data of every sort and from every angle, it co-ordinated these data with many interviews with men and women in a position to know the tendencies of the situation, and set forth the data and the interviews with a view to arousing dry opinion to a realization of the growing power of wet sentiment. Here is the situation, in brief.

Overwhelmed in the field of politics by organized dry sentiment, the wets have, with more success, taken to fighting from ambush. Last year they boasted they would win Congress and they failed. They carried the contest into Ohio and California, and they lost Ohio and California. Now, having learned their lesson, they have substituted propaganda for politics and ambushes for the ballot box. By a campaign of indirection they are accomplishing more than by any other method they have employed. Their program—all of it—depends upon putting into circulation among the general and more or less neutral public a vast array of false declarations against prohibition to serve as a basis for form-

ing positive conclusions in keeping with the desires of the wets.

Take a few samples from this wet assortment: We are meeting A. D. Plamondon, president of the Illinois division of the National Association Opposed to Prohibition. Mr. Plamondon, so he tells us, proves that "prohibition is doing no good," for, says he—and this is a fair illustration of the stock in trade of the wets—"prohibition has not lessened drinking." "Everybody is making gin at home—everybody." "The whisky that is being bought now is nothing but poison and it can be bought anywhere." "The prohibition law cannot be enforced." Relentless repetition of these statements, scattered broadcast throughout the land, leads to a picturization of overwhelming lawlessness, of an army of bootleggers, and rivers of "hootch" tumbling into a sea of smuggled goods. More liquor, it is implied, is smuggled in now than ever was brought in legally before the Eighteenth Amendment was adopted.

Well and good—but put the facts alongside of this. The United States Statistical Abstract for 1920 (pp. 232, 233) indicates that the 1916 liquor consumption in the country was 19.4 gallons per capita. Taking twenty gallons as the former New York consumption, Orville S. Poland, New York counsel of the Anti-Saloon League, points out that to satisfy the pre-prohibition thirst of ten million New Yorkers two hundred million gallons would be needed, and that it would take 6,666,666 touring cars speeding down from Canada, each carrying thirty gallons (which would give no room for passengers and would hardly allow for concealment) to supply the demand. This number of cars, Mr. Poland explains, is about six times as many as there actually are in New York. Placed bumper to bumper, they would reach thirteen thousand miles, or four times between the Atlantic and Pacific. It is easy to see what there is in the assertion that "prohibition has not lessened drinking."

Take another sample. Prohibition, we are told, from New York to Puget Sound, has increased drinking among the youth. Colleges, quiet, peaceful, saintly colleges have been transformed since the Eighteenth Amendment into bacchanalian resorts and the younger generation, from these reports, is consumed with passion for law evasion and a passion for drink. Good folk, secure in their own homes, may smile at this. But let them make even the briefest inquiry and the general acceptance of this view will become apparent.

Like the rest, there is much of force but no truth behind this declaration. Answering the question, "Has drinking increased among college students since Federal prohibition came into effect?" the following results have been tabulated from 274 American colleges and universities, representing 406,162 students, in a poll taken by F. G. Southworth, president of the Meadville (Pa.) Theological School:

	Colleges	Students
Marked decrease	134	181,532
No increase	111	125,960
No drinking before or since.....	16	9,929
Marked decrease or no increase.....	261	361,421
Increase	13	44,741

"Over ninety-five per cent. of the colleges, with over eighty-seven per cent. of the students, thus reported a marked decrease or no increase, and of those reporting an increase not a single one attributed this exclusively to prohibition."

Massed behind the wet forces of the United States are the foreign liquor interests whose bank deposits in this country went glimmering with the adoption of the Eighteenth Amendment. Not only have they hit, indirectly, at the United States by discriminating against Denmark and Norway and Ice-

land in order to secure repeal of prohibition legislation; they are actually investing money in the campaign in the United States. And, in this country, it is among the foreign population that the wet propaganda is working hardest and is most certain of results.

Some of the immigrants who come to the United States, particularly the Scandinavians, are as dry as the Volstead Act itself. Many more, probably the majority, become whole-hearted supporters of all American customs and recognize that they and their children gain by prohibition. But a proportion of the immigrants, met at the docks by wet arguments, are "Americanized" in a law-breaking version. It is this class which furnishes boundless raw material to liquor interests. Here is an illustration of the approach which the anti-prohibitionists are making to the newly-arrived foreigner. This "Declaration of Principles" is sent out from Chicago by the "United Societies for Local Self-Government and Liberty League." It embodies the tone of all the wet propaganda directed at the immigrant. It should be a revelation to wavering dries:

"For what do the United States stand? The citizens of many foreign lands came to America . . . because of their love for an ideal, because of their passion for liberty. Naturally, they expected no curtailment of the liberties to which, even in the monarchical Old World, they are accustomed. They had no expectation that in this Land of the Free decent, law-abiding men and women would be shackled in thought or action. . . . Puritanism came to them as a distinct shock. They were unable to grasp its significance in a country of supposedly free speech and freedom of action. They were good citizens. . . . They saw this land and they grew quickly to love it, to love it in spite of its faults. . . . But they also saw that in some respects this promised land had strayed far from the ideals of its founders. They saw that liberty was given more lip service than deed service; the Puritan idea of liberty, which means only liberty for the self-constituted 'better classes,' the 'elect,' and an enforced conformity upon the part of the multitude with these notions of the minority, was obtaining an alarmingly strong foothold in this sanctuary of freedom."

Thus the wets are carrying on. In Michigan they are driving to control the press, and already have the support of two prominent Detroit papers in a campaign for a \$250,000 fight fund. In California they are out for 120,000 signatures to begin a drive on the Wright Enforcement Act—the "Little" Volstead Act—and to work its overthrow in 1924. In Missouri the Association Against the Prohibition Amendment has twice as many branch organizations as one year ago—fifty in all—with a man continuously on the road for more. In Wisconsin appeal is being made to the farmers. It is said, although economists deny it, that acreage formerly growing brewing grains has been changed to wheat since prohibition, with the consequent drop in wheat profits. To this last argument Chester Rowell, a prominent California economist, replies:

"The beverage market was never anything more than a minor factor in the use of grains. No wheat was used for liquor and very little corn, compared with the other uses. And even at the low estimate of a dollar's worth of whisky made out of five cents' worth of corn, every dollar's worth of corn sold for distillation reduced the purchasing power of the community for other corn products \$20."

Despite this the wet argument persists and is being hammered home, for its strength lies not in its truth, but the number of times it is used. Manufacture of industrial alcohol, it is further charged, "which might be of great benefit to farmers in utilizing their wastes, is made virtually impossible by the restrictions of the prohibition law." The extent to which these two wet arguments are being used may be gauged by the fact that copies of a speech by Edwin S. Broussard (D.), Senator from Louisiana, on industrial alco-

hol and other grain charges were sent out to the number of two hundred thousand copies.

It all comes finally to the necessity for a reawakening of dry sentiment in the United States and for a familiarity with the actual facts of the results of prohibition. Once those

facts are given as wide circulation as the fallacious arguments of the wets there will be little need for further efforts to insure maintenance of prohibition. In the meantime, however, this guerrilla warfare of the wets goes on. Definite dry activity is needed to combat it.

A "C. E." Dairy

By Richard Knowles Morton

President of the Shaw Christian Endeavor Union

[Mr. Morton is himself a young man, still in college. The following article is written genuinely at first-hand.]

A YOUNG man once told me the following experience: One night he had gone to a prominent amusement center, being tired of his every-day, drab tasks. He went there for reckless amusement, diversion, bustling fun. This resort happened to be situated near the seashore, and this young man wandered down into its twilight quiet and coolness. Then he turned around and saw the dazzling lights, masses of heedless pleasure seekers, gaudy, dishonest display, rancorous scenes, and the noisy scrambling. There flashed upon his mind then the great contrast between the man-made amusement center and the beautiful beach. Like a flash, he said, there came to him, as never before, a vision of what Christian Endeavor had been trying to teach him. He returned home immediately, and his steady devotion to the Church thereafter testifies to the tremendous change wrought in him.

I met an Endeavorer one day on the street. Conversation drifted soon to society work. I had long known that he had a reputation for conceit and boastfulness. Only a few days before he had recited to me how he had recently become vice-president of a large concern, even at his present age of extreme youth, and how he was in daily touch with big men and big business deals. He was, in reality, a clerk in the office of a paper company.

"That meeting the other night did me lots of good," he began. "Until that time I confess I did not really know how a young fellow should regard the world as he sets out on a business career. That meeting taught me humbleness and magnanimity and friendly faith in others. Big business men are modest, the leader said, and I have been thinking that I was already qualified for the presidency of my company." I could see what this lesson had meant to him, and I thanked God for a society that had made possible this contribution to the direction of youth.

"But the pastor went further than that," my friend hastened to add. "He said that Jesus, at the height of His popularity, actually did menial tasks. Then he said that true greatness lay in humbleness, citing as examples John the Baptist, Lincoln and Frances E. Willard. I have made a fool of myself, but now I am going to show you and everybody else that Christian Endeavor has given me moral strength enough to start to make a real man of myself."

I remember clearly an Endeavorer to whom the society meant the realization of a fond hope and the discovery of a

method for personal efficiency. This young man made it a constant practice to sit up front at the meetings. He drank in all the testimonies and ideas given, seeming to pick out those which applied to his life. Whatever practical idea dominated a meeting would always be his special interest during the following week.

"Christian Endeavor has recently given me many ideas, every one of which I have practised for at least a week. I had a habit of spending too much for bowling, but the young people seemed to agree that wholesome recreation in the open air should occupy that time, and it now does with me." He also admitted that he was apt to be lazy on the job, for it was not of a type peculiarly adapted to his character.

"But C. E. taught me an antidote for that," he declared. "I make it a point to get specially interested in some idea expressed in a meeting. I keep that before me and work to reach its aims. In this light, distasteful work is not half so bad, and the time goes faster. I believe that C. E. *can* really help a fellow, and I wish more fellows who know it in their hearts would have the gumption to say so." I happen to know that one rule he followed was that of beginning promptly at seven in the evening some creditable reading or studying. Nothing would interfere with this rule, and it worked wonders with him.

I have records, too, of a young friend of real ability. But, upon his graduation from high school, his extremely narrow outlook upon life and its philosophy permitted him to believe that he knew about all there is to know, and that he was ably fitted, at the moment, to assume any position. Reluctantly and leeringly he came to C. E. meetings. The testimonies there, of course, jarred tremendously his favorite theories. To his dismay he could not defend them convincingly before an impartial leader. But he made two fortunate friendships, and soon his awakening was in full progress. His first move was to throw into the society his considerable talent; then he forgot his ambition to be a farmer's helper and entered business.

"I do not enjoy thinking of those days when I was blind to so many things," he said recently. But as long as Christian Endeavor can thus transform young lives it is for us to serve, not to chide or gloat.

During one vacation I chanced to visit a farming district. I met father and son, both farmers, who thought little of higher education. The father held his son closely to farm work. But they became interested in the local society, the "crowd" to which all wanted to belong specially requested their presence one Sunday evening. The leaders

were tactful enough to challenge these prospects without antagonizing them. That evening they saw that their ideas were separated radically from popular ones.

They happened to be present one evening when the topic concerned education. A young college freshman presented so forcefully his arguments in favor of a college education that both the new members were profoundly touched.

"George, there must be something in that," was the father's meaningful remark. The next fall the town discovered that that C. E. meeting had given to the son, indirectly to be sure, a college training.

A few weeks later an evening paper contained the statement that a group of sadly demoralized young men had held up a young couple as they were going home. They requested the young woman for some dark purpose. Shielding her from them, he put up such a bold ruse that they were all foiled, and a policeman arrived.

"When my mother heard of this episode," the young man said, "she told me that, much as she loves me, she would rather have me risk injury than honor. And, fellows, it was the thought of our society and of my mother that made me vow to hold my ground to the last! You can laugh, if you want to, but honestly that society can build up a chap!" Several of his hearers clasped his hand and all were thrilled. Truly, when the seed of C. E. is sown in youth it bringeth forth much fruit.

A Christian Endeavor visit, just a few weeks ago, took me into the Italian quarter of Boston. I had visions of squalor, heathens, filth. I met some of the local young people. Most of them were uneducated, but I never have since heard such singing, such fervent praying, and such wonderful testifying. A young girl had rescued ten boys from the gutter. They had been smoking, drinking, swearing, and throwing away their health and moral force in all kinds of folly. This C. E. worker soon procured for them a club-room, good jobs and banded them together in a society, requirements for membership in which demanded high standards of purity. To-day these young people are meeting society engagements, telling in wonderfully glowing terms of their conversion and religious experiences. Wine, smoking and dissipation have all fallen before Christian Endeavor.

A short time ago I had a wonderful experience when out of town. I was to speak before a small gathering. The local people were trying to arouse interest in right living and religion. Many of them could understand very little except the Finnish language. The evening's prayer was given by a minister who apologized for having to give it in Finnish. Fully half of the audience, although profoundly religious people, could understand little that I said, but more attentive and courteous people would be hard to imagine.

"We knew you were talking in the interests of Jesus Christ," said one, "so even though we could not understand you generally, we derived much benefit from the meeting."

There are many Endeavorers who find it difficult, at first, to play the piano, sing or speak before a society. One young man's mother had for years hoped and prayed that her son would have strength enough to overcome his fears. He kept coming to the meetings, so one night a leader prepared a forceful talk specially for his needs. He did not seem to respond, but now the C. E. has brought it about that he is willing to take any part (or the entire part, if he is allowed) of a meeting. His mother was overjoyed and the experience proved in every way happy. Christian Endeavor can do this for others.

The society once taught a young lady how to preside over a gathering. She hated to recite in college, and was rather unusually reticent. Christian Endeavor took her in hand

and she was asked, as a society officer, to preside over a meeting. It was rather unruly, but to the astonishment of all she rose to the occasion and nearly scared the offenders to death in managing superbly the problems before her.

"If my Endeavor friends had not helped me," she said, "I could never have done that. But, do you know, I am getting better marks in college now, and I am fast overcoming my nervousness. In each new class now I shut my eyes and make believe that I am in a society, and everything goes smoothly then."

Christian Endeavor brought in from the golf links, too, one fine young man who had simply neglected religious duties as uninteresting and flat. He was made a society officer, and saw in a new light his relationship with the world. His experience was so keen that he appeared the following week with the majority of his friends of the golf links, who were scarcely less impressed than he. These young men are now living more abundant lives of service.

Christian Endeavor, I know, teaches magnanimity and generosity. A young man was being offered a union position. The one whom they wished him to displace had long been a friend and idol of this young man. Although the position carried with it prestige and power, this young man said: "As long as my friend can serve I refuse to step into his place, for my work for the Master can wait." This has been equalled in my experience only by a young woman who was offered the presidency of a large society at the time when its church was celebrating a notable event. She had been offered and had practically accepted the position when facts were given her which tended to show the wisdom of putting in a promising young man who might be completely converted to life work by the experience. The young woman, with gracious magnanimity, withdrew, and the young man fulfilled the expectations made at the time of the sacrifice. With young people like these the world can accomplish much. To be an Endeavorer is, indeed, in itself a golden, memorable experience.

During the time when another society needed money for important expenses appeals were made to members to sell large bunches of tickets. Although in line for no reward, notice, or commendation, three girls in the society sold large numbers of tickets—so many, in fact, that the event was an unusual success. C. E. meant to them unquestioning service and sacrifice of time, money, energy, talent, personality, resources.

I find the idea of altruistic service the special virtue of Endeavorers. In my own church the Endeavorers have banded together in a Choir Guild, furnishing church music and entertainments of superb order. They advertise the church, assist the pastor in many ways, collect the offering, usher, distribute hymnals and other materials, assist the janitor, call on the ill, sing in nearby hospitals, and contribute hundreds of dollars to foreign missions. Another group is constructing a radio for the use of poor shut-ins. This same group has interested itself in building up the prayer meeting of its church. The pastor is delighted and responds with interesting talks which have held the young people for months. The prayer meeting is almost as large as the church services. Endeavor has done it all.

Indeed, the pages of Endeavor experience of even one worker are glowing with cherished incidents. To be in this great work is a blessing. Let other Endeavorers read of these experiences and then try to emulate them. Endeavor has given to youth most cherished and worth-while opportunities. Let us all therefore dedicate ourselves to the unselfish promotion of its great ministrations.

An Interpretation of the Labor Movement—VII.

Rev. F. Ernest Johnson

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VII. WORKERS' EDUCATION.

IT IS commonly said by employers that the industrial situation demands the education of the workers along lines of sound economics. It would doubtless surprise many employers to know how great an interest workers' organizations are taking in this kind of education and in general cultural studies as well. Labor's interest in education is not new. Says Professor Frank T. Carlton of De Pauw University: "The concept of universal and free education as a powerful economic and social engine did not arise to a prominent place in the social consciousness until the wage earner became an important factor in political life. A demand for free, tax-supported public schools appears when and where the workingmen have the ballot." Back of the new movement for "workers' education" is a very definite conviction on the part of labor as to the primary importance of public education.

But just as the ultra-conservative elements in America have since the war been looking apprehensively upon the institutions of public education as a possible means of spreading dangerous propaganda, so labor organizations have been turning their attention to the schools in the fear that they are becoming the medium of class education of a different sort. The Lusk laws, which were placed on the statute books in New York during the period of high tension following the war, in an effort to put definite limits upon academic freedom, have furnished an illustration of this attitude. They called forth the vigorous opposition of conservative people, including many stalwart churchmen, and aroused much hostility on the part of labor as constituting improper interference with the economic and political views of teachers in our schools. The New York legislature has now yielded to this adverse opinion and voted to repeal the laws.

There is a widespread impression in labor circles that the colleges and universities are dominated by what one might call a property psychology; that the economics they teach is the economics of privilege, in which the commodity theory of labor and the priority of property rights are central and dominant. This feeling is by no means universal. The head of a great "left wing" union said to the writer that he would welcome closer contacts between the workers and the universities. The Brotherhood of Locomotive Engineers boasts of the large proportion of the children of its members who are in college, and is offering the aid of its new co-operative bank in Cleveland to those who need financial help in completing a college course. This aid is not given without discrimination, however. A recent editorial in their journal, which is a remarkable magazine from the educational point of view, quotes David Starr Jordan as saying: "It is a shame to waste a thousand-dollar education on a fifty-cent boy," and then adds, "It is even more shameful to waste a thousand-dollar boy on a fifty-cent college." The journal

is making "a careful study of educational conditions and costs in every college and university in America."

Yet by a large section of the labor movement our institutions of higher education are thought of as controlled by "vested interests" and as fitting young people very poorly for leadership in the effort toward a better social order. Established schools are viewed by this section of the labor movement with the same misgiving that many religious people have when they compare ecclesiastical and "secular" schools, to the disadvantage of the latter.

In all this there is a marked up-surge of class-consciousness. From the scientific point of view it is absurd to talk about "capitalist economics" and "labor economics." Yet this antithesis is definitely in the mind of the more critical element in the labor movement. And the chief reason for it is the alignment of "standard" economists and their activities and preachments with the conservative business interests of the community. A well-known business man has just started a correspondence school to teach "economics for executives." Similar projects have been undertaken before, and they give the impression, not unnaturally, that there is only one kind of recognized and respectable economics, and that is the kind that strengthens the position of property holders. This impression is deepened by the frequent demand of employers for the teaching of "sound economics" to the workers. To this plea one of the foremost labor organizations has replied that labor is to-day doing more sound thinking than employers. To understand the situation one must put aside, for the moment, his own convictions and listen to what labor says. Thus the president of the Pennsylvania State Federation of Labor: "The suggestion of a college or university reminds the active unionist of the persecution of some professors who have shown too much interest in the welfare of the masses, and brings to his mind pictures of college students as strikebreakers—the college bred men who assumed the 'patriotic' duty of helping to break the railroad strike last year."

Since this series of articles was commenced the writer has been urged to recognize that the opposition of interest between employer and employee is imagined rather than real. He feels, however, that while this opposition can and must be dissolved, it is real at least in the minds of large sections of both groups, and that the first necessity is to understand it. This requires patience and sympathy on both sides.

Aside from economic theories there is a very practical basis for labor's desire to have schools and study courses of its own. As long as there is a labor movement it will pursue its peculiar ends and seek to maintain a solid front for its own interests. This is inevitable. Labor organization and administration have their own technique and call for trained minds. Collective bargaining is in itself a highly "skilled"

performance. Hence workers' education is as natural a development as a labor press.

There are not a few educational and civic leaders who support labor in its contention for a more "human" interpretation of the economic organization of society and of industrial history. They are the "intellectuals" in the labor movement about whom so much is heard. Many of them are college professors, some are publicists, some are ministers, and some came directly from the working class. They have helped to launch an enterprise which has now reached such proportions as to be called the Workers' Education Movement.

It would be a great mistake, however, to suppose that the chief aim of workers' education is to gain certain immediate "class" ends for the labor unions. There is a deep desire on the part of multitudes of workers for a scientific and cultural education. The Hamburg (Germany) Workers' College had in the winter of 1921-1922 the following enrollments in six of the leading departments of study:

Economics	966
Philosophy, religion and education.....	787
Language and literature.....	661
Art	347
Biology, physiology and hygiene.....	279
Physics and chemistry	190

The students were prevailingly industrial, clerical and commercial employees. The writer confesses his surprise at these proportions, particularly the second group. An instructor in the Boston Trade Union College, whose classes are conducted in the evening—one session a week—reports that he and his colleagues "have all felt themselves more than repaid for their pains by finding among their new students a hunger and thirst for knowledge very different from what they have encountered among the university undergraduates with whom they have been familiar."

The movement in America is much newer than in Great Britain. Beginning there in 1903, it comprised in 1920 2,526 organizations, 1,071 of which were trade unions. The Workers' Educational Association is self-characterized "a missionary organization working in co-operation with education authorities and working-class organizations." It has to its credit the bringing together in an effectual unity of effort the British universities and the British labor movement. The credit for originating the plan belongs to Oxford. The American counterpart of this association is the Workers' Education Bureau, through which are affiliated a variety of separate undertakings under different auspices. The course conducted by the Amalgamated Clothing Workers was thus announced to the union's constituency: "The Amalgamated is out for a drive of two hundred thousand leaders—for better unions, for bigger lives, for new hope, for greater power, register to-day!" The subjects announced include the political and economic organization of the United States, psychology as related to economics and trade unionism, and the history of social and labor movements. The International Ladies' Garment Workers have a well-developed and specialized program. At Brookwood College, Katonah, New York, a labor professional school may be seen in operation—the first of its kind in America. It undertakes to train economists, statisticians, journalists, teachers and union organizers, all with reference to the requirements of the labor movement.

The Workers' Education Movement at its best is in line, pedagogically, with the latest conclusions of our educators as to the best method in adult education. "It is not an attempt," says one of its leaders, "to teach workers what to

think, but rather how to think." It emphasizes group discussion as against the formal lecture method. The possibilities of the movement are unlimited. Its danger is manifest authorities on the subject, "whether workers' education for class struggle and class hatred. The self-consciousness of the movement as interpreted by some of its representatives is such as to excite admiration and to awaken fear at the same moment. "It is idle to debate," says one of the best authorities on the subject, "whether workers' education can be controlled by others than the workers. It cannot be. Controlled by 'public' authorities, by universities, by middle-class persons, it is adult education. It is education. It is useful. But it is not workers' education. Workers' education can no more be outside the labor movement than a trade union." This doctrine cannot be dismissed as revolutionary or as propaganda of class strife; it is merely an account of what is going on in the labor movement. But it presages, nevertheless, a deepening of class cleavage in our industrial life.

If such an outcome is to be avoided it would seem that the educational program of the community as a whole must be broadened so that it may take advantage of what is vital in labor education and may at the same time free itself from all suspicion of being more concerned to conserve institutions than to secure for men and women a more abundant life.

(To be continued)

The Desert Places

BY WILLIAM C. ALLEN

WE THINK of the desert as the equivalent of desolation. The sea has its glory, its beauty, its moods. The heavens declare the handiwork of God. But to most of us the desert appears unfruitful, hard, inhospitable, cruel.

The alkali plains of America are white and arid. The sands of the Sahara sweep like a torrent across the blinding sunshine. The Cobi desert of Northern Asia is a weariness to the traveler. The vast treeless levels of Australia at periods promise no loveliness or charm. The wild wastes of South Africa are masses of heaped-up rocks for hundreds of miles. Yet we may love the desert wherever we find it. Its alternate grayness and exuberant colorings, its lights, its shadows offer rare instruction to our intellects and souls.

At times the Christian perforce crosses parched places as he journeys through life. There are experiences wherein no beauty cheers him, there are trials that hide from his sight the eternal hills of hope. His feet bleed as he treads the rock-strewn valley or laboriously climbs the mountains of despair. He thinks of the ancient cry, "My soul thirsteth for Thee in a dry and weary land where no water is!" He appeals to God for help.

Yet the desert may be good to trek across. In it is stillness—how often the world-tired heart when temporarily deprived of earthly joys finds in the desert of the soul the quietness, the holy communion that imparts fresh vigor for physical outlay, for spiritual success. Within the desert, or close by its borders, are undreamed riches which, like the diamond mines of Kimberley, yield splendid stones of renown, scintillating, exquisite, pure. In the void places of the earth have been discovered vast supplies of material things for the use of millions of men. The forsaken wastes of far-off countries contain precious minerals and metals yet to be extracted from their confines—this is the story from many

lands. Even so as the follower of Jesus moving through the dull or difficult experiences of life halts to discover the secret treasures they contain he finds there is rare reward in doing so—he acquires courage, patience, love. His earthly trials become of value beyond all estates, shares, gems, gold or bonds. The desert has yielded to him her treasures. If wise he retains them in his grasp when again he enters the pleasant country and once more participates in the lovely things of life. How often whilst touring the solitary places we fail to realize the years of happiness yet to be!

Some of us who have traveled widely have observed that often the serpents match the hues of the rocks or soil of their environments. But contrarywise, let us think of the gracious things of the desert, the marvel of the flowers. In the Karroo of South Africa there are little plants the color of the leaves and bloom of which imitates the stones amid which they grow. Their very shapes copy the broken rocks about them. You thoughtlessly kick aside a stone and, behold, you crush one of the tender plants of God. Even so may the tired Christian whilst passing through flinty places by gesture or with voice do violence to his better moments and inadvertently trample on the material or spiritual aspirations of others who also are endeavoring to live above their solitude, their pains, their fears. May we remember

that we oftentimes hold within our keeping the faith and fortitude of others as they too tread the desert paths.

Is there enchantment in the desert? Is there beauty, fragrance, vision? At some seasons of the year their bare, bleak lowlands or mountains are bedecked with captivating flowers. We know of one vast desolation in Western Australia which claims six thousand different kinds of wild flowers, of which three thousand are said to grow in no other land. Is it not true that there is One who makes the wilderness to rejoice and blossom as the rose? Shall we trust Him? Is it not true that the followers of Jesus may sometimes be insulted or defeated yet, like their Master, who knew the loneliness of the desert, feel all the while their unseen nearness to their Lord? We obtain long views in the desert—we see wonderful things in its rarified, pure air. From amid the sands and thorns we very often gaze across great distances to the purple mountains crowned with glistening snow. O, you who read these lines, do not, in hours of weakness, forget to look away from the aridity about you up to the everlasting hills of God—they will renew your strength—the names of those who do so are recorded in the Book of Life. God never fails to finally lead or guide His faithful people out of the desert places into the Promised Land.

Foreign Correspondence

Fear and Hope in Europe

[The last three years Mr. Kirby Page, who writes the following letter, has been one of the leaders of the American Seminar, a group of Christian men and women who have visited Great Britain and the Continent as students of the problems facing humanity in its attempt to bring about the reign of real brotherhood. The "Atlantic Monthly" over a year ago published an illuminating article by Mr. Page on the situation in the steel industry in America.]

WE HAVE just returned from a most interesting and profitable trip to Paris, Berlin and Geneva. Some three weeks earlier we made a tour through the Ruhr and the occupied area around Cologne. In Paris we were privileged to discuss international and economic questions with a number of influential citizens. Receptions were given for our group by the Governor of the Bank of France and by the "Le Matin," the famous newspaper. We were addressed by M. Seydoux and Count Fleury of the Foreign Office and various other officials; Stephane Lasaunne, editor of the "Le Matin"; various business men, labor leaders and churchmen. We also had a memorable trip across the battlefields to Arras, Lens and Vimy Ridge.

In Berlin we were equally fortunate in being able to secure interviews with a number of prominent persons representing various point of view, including two members of the Cabinet; the American Ambassador in Berlin; Sigmund Schultze, the famous pastor; Director Voegler, chief associate of Hugo Stinnes; several important trade union officials, leaders of the German Red Cross, social workers, etc. We were privileged to secure seats for the Reichstag the

afternoon that Chancellor Cuno gave his last address, and followed with intense interest the commotion created by the Communists. While in the Ruhr we had an interview with the head director of the famous Krupp works. From Berlin we went to Dresden, Prague and Geneva for short visits.

I am finding it no easy task to reach conclusions with regard to the major problems over here, so complex is the situation and so contradictory is the evidence presented. Just now I am trying to classify and digest the voluminous data which we have gathered. I have tentatively summarized my chief impressions as follows:

1. The nations of Europe are desperately afraid—afraid of each other and afraid of the future. In France evidence of this fear is found on every hand and is not difficult to understand, especially after a visit to the devastated areas. France is afraid that her fair land will again be invaded, and that once more rivers will flow with the blood of her finest young life. In her fear she has ceased to have any confidence whatever in other means of protection than military force. She is, therefore, maintaining a larger standing army than Germany had before the war, when the mad race of armaments was at its height. In order to do this she is drawing upon her colonies for troops and scores of thousands of black troops are enrolled in the French army. The presence of these dark-skinned African troops—the French make a careful distinction between dark skins and black skins, hence their insistence that there are no black troops on the Rhine—in the occupied areas is having a most terrible psychological effect upon the Germans, especially so since they are required to maintain brothels of German women out of German taxes for these troops.

2. All the available evidence has convinced me beyond the shadow of a doubt that as a result of her fear and hate France is determined to crush Germany completely. To un-

derstand her present actions in the Ruhr it is necessary to go back to the Peace Conference and to the secret treaties negotiated between France, Russia, England and Italy during the early years of the war. These treaties provided that generous slices of German territory should go to France. During the Peace Conference, France insisted not only upon the disarmament of Germany and the restoration of the devastated areas—in which the whole world joined her—but also upon the annexation of the Saar, the separation of the left bank of the Rhine from Germany, the military occupation of the Ruhr, the shackling of Germany's economic life, and a war indemnity far in excess of the preposterous sum finally set by the Reparation Commission.

It is well known that France was successful in having the major portion of her demands written into the treaty. We sometimes forget, however, that it was her insistence upon the permanent separation of the left bank of the Rhine from Germany, the annexation of the Saar and the military occupation of the Ruhr which almost wrecked the Peace Conference and caused President Wilson to cable for the "George Washington." France was finally compelled to yield her extreme demands—at least temporarily. All the evidence seems to indicate that those demands have never been abandoned and that she is as determined as ever to dismember and destroy Germany. Indeed, as we have often been reminded, Clemenceau said in the Chamber of Deputies that the Treaty of Versailles is only a means of continuing the war.

The penalties for failure to carry out the treaty—many of the provisions of which are utterly incapable of fulfillment—are so drastic that Germany is at the complete mercy of France. We were frankly told by French officials that they looked with favor upon the dismemberment of Germany, and that they thought this would be a good thing for the Germans as well as for Europe. Now that the United States has withdrawn, Great Britain is handicapped by colonial problems and weakened by the industrial depression, Germany is completely disarmed, France is at the height of her military power and is backed by a group of allies, she seems to be carrying out her original intentions. If she is successful it not only means the end of Germany as a world power, but also the political and economic chaos of the whole of Central Europe, with its seventy or eighty millions of German-speaking people.

3. The present policy of France is placing the moderate elements in Germany under a terrific handicap. The stronger the pressure of France in the Ruhr and elsewhere, the more certain it becomes that Germany will swing toward one of the extremes, communism or monarchical dictatorship, and that civil war becomes imminent. I do not for a moment believe that the German government has done or is doing all that it could to carry out the Treaty of Versailles, or that it has sufficiently curbed the power of German industrialists. But the fact remains that as a result of pressure from without the extremes are gaining in power at the expense of the moderates.

In spite of surface evidences of prosperity and the reports of tourists, I am wholly convinced that Germany is now in a desperate condition and that there will be indescribable suffering among the masses before the winter is over. As to the reasons why she is in this terrible plight much might be written. After a visit to the famous museum of war in Berlin—where one sees the glories of war and glimpses the part it has played in German history, and indeed in the history of Europe—I was haunted by the idea contained in that old verse, "They that take the sword, shall perish by the sword." Then, too, as I saw the hotels and pleasure houses crowded

with profiteers—Germans and foreigners—eating, drinking and being merry upon the very blood of the poverty-stricken masses I found it difficult to restrain my feelings. Especially was this true after a visit to the slums of Berlin and interviews with social workers and Red Cross officials who gave us descriptions and statistics of malnutrition, slow starvation and disease. But these millions who are suffering beyond description, were they guilty for the war? Are they responsible for the present situation?

What of the winter? What will starving and desperate multitudes do? No one knows. Everyone is afraid. There was general agreement among the persons with whom we talked that there is certain to be violence and a revolution of some sort before the winter is over. This morning's paper reports the mark at eleven million to the dollar, with unemployment increasing and conditions getting steadily worse.

4. The experiences of this summer have fully convinced me of the desirability and inevitability of the League of Nations if European civilization is to endure. There can be only one end to the mad policy of militarism now dominant in France and elsewhere. Not only Germany, but the whole of Europe will topple into the dust of chaos and decay if this policy is continued much longer. The only answer to national armies is conference and co-operation. I am more than ever aware of the failures and limitations of the League, but I am filled with admiration and hope at what it has already accomplished, in the most unsettled period of human history, in the face of giant obstacles, and without the participation of three of the great nations. I find it difficult to describe my feelings of humiliation and shame when I think of America—rich and powerful beyond all nations of the earth—attempting to follow an isolated and selfish course at such an hour of crisis in the history of mankind.

KIRBY PAGE.

The Playground and Recreation Association of America held its annual meeting October 8th to 12th. According to figures which they have compiled, where playgrounds have been established juvenile delinquency has decreased by forty-four per cent. Five hundred cities and towns in America, they report, are without a single playground or a single play leader. Naturally, the association believes that the work should be extended to these cities and towns. Of course, it also wants to strengthen the work already started.

We all know some of the reasons why immigrants come to this country. Abol Ghasen Bakhtiar, late of the Persian royal army, is now a student in Syracuse University. He walked from Bismarck, South Dakota, in order that he might see how Americans live, as well as because he enjoyed the "hike." He had taken breakfast on the first farm where he put up—ham and eggs, coffee with fresh cream, biscuits and jam. It overwhelmed him. "If I should tell my folks back home what farmers here ate every day they would think America was a fairyland." But a more important question is, Are American homes really happier than homes over in Persia?

Prayer, then, I say, is first and chiefly the establishment of communion with God. Praying is the clearing of the blocked roads which are crowded with all sorts of worldly hindrances. It is the preparing of the way of the Lord. When I turn to the Lord in prayer I open the doors and windows of my soul toward the heavenlies, and I open them for the reception of any gifts of grace which God's holy love may wish me to receive. My reverent thought and prayer perfects communion between my soul and God.—J. H. Jowett.

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

The Philosophy of Plotinus

DEAN WILLIAM RALPH INGE, of St. Paul's Cathedral, London, is the most stimulating minister of modern Anglicanism. His selections from Lucian, two volumes of "Outspoken Essays" and "Speculum Animæ" are substantial works that afford full proof of the scope and versatility of his mind. "The Philosophy of Plotinus," in two volumes, delivered originally as the Gifford Lectures for 1917-1918, is now before the reading public and has been favorably reviewed in numerous leading periodicals. One is glad that the Dean deals with the fascinating personality of Plotinus in a large and comprehensive way. Some critics of Dr. Inge comment upon the tincture of pessimism and even hardness and severity which they detect in his spoken and written words. It would be fairer to urge that he is our modern Erasmus; less brilliant and far less witty. Yet with the ill-concealed contempt for irrationality and superstition which marked the prince of Renaissance scholarship, I understand "the gloomy Dean" to be very jealous for the honor of God and of the Church. He is keenly aware of the disrepute into which creedal religion has fallen, and being, at heart, a truly devout and believing man, he is desirous that what is religious shall be shown as also reasonable and cleansed of the beggarly admixtures of false sentimentality and extreme credulity. Few sensible people will dispute the value of such aims. But many may wonder how Dean Inge will deal with Plotinus as the personalized link between spiritual paganism and Christian mysticism. The majority of intelligent men and women are tempted to regard mysticism as vague and formless, without efficient vehicles of communication, a weakness of the higher sensibilities of the soul. They feel that no matter how pure, how purged how radiant the mystic's momentary vision of God may be, it is but a fleeting image, confined to the percipient spirit. Moreover, to assert that because one wistful waiting heart has obtained a glimpse of the Eternal Being, therefore the Unknowable has been known, is an unconscious heresy, an innocent but misleading exaggeration of the reality at issue.

Truth-seeking is never a closed process; it is a ceaseless quest for the unification of all human knowledge in the super-knowledge from which it proceeds. Neither man in himself nor any one of his social organizations is much more than embryonic. The perfect of to-day is the sadly imperfect of to-morrow. Hence, contemplation in the mystic may outrun correct observation; and imagination be invoked to supply the deficiencies of what the visioned spirit sees, or thinks it sees. So mysticism has been identified with ecstasies, dreams and kindred mental and spiritual phenomena of varying degrees in value. The uprush of primitive as well as cultivated instincts has been confused with the inspirations of the Eternal Spirit within mortals. Minds that care nothing for dogma or doctrine, for churches or their ordinances, are associated in current thinking with mystical tendencies. Now that science has

entered the arena of the invisible, and finds there far-reaching moral and even religious implications which it has not courageously explored, the entire position of organized knowledge toward the knowledge which cannot be organized is likely to be materially changed. Even the restricted product of medieval mysticism is being analyzed. It was ascetic, negative, given to other-worldliness, intent on the Beyond. Few mental states would seem to be so far away from the modern mind as those of medieval mysticism. The theories of to-day point to effort, not quiescence; to active assimilation, not passive obedience. Doubtless both these types of spiritual culture take color from surrounding circumstances, and from prevalent contemporary ideas. However that may be, one feels certain that a seeing of God in Nature is long overdue. The recognition of the Creator in material creation in ways that symbolize spiritual realities, would confer upon science a dignity and a purpose it has not yet acquired. A distinguished French savant urges that modern knowledge is lop-sided, and not a little is, therefore, injurious. It stresses things that do not matter, at the expense of things that do matter. It has been estimated that at least one-half of what scholars know is either useless or injurious. And the stipulation is made that unless the invisible life can be more completely realized the visible will take a determinate leap and die.

For these and other reasons Dean Inge's Lectures should not be deprecated, but read, studied, mastered, by every clergyman and by intelligent laymen. The expansion of learning has strained our old religious machinery to the breaking point. All who have to do with the unseen are more or less bound to find for it a more far-reaching philosophy and adequacy of expression. The true mystic is essential to the effective cure of souls, and he is scarcely less essential to the safety of their earthly conditions. His vision begins with a purification of self from dross. He cannot realize his inmost being; leave alone diffuse its light and help, unless that being is consecrate. It must also be consecrated to the highest he knows—to God, to Christ, to Divine Love, and to the supersensitiveness of that love. St. Paul indicated the matchless result of this self-dedication when he said: "The spiritual man judgeth all things." In our time he will not work against Nature, nor despise the scholars who instruct us in her marvels. He will work with Nature, accept the verified results of science, and avoid a fatal repression which mistakes mutilation for consecration. The patient discovering within us by means of psycho-analysis of the wondrous latent powers of the soul when truly orientated is a lure beyond description for every progressive preacher. The children of this world have been wiser than the children of light. They were quick to seize the opportunity presented by the modern mind, wearied, as it is, of crass materialism and its intolerable burdens. In consequence, the actualities of mysticism have been betrayed by a

hundred caricatures and reflexes of grosser thought. Those who want a more excellent way than mystical cults which worship the flesh can offer, will be wise to believe that what *should be*, ought to be the chosen ground for what is. If we should be pure, holy, sacrificial, serviceable, then we cannot go far astray by directing our spiritual energies in the channels of purity, holiness, sacrifice and service. Unless I am mistaken, Plotinus, as he is interpreted by Dean Inge, is a true guide. He does not give us all the light we need, but he gives us enough light to find the Light. His mysticism suits the Western temper, because it is sane and glad; an experience of zest and joy, without the vanities of subtle self-assertion, intent on the energies of a Higher Power. His happy character and the psychological knowledge of Dean Inge enable the student to discern what is best and worst in the processes of mysticism. The determinations of the spiritual life which explains the New Testament Faith, and are vital to its continuance, are here discussed, and many difficulties are removed.

It has been well said that we are never to relinquish the stature of the man in Christ Jesus because we are earthbound. The earthbound is the perishable. The practical bent of the English-speaking nations is a frailty as well as a strength. Those who say, "What is mind?" "No mind," "What is matter?" "Never matter," are pragmatists without religious potency. The common knowledge of life wanders in a realm of low visibility. Its misconceptions are also void of historic validity. Benedetto Croce observes that the very condition of history is that the deeds and events it recites shall have first lived in the soul. They cannot happen, nor can the historian portray them, unless they have been present and creative in the spiritual realm. Nor can the reader of history be made aware of their significance unless he emotionally visualizes them and the motives that animated them. Apply these statements to Christian history and experience, and it is palpable that the pulpit is shorn of its mission unless it is mystical, imaginative, spiritually recreative, and foresworn to feed its imaginations, not on fancies, but on facts. But what are the so-called facts? The answer is, those realities of self and of the other than self which exist always, everywhere, and independently. Scientists scoff at original sin only to gravely label it primitive instinct. The confessional has been expelled from Protestantism only to be highly commended by psychoanalysts. Autosuggestion is freely used by many who repudiate prayer and other acts of faith. If it is true that man is a spirit, the life of the spirit is his primal concern. Whatever explains the registrations of that life is supremely interesting. Wherever the explanation is made clearly becomes a sacred place. Economize as we may our holiest visions for practical ends, they are the core of genuine preaching. One advises simplicity, directness, absence of elaboration, and if employed discreetly a restraining sense of humor even in the gravest matters.

It is a rare art to be able to speak naturally about the highest spiritual adventures. This was Wesley's power, and he inherited it from St. Paul, who, in turn, echoed it from the voice of his Master. The raptures of the Blessed Angela of Foligno, the exhalations of ecstasy so often found in Latin mysticism, are not becoming to us. But a mystic can be sane, free from pathological symptoms, filled with the life of the Spirit. There are no ages of faith to be set off from periods of unfaith. God and the soul are above this arbitrary distinction. Those who desire a renewal of vitality and movement in themselves and their ministry can learn these all-important truths afresh by reading Dean Inge's Gifford Lectures.

S. PARKES CADMAN.

ON SENATOR JOHNSON AND WORLD FEUDS

EDITOR THE CHRISTIAN WORK:

I want to assure you I value highly THE CHRISTIAN WORK and read with special interest editorials and other articles signed "F. L."

I was, however, taken back by some expressions in your edition of August 4 about Senator Johnson which, however, were greatly modified by your later expression, "What to us is an utterly heathen conclusion; we draw the Christian conclusion," and later, "We believe Senator Johnson is all wrong," and so on.

I also regret the expression, "We admire him much more than we do Hughes and Hoover, and even President Harding, in this regard." From which I conclude you admire the man who has a foreign policy, and a wrong one you admit, more than those who have shown initiative and desire to work out in these troublous times and divided sentiments at home and abroad a method of procedure along Christian lines, which you approve, but which have as yet not been adaptable as a working policy.

I have read, too, your "Observer" article about Senator Johnson's speech at the Waldorf-Astoria, in same issue, without your comment. All seem to me to be giving him undue notoriety and possibly favorable publicity.

I am a resident of this State for more than forty-nine years, and came to California when nearly twenty-three years of age. I used to admire Senator Johnson when Governor of the State, and recognize he did this State some valuable service, but have lost my confidence in him of late years, since he has become, as it seems to me, so completely the tool of the "Hearst" interest, which I regard as a menace to the United States.

I read with much interest in the August 11 issue your editorial on the death of President Harding. Am glad you saw much to comment on favorably on the man I had learned to love and regard as a great man—a Christian statesman who humbly acknowledged he did not know it all, but took into his cabinet great men—Hughes, Hoover, and so on.

I have a very strong feeling that our Secretary of State, Charles E. Hughes, is the biggest man, or near it, in the nation. A great Christian statesman. President Harding's admiration for him was evident. I somehow believe and am praying that Secretary Hughes, if given a chance, is going to work out a way whereby this greatest Christian nation will be brought into such relations to many, yes, all other nations; that war will be regarded as heathenish; that "Peace on earth, good-will among men," individuals and nations will be advanced, thus hastening the coming of the Kingdom.

I regard, as do you, the Washington "Conference for the Limitation of Armament" as the world's first and great movement in the right direction. This recalls a conversation had with an old friend of mine in the latter part of 1921 when the Conference was in session. My remark was that I was watching with great interest the proceedings of the Conference at Washington. His answer was, "Yes, I hope good will come of it, but I'm afraid of getting into some foreign alliance or mixup."

My reply, "You must read the (Los Angeles) 'Examiner.'" "Yes, and others." My comment as above, "The Hearst papers are a menace." Then I said, "You are a Kentuckian. Yes, and are proud of Kentucky—a great State it is; we are all proud of it. As you know, it is all divided up into counties—each county has a courthouse, a judge and officers, good code of laws, all machinery for settling differences, lands, property, and so on."

"Yes, the best."

"Some of the counties, as you know, run up into the mountains, over toward my native State, eastern Tennessee. You know how that for years some of the settlers in these mountains have not taken their differences to the courts, but have settled or tried to with pistols, rifles, shotguns, and such, killing off opposite sides. The Kentucky mountain 'feuds.'"

"Yes, I heard of them for years; not all over yet."

"And," I added, "you are not proud of them?"

"No, I'm ashamed that in this day and age of civilization such exist."

"Well," I said, "do you see any difference between that way of settling differences, the way those mountaineers have been settling their matters, and the way the nations have been trying to do the same—killing off opposite sides?"

His answer, "Well, it does look somewhat alike."

You will excuse this lengthy letter. I trust Senator Johnson will receive copies of August 4 and 11 and read several other very valuable articles—for instance, Dr. Faunce's baccalaureate sermon at Brown. Your paper is doing great service in helping people to see that the Christian way is the only way for both individuals and nations.

D. K. EDWARDS.

Los Angeles, Calif.

[Note: We are glad to print this inter-



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esting communication from Mr. Edwards. Perhaps we conveyed a wrong impression in the sentence Mr. Edwards criticizes. What we meant was that we admired Senator Johnson for having *convictions*, although not ours. So far the others named have shown no real ones in international matters.—*Editors.*]

HOW TO GET MARRIED

Roman Catholic priests are not seldom very shrewd counselors. A good many of them understand human nature pretty well. Occasionally in the vestibules of Roman Catholic churches one may come across a pamphlet, by Rev. John A. Schmitt, entitled "How to Get Married." Its counsel as to the sort of young men and young women not to marry is worth reprinting.

Don't Marry the Young Man

- Who is careless or slovenly.
- Who is lazy.
- Who has no trade or profession.
- Who changes his work periodically and therefore has worked for many people.
- Who speaks against his former employers.
- Who is selfish and stubborn.
- Who thinks he "knows it all," and has a good deal to say.
- Who does not try to read or inform himself, but
- Who prefers to loaf around the street corners, the club, or the saloon.
- Who keeps late hours—and has no feeling or regard for his parents who are waiting for him.
- Who is "one of the boys" and must keep up with them.
- Who joins everything that comes along just to be in style—no matter where the money comes from.
- Who lives beyond his means and has debts.
- Who has not helped his parents.
- Who has not saved anything or but little.
- Who talks about paying his mother a few dollars for board and thinks his duty done.
- Who always dresses according to the latest style, though his parents go threadbare.
- Who wastes his money on you.
- Who knows so many other girls.
- Who tells how he did not want such a one.
- Who is fond of drink or gambling.
- Who is indelicate in his expressions or allusions.
- Who expects you to be alone with him and seems to be afraid of the other members of your family.
- Who is slow to leave your house and never keeps seasonable hours.
- Who wants to go to places with which you are not familiar and where you would not wish your parents to see you.
- Who often tells you how much he respects your virtue and how safe you are in his company.
- Who makes most rosy promises for the future.

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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Who tells you that you will never have to work if you marry him.

Who has deceived you even in little things.

Who is not prompt or punctual in keeping his word.

Who does not manifest a special affection for his mother and sisters.

Who is not interested in his religion.

Whom you do not see often at the communion rail.

Who, when he goes to church, is not with his family in the pew—but stands near the door.

Who does not seem to know how to conduct himself at church.

Who, when you ask him to go to church with you, suggests another place.

Who laughs when you ask him to say the rosary or listen to some pious reading.

Whose friends and companions are not religious and exemplary.

Who seems to avoid your father and brothers.

Who does not wish you to make a perfect confidant of your mother.

Who expects you to tell lies to accommodate him.

Who will not give up certain habits you have warned him against.

Don't Marry the Girl

Who nags.

Who is lazy.

Who is a flirt.

Who cannot control her temper.

Who dislikes children and animals.

Who is not neat and tidy in her dress.

Who is deceitful and not true to her friends.

Who fusses and fumes about everything.

Whose highest aspiration has never soared above self.

Who is amiable to suitors and "horrid" to her family.

Whose chief interests in life are dress and amusements.

Who lacks thrift, and has no idea of the value of money.

Who cannot bear to have any one but herself praised or admired.

Who thinks more of making a fine appearance than a fine character.

Who is coarse, imperious and domineering in manner and conversation.

Who never thinks that her mother needs an outing, amusements, or a change.

Who humiliates servants by snapping at them or criticizing them before guests.

Who appropriates the best of everything for herself and is thoughtless of others.

Who attracts attention in public places by "loud" dress, loud talk and laughter.

Who dresses in the height of fashion when going out, but does not care how she looks at home.

If the other members of the family have to watch her mood in order to avoid an explosion or a scene.

Who tries to keep up false appearances by running in debt for her tailor-made clothing, millinery and flowers.

Who does not think it worth while to read for self-improvement, or current in-

formation, but spends her time reading trashy novels.

If she expects everybody else in the home to contribute to her pleasure, instead of trying to make them happy.

Who calls her home "so common," but does nothing to make it attractive or cozy, and stays there just as little as possible.

Who is indiscreet and says she does not care if people do talk scandal about her, so long as she is conscious that she is all right.

Who always comes to the breakfast table late and cross, in an old wrapper or dressing jacket, with her hair in curl-papers, and who grumbles and scolds at everything and everybody.

Who puts everything she can get on her back, so that she may make a good appearance, while her mother is obliged to patch and make over for herself old cloaks, gowns and bonnets.

Who is ashamed to take her mother calling with her, or to invite friends to her home, or to tell them where she lives.

Who refuses to work because she thinks it would lower her in the estimation of her friends; who thinks it beneath her to help support her family, and who is ashamed to let her friends know that she works for a living.

Who is ashamed of her "old-fashioned" parents and is always apologizing for their bad English, slips in etiquette, and their old foggy ideas, and tells them that they are not up-to-date; that times have changed since they were young; that people now are more liberal in their ideas; that girls are more independent.

Who imagines she will make a model wife and boasts of it, but is afraid you will not treat her properly and makes threats about what she will do.

Who expects to handle all the funds—and, if she has anything in her own name, is determined not to let you have a voice about it.

Who expects to keep money without your knowledge and brags of how independent she will be. She does not intend to be the sunshine and companion of your life, but expects to use you for what you are worth and give nothing in return.

Who is not fond of prayer and seldom receives the sacraments.

Who is too worldly to belong to the sodality of the Blessed Virgin.

Who goes only to an early mass and often late at that, and never attends Vespers.

Who likes to remain in the back of the church, unless she has a new garment to exhibit.

Who gets tired in church and complains of it. Who talks freely of the wedding dress and feast, the house and furniture she would like—but says nothing about what she intends to do to make you happy.

Who talks about how much hired help she will have—not thinking that she is going to do anything herself.

Who thinks that she has many rights and you will have to assume all the duties.

Being a Preacher

A Study of the Claims of the Christian Ministry
James Sprunt Lectures, 1923

By JAMES I. VANCE, D.D.

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The large doorway, entrance to the Tomb of Rameses VI. The x just below to the right shows the entrance to the recently excavated Tomb of Tut-ankh-Amen.

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The earthquake in Japan not only caused the death of thousands, the impoverishment of hundreds of thousands, but it totally wrecked all the Churches of Tokyo and Yokohama.

The Japanese Christians, pastors and laymen, as well as our missionaries, have shown marvelous courage. They have been foremost in caring for the wounded and ministering to the suffering. Their courage is still undaunted and immediately

They Have Started a Campaign to Rebuild Their Churches

This radiogram has just come to our Mission Boards and tells its own story:

“Japanese Church Federation (and) the Federated Missions of Japan (have) formed international (and) interdenominational commission (for) survey (and) reconstruction. Seventy churches (have been) destroyed (and) 6000 Christian families (are) homeless.”

Converse.

(Secretary of Federation of Christian Missions of Japan,)

The cost of rebuilding the seventy churches destroyed cannot be less than \$500,000.

Here is a remarkable opportunity for the Christians of America to render not only a beautiful service of good-will to their Japanese fellow-Christians, but also to make an investment that will be lasting and which will go on rendering a beneficent service through many years.

We wish it could be said that every one of the fifty thousand readers of THE CHRISTIAN WORK—children as well as adults—had *some* part in this investment. It would make history. Likewise, this investment would do more to create lasting peace and good-will than all the navies in the world.

Have you not noticed that all of the yellow journals of both Japan and America have stopped talking war?

THE CHRISTIAN WORK wants to have a large share in rebuilding these churches. No doubt the Foreign Mission Boards will at once begin a cam-

paign to raise funds to rebuild their churches. The independent native churches must also look to America.

Will not every reader of these words send a contribution at once to THE CHRISTIAN WORK? Do not pass this wonderful opportunity by—send what you can, large or small.

If you want your contribution to go through one of the Mission Boards for a Mission Church, indicate that fact in your letter. If you want it to go to the native churches—and much must be sent to them—indicate that also (all unindicated contributions will go to them).

We have asked Dr. Sidney L. Gulick, who was missionary in Japan for many years, and who is known by every native pastor in Japan, to forward checks for the native churches, to be used under the direction of a committee in Japan.

Send your contributions at once to THE CHRISTIAN WORK
Frederick Lynch, Treasurer **70 Fifth Avenue, New York**
MARKED “JAPAN”

We hope to be able to announce within a month that every reader of THE CHRISTIAN WORK sent something!

THE CHRISTIAN WORK

A Religious Weekly Review

✓
OCTOBER 27, 1923

The Fundamentalist Controversy

Frederick Lynch, D.D.

The World Court as an Instrument of Peace

George W. Wickersham, LL.D.

The Saar Valley

Henry A. Atkinson, D.D.

The Citizenship Conference at Washington

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THE OTHER CHILDREN

The Bell Syndicate is performing a very useful service in spreading Angelo Patri's messages far and wide in this country. As will be recalled, Mr. Patri is principal of one of the public schools of New York City. He is an outstanding example of the fact that the immigrant or his son may become as truly American in the very best sense as any descendant of the immigrants who came hither three hundred years ago. The following wise counsel recently appeared over his name:

Of course, it's too bad, but, like many other things in this world, it can't be helped. You can't bring up the children without reference to the other children. Just when you think you have grounded them in the faith the other children come along and spoil it all.

You teach Max that his family do not smoke cigarettes, because it is not good for them. You teach him that his growth might be checked, that his lungs might rebel, and his nerves suffer, should he smoke them.

He seems to have accepted it all calmly enough, until one day he announces that Harold smokes and that he says all that talk about injuring health with a few whiffs of cigarette smoke is all nonsense!

"He says look at his father! He smokes all he wants to, and he's the biggest man in the town! And isn't it true? And he says during the war we sent loads of cigarettes to soldiers to make them fight better, and we did, didn't we? So I'm for smoking!"

"Now, isn't it just too bad?" you say to yourself. "Why should that troublesome neighbor boy come along just when we had things fixed up so nicely?"

What's the use? Wouldn't he have come along in some form or other? Isn't he coming along all the time, wherever you go, whatever you try to do? You have always to reckon with the other children. They, with yours, make the world. Wouldn't it be silly to train up your children in disregard of the others?

Of course, it is not wise for growing boys to smoke, and that's fiat. But how are you going to teach them that? The best way to do it is to stick close to the facts. Some people *can* smoke cigarettes all day without suffering by the performance and some other folk *can't*.

Besides the effect of the smoking, there is a social side to that which has many dangers for the growing lad. Tell him about them and appeal to his reason. Piling up the agony won't get anywhere, because the children will laugh it away.

It is well on the whole to know as much about the other children as we can. They are the public opinion that has the last word on what we are teaching. Invite them to come in and make themselves heard. Teach them to speak right out and thrash out the thing that you differ upon.

Don't make the old-fashioned mistake that what children say does not matter. It matters tremendously to your children.

It is no longer possible to dominate the lives of our children. We train them when they are little, but when they are old enough to think they become part of the great democracy of childhood; and the other children count.

They count so much that when you are placing the children in school you look well to the kind of children that compose it. You know they will have a powerful influence on the child you place among them. Then why not acknowledge that, to begin with, and get the power of your side, if possible?

Above all, be honest with them. Let them know that they count, and so carry a great responsibility. That helps much.—*The Bell Syndicate, Inc.*

THE FLAG FOLLOWS THE CROSS

I have had twenty-one years' experience among natives. I have seen the semi-civilized and the uncivilized; I have lived with the Christian native, and I have lived, dined and slept with the cannibal. . . . But I have never yet met a single man or woman, or a single people, that your civilization, without Christianity, has civilized. . . . Gospel and commerce, but it must be the Gospel first. Wherever you find in the island of New Guinea a friendly people that will welcome you, there the missionaries of the Cross have been preaching Christ. Civilization! The rampart can only be stormed by those who carry the Cross.—*James Chalmers, Missionary and Martyr.*

THE DANGER OF HISTORY

Samuel Crowther recently had an interview with the ex-Sultan, now only the Calif, which he reports in *Colliers*. Mr. Crowther asked of Abdul Medjid what he thought of history. His answer ran as follows:

"Sometimes I do not know. It seems that we ought to learn from history—that it ought to teach us how to act for the future. But it does not seem to do that. Most history seems to be written to keep alive ancient hatreds, and we might all be happier if we had no history."

Abdul should talk over the question with our American critics of history, who want all the anti-British rancor preserved in our school books.

The Episcopal Church is helping to stimulate Bible reading by publishing a calendar of suggested passages. The calendar presents three courses: A, a variety of Old and New Testament readings; B, the life of Christ, followed by Old Testament character studies; C, for boys and girls, the life and teaching of Christ.

The calendar may be obtained for a nominal price from the Protestant Episcopal Church Bookstore, 281 Fourth Avenue, New York.

The Federated Women's Aid Society of Los Angeles Presbytery has issued a twenty-four page booklet on the possible work for women in the church. The booklet is filled with useful hints to women who want to increase their value to the church. It may be obtained from the corresponding secretary of the society, Mrs. George L. Brown, 549 Arden Boulevard, Los Angeles, California.

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(Princeton Theological Seminary), 1923

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The World of To-day

EDUCATIONAL PROGRAM OF THE CITIZENSHIP CONFERENCE

We devote a large part of the current issue of THE CHRISTIAN WORK to a report of the Citizenship Conference held at Washington this month, printing Governor Pinchot's great address and the report of the Fact Finding Commission on Prohibition, its enforcement and its results. The Citizenship Conference recognized that if it ended its work with the mere passing of resolutions and the expression of a wish

that the Volstead Law should be enforced it would not amount to anything serious. So the Conference not only made a provision for a succession of similar conferences throughout the country, but through its Committee on Educational Policy, it laid out a scheme for a steady program of education. The Committee, of which Samuel Zane Batten, the distinguished Baptist and sociologist was chairman, included Miss Cora F. Stoddard, who has led in work of scientific education in regard to the effect of alcohol; Homer Folks, the eminent social worker; Charles Scanlon, the head of the Temperance Department of the Presbyterian Church, and other men and women of similar caliber. The Committee urged believers in prohibition to see that the temperance instruction prescribed in the public schools should be maintained in accordance with the law. It suggested that churches and Sunday-schools should renew their effort to secure the signing of the pledge and especially see that instruction was given to the children on the evils of alcoholic drink. It suggested that the International Sunday-School Lesson Committee should work out a plan for temperance instruction in full harmony with modern methods of religious and social education. It recognized the need of making custom and fashion "prohibition-minded." "With the discouragement of the use of liquor should go enlargement of mental outlook and life interests, the cultivation of high types of recreation and fellowship to afford legitimate and helpful relaxation and outlet for natural activity impulses. This is an imperative task for home and school, the Church, the community, the library, the recreation center, and all social and educational organizations of youth and adults." The Committee suggested the need of conferring with moving picture producers in an endeavor to secure the elimination of all scoffing at prohibition as bad form and unpatriotic, and the creation of films or scenes depicting the benefits of total abstinence and prohibition, and of the importance of respecting all laws. The Committee well says that in order to secure respect for law we need to make family discipline a reality once more. We must have "a tough moral fibre in character." The Committee summed up the task in the words of Abraham Lincoln: "Let every American, every lover of liberty, every well-wisher to his posterity swear by the blood of the Revolution never to violate in the least particular the laws of the country, and never to tolerate their violation by others. As the patriots of '76 rallied to the support of the Declara-

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tion of Independence, so to the support of the Constitution and laws let every American pledge his life, his property, and his sacred honor—let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own children's liberty."

THE GOVERNORS AND THE PRESIDENT ON PROHIBITION

It has been an unwritten law of the Conference of Governors that it should never commit itself to a resolution. But at its meeting at West Baden, Indiana, last week, the Conference broke the precedent of fourteen years and adopted a statement pledging the Governors to aid in the enforcement of the prohibition law and offering their co-operation with the President to that end. Governor Blaine of Wisconsin and Governor Parker of Louisiana especially objected to the Governors going on record in this way. On the day following, the Governors lunched with President Coolidge at Washington. In his formal address to them the President spoke of three matters in which the nation needs the co-operation of the States: in preventing the unlawful entry of immigrants—the President said that the Department of Labor reckoned that about one hundred thousand enter this country illegally; in the suppression of the use of narcotic drugs; and in the enforcement of the Eighteenth Amendment. Speaking on the last topic, the President in passing gave an admirable answer to the "rummies," who insist that the Eighteenth Amendment does not represent the will of the people. "The American people," he said, "are not a nation of inebriates; they are not a people who can be charged with being hypocrites. They have no patience with anarchy. They are a sober, frank and candid people. They have respect and reverence for duly constituted authority. To them the law is a rule of action." His own pledge of law enforcement is perfectly satisfactory. "I propose to give that support and protection [to this great law-abiding element of the nation] to the limit provided by the Constitution and the law of the land, against every lawless element. The executives are required to enforce the law." Altogether the events of the last two weeks have shown that the American people has the same determination to secure prohibition that it had when it passed the amendment four years ago, and that it is setting its teeth in preparation for making prohibition the actual condition of affairs not only in the country and in the West and South, but in the city and in the wettest belts of the East.

CONDITIONS IN THE RUHR

Just what is, or has been, the state of affairs in the Ruhr? Has there been cruelty? Have black troops been guilty of outrages on the population? Have the Germans been treacherously killing French soldiers? Of course, a region cannot be occupied by foreign troops without some conflict. Outwardly, however, the French and Germans in the Ruhr have been treating each other quite correctly. The idea which some propagandists have attempted to spread, that colored troops have been guilty of outrageous acts, could not have originated in the Ruhr itself. The French say they have no colored troops in the country. The French use this term colored in a somewhat different way from what we do. They do not regard the people from North Africa, despite their dark complexion, as colored. They differentiate thus between them and the Senegalese. None of the latter troops

are in Germany. One does see some of the dark North Africans. But a visitor in the Ruhr hears no complaints of outrages by the French troops. He does hear many minor complaints. French troops are quartered in homes. There are all sorts of disputes arising over adjustments there; but that fact is not to be wondered at. The strict military rules give rise, also, to some unhappy incidents. The French ordered all lights to be out at eight o'clock. We know of a case where a woman got up at ten o'clock at night to nurse her baby. She lit a candle. The French, of course, had no idea why the light appeared. A volley of shots went through the window. The woman was killed. Ten or twelve courts-martial are in constant session, or were, at least, before the end of passive resistance. The courts-martial deal with twelve to sixteen cases every day, and probably send fifty men daily to prison. The German *hausfrau* was always anxious when she bade her men folk good-bye in the morning lest they might not return at night. When men are imprisoned no word is sent to their families. Thence arises an immense amount of anxiety and fear. Transportation is, or at least was, almost at an end—no interurban cars running; no trains passing from the Ruhr to Germany—the only train crossing the Ruhr border goes to Paris. The German population have no access to telephone or telegraph. It is a difficult situation, but on the whole the French have made it no more difficult than seemed absolutely necessary. It should be remembered that, in regard to reparations, the Germans have spread a propaganda of "I can't." Perhaps if they had spread the contrary, "I will do all I can," there never would have arisen any Ruhr crisis.

WHAT FRANCE DEMANDS

In her relations with Germany, France is concerned for three things: for reparations, for the industrial future, and for the safety of her eastern border. Of the first we shall speak more in detail later. In regard to the second, as all the world knows, Germany destroyed the mines and factories of the invaded districts, intending to have a clear field for her own manufactures in world trade after the war. It will take years to put the French mines in shape. The arrangement in regard to the Saar Valley was one step toward giving France a fair show in spite of the destruction wrought by Germany upon her soil. The leaders of German industry to-day, it appears, would be quite willing to come to an agreement with the leaders of French industry by which both should have a fair chance. In regard to her eastern frontier—naturally one of her main concerns—France is bound that if ever another war comes it shall not be fought on French territory. To secure that end she is determined that the country on the left bank of the Rhine shall be completely demilitarized. Not unnaturally she would not trust merely to a German promise in this matter. An international commission strong enough to see that such an agreement on the part of Germany was carried out would meet the situation. Germany by now realizes that she must satisfy France in this respect. In other words, Germany and France could come to an agreement on two of the fundamental problems that stand between them, the industrial and the demilitarizing. They cannot come to an agreement on the reparations question because, as things are to-day, France must demand a greater sum than Germany is willing to undertake to pay. It is just on that last question that America is involved.

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AMERICA, THE INEQUILIBRIATOR

What sum of money does France want from Germany? She wants enough in reparations to rebuild her devastated districts. It is perfectly true that she refused to approve the plan which the late Walter Rathenau, the greatest German of the post-war period, and Loucheur, the sound-headed French economist, were ready to agree upon for the use of German labor and German material in the rebuilding of the devastated towns. French labor declared that it wanted the opportunity to do the work there; French material dealers declared they wanted to supply the stone and mortar and iron. And French politicians said sharply they would not endure to have Germans on their soil, so that, very naturally, this sensible scheme went by the board. However much we may disagree with the French decision on that plan, it was made and appears irrevocable now. The French owe America and Great Britain forty-five billion gold francs. If they must pay that debt completely, while they receive only twenty-two billion five hundred million from Germany, it is obvious that they will have less than nothing to put to their reparations account; in other words, they themselves will be paying for the destruction which Germany worked on their devoted soil and a tremendous debt beside. Is it not reasonable that France should take exactly the position she does, that she must receive twenty-six billion gold marks for reparations in addition to what she may need to cover the amount which she must pay to Great Britain and the United States? So long as we insist on our pound of flesh France has no choice but to insist on her pound. It may be that by cutting down production and by screwing down the pace at which we work we can become a country that has no surplus, and so live in reasonable prosperity here and let Europe go hang. Certainly, that is not the Christian thing, and in the long run it is just as certainly not the good business thing. Neighborliness—as well as godliness—is not only profitable for the life which is to come, but for the life which now is. (Probably neighborliness and godliness are synonymous.) What is necessary is that the mass of the American people should see that our stiffneckedness in regard to the money owed us has a large share in keeping the world upset. As we have said, those who know the situation most intimately do not question that France and Germany could come to an agreement on the other two outstanding questions. So we hold in our hands the key to the peace of Europe. The arrangement for the funding of the British debt to America complicates matters more or less. Moreover, Congress has instructed our Debt Funding Commission not to scale the debts owed to us. But these matters can be adjusted. We must send our commissioners to Europe to talk things over face to face with the leaders there. They will learn that not only do we hold the key to present peace, but if we were willing to scale our debts we could secure from Europe almost any arrangement we desired for the decrease of their military establishments and for the establishment of habits of peace. Are we to throw away such an opportunity as the centuries may not soon offer to any one land again? Thanks to some of our business men, a campaign of education is beginning, to acquaint our people with the real state of affairs touching reparations and our very intimate relation to it. It is for every one of us to aid all that he can in that campaign of education.

IS GERMANY BREAKING UP?

The prognostications of those who have said that Germany was being driven to destruction by its own financial folly and by the situation in the Ruhr have received a considerable justification this past week. In many parts of Germany men and women have rioted for food. With prices at the fantastic figure that they are, it is most remarkable that German tradesmen should still be willing to take paper marks. The bad blood between monarchist Bavaria and radical Saxony has, if anything, grown worse during the week. The Berlin government has administered a rebuke to the Radical-Socialist-Communist government in Saxony—apparently to placate the conservative element in Bavaria. Meanwhile the Bavarian dictator has more than once disregarded orders from Berlin. At Aix-la-Chapelle on the Belgian border last Sunday two not very prominent Germans, Leo Deckers and Dr. Guthardt, proclaimed a Rhineland Republic. Within twenty-four hours Separatists in league with them had taken possession of the government in scattered towns in Rhenish Prussia or in the districts of Coblenz and Treves. The independent Rhineland advocates contemplate an independent state which would have a population of fifteen million people and would include a large proportion of the industrial districts of Germany. In many respects the French would be greatly pleased if there were an independent Rhineland, but they are somewhat fearful of its ability to live and defend itself. The French and Belgians apparently will not openly back the present movement, but it would appear that they will do nothing to make it fail. The Rhineland has a long history of independence of both Germany and France. It is the ancient kingdom of Lothair. But it is difficult to believe that the majority of the people in the district want to be separated from Germany now. Before the Rhineland declaration of independence the French had arranged to put what is virtually a new currency into circulation in the Ruhr, another means, perhaps, of breaking German unity. The new currency consists of "transport bonds," based upon service rendered by the railroads and receivable by them as payment for transportation. So far Poincaré has made no advance toward coming to terms with Germany since the Germans gave up passive resistance. Chancellor Stresemann last Friday declared that Germany will discontinue all reparation deliveries. The whole situation is impossibly confused.

PREPAREDNESS PROPAGANDA FROM THE CHIEF OF CHAPLAINS

The War Department, it seems to be clear, intends to use the Chaplain's Office as a steady source of propaganda in behalf of the National Defense Act. Two weeks ago we referred to an attack on "pacifism" which it had put out. On October 16 the department sent out an address by Colonel John T. Axton, Chief of Chaplains, to be delivered before the National Council of Congregational Churches at Springfield, Mass., October 22. On the last page of the address, under the heading, "The National Defense Act," we find the following paragraphs:

Churches might well put themselves on record relative to the National Defense Act. This is a legislative enactment of our Congress under which the War Department functions. Those of us who are in the military establishment are especially charged with carrying out the provisions of that law, just as certain other departments of the government are engaged upon the task

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of bringing about obedience to other mandates of our law-making body.

To some ultra-pacifists there seems to be a difference in their obligation to support law. With one voice they condemn all elements in society which try to break down the Volstead Act, but these same ultra-pacifists see no inconsistency in their antagonism toward and their effort to break down our national military policy, which is based entirely upon equally well considered law. We need a vigilant public opinion behind all laws if they are to be made effective.

This is not a militaristic nation. It never can be. The army itself hates war and now finds its greatest task to be to devise ways to prevent war. We know war's horrors far better than some who defame us. We agree with that eminent Englishman (Curzon) who said, "Any fool can make war," and we agree equally with that Boston editor ("The Transcript") who added, "Therefore it behooves wise men to prepare to defend themselves."

Apparently Secretary Weeks is trying to make the National Defense Act a fetish before which the Chaplain's Office must bow down. Last spring the conference on the chaplaincy at Washington turned itself practically into a glorification of the National Defense Act. Chief Chaplain Axton is an excellent man, but if he wants the continued interest and support of the churches in the chaplains' work he cannot afford to lend himself to this propaganda. The chaplains are teachers of Christianity, not channels of preparedness propaganda.

A JEW ON THE BREAKDOWN OF ZIONISM

Israel Zangwill, the distinguished British Jew, has been a Zionist since the first Zionist Congress, but he told the American Jewish Congress at New York last week that as he sees it political Zionism is dead. The English officials, he says, and the "weak" (Zangwill's adjective) Jewish Governor, Sir Herbert Samuels, have made it impossible for the Jew really to become the dominant people in Palestine. So careful are the local authorities not to stir up Arab opposition in Palestine that recently when the Arabs objected to the draining of swamps which had been waste land for centuries, the Palestine government forbade the Ica (Jewish Colonization Association) to go on with the work. In order to create a nation, Zangwill says, not only is right necessary, but might also. The Zionists, he feels, have not had the courage to assert might, so they have sacrificed Jewish autonomy without securing Arab recognition or friendship. So disappointing have been results in Palestine that the recent Zionist Conference at Carlsbad passed a vote of censure on the British conduct of the mandate. He made a good point against the Zionism of American Jews. In 1922 only sixty-six Jews left this country for Palestine. That fact would seem to justify the definition of a Zionist given by Ferdinand, the ex-King of Bulgaria—"a man who pays another man to live in Palestine." The American Jewish Congress deeply disagreed with Mr. Zangwill's views, asserting that Jews, far from giving up Palestine, were resolved "to go forward more vigorously, effectively and unitedly than ever before. The Jewish people will be just to the Arabs, by the side of whom the Jewish builders of Palestine are to live in understanding and amity." Nevertheless Zangwill's statement of conditions in Palestine is a recognition of a reality. One may not agree with his opinion that might is necessary in order to settle the question. But certainly, a new spirit is necessary in Palestine. By their own reckoning the Jews

are only one-ninth of the population of Palestine to-day. It is impossible to give a favored position in a country to eleven per cent of its population without stirring up manifold jealousies and disorders. Any proposition in America to give a comparable position, for instance, to the Germans, supposing that those of German blood represented eleven per cent of our population, would insure an absolutely impossible situation. The suggestion that the Jews should dominate in Palestine strikes the Arabs, who have lived there for millenniums, as almost as unjust as the German suggestion strikes us Americans. If Palestine is to be opened peacefully to a considerable Jewish emigration, it is necessary somehow that new relations between the races there should be established.

There is a good deal of common sense among the English. "The Manchester Guardian Weekly" not long ago commented on the decision of our Federal Courts respecting the seizure of liquor-smuggling vessels of foreign registry outside the three-mile limit: "As soon as our government puts its foot down and stops these systematic efforts to defeat the laws of a friendly country the United States will be under no necessity to pursue smugglers on the high seas." Good for "The Manchester Guardian."

A little side light from the Pan-American Conference at Santiago: President Alessandri of Chile is a total abstainer and believes in prohibition. When he gave a dinner to the delegates of the United States at the Pan-American Conference he was courteous enough to the laws of this country to serve no strong drinks at the dinner. Later, Mr. Fletcher, the leader of the American delegation at the Conference, gave a dinner at which drinks were served. President Alessandri, a better American than our own representative, turned down his glass. It seems that our diplomatic representatives might at least be good enough sports to respect the customs of their own country.

The new president of Chicago University at the thirty-first commemorative chapel service on October 1, recounted how he had heard the first president of the university, William Rainey Harper, say that on the morning of October 1, 1892, he sat in his office in Cobb Hall and wondered whether there would be any students. As a matter of fact, 510 registered the first day, and 744 during the first year. In contrast, last year the university registered 12,745 students. Its faculty has grown from ninety-two in 1892 to 405 to-day. It expended a little over half a million dollars in 1894-5 and nearly three and a third millions in 1922-23. A rapid growing tree, but in this case no proof that it is not an oak.

The missions in Korea are determined to make their Sunday-schools the best possible. The Korean Sunday School Association has appointed Rev. John V. Lacy of the Methodist mission and Rev. M. B. Stokes of the Methodist Mission South, to give full time to the interdenominational Sunday School Association. The Presbyterians also have given the services of Rev. J. Gordon Holdcroft, D.D. Dr. Holdcroft will be general secretary of the Korean Sunday School Association. The Association also has a Korean worker, Rev. James K. Chung, a college graduate with an American theological training. Mr. Chung will take a year of special preparation in religious education and begin his work in Korea in 1924.

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an occasional outbreak like that where, under the leadership of Dr. John Roach Straton, of New York, a group of Baptists got together and demanded the removal of the broad-minded Foreign Missions secretary of the Baptist Church, Dr. James H. Franklin. The disposition still persists, however, in many quarters to insist that preachers in the pulpits shall conform to certain doctrines or interpretations of the doctrines that are held by powerful groups within the Church, large or small, as the case may be, and shall consider certain dogmas and theories that have grown up within the Church as a part of the Gospel itself.

It is right here that the trouble lies. The Fundamentalist is insisting that certain things be preached which are no part of the original Gospel. The Modernist insists that the pulpit exists to preach the Gospel and not to act as judge of the historic accuracy of certain facts, and not to act as the protagonist of certain theories and doctrines which have grown up with the Church's history, which have always been variously interpreted, which are valuable and interesting, but which are not *the Gospel*. And the pulpit exists for the preaching of the Gospel. And the only test of a preacher is, does he believe the Gospel and can he preach it? The Church has a gospel. It came into being to preach a gospel—a new gospel—to carry good news to all the world. Jesus gave it its message as He created it. It naturally added what He was and did to His words, and that became the Gospel. It has since been enriched by Christian experience and the leadership of the Holy Spirit, but it still remains the Gospel, and the mission of the preacher still remains the commission Christ gave the first disciples—"Go ye into all the world preaching the Gospel to every creature." He did not tell them to go preach how man came into being, or any theory of inspiration or the authorship of the Pentateuch, or even how He was born. He told them to go to the world with the Gospel.

This was just what the early Church did when we examine its history. It had a commission and certain truth had been committed to its charge. The history of those early periods reveals that this is just what it did. It went into Asia Minor, Greece and Rome telling what Jesus Christ taught, and telling the story of His life and death and resurrection. It did not discuss the authorship of the Bible because there was no Bible in existence. It did not teach any theory of inspiration because its authority was not in scattered books which had not then even been collected, but was in Jesus Christ and the Church to which He had committed His gospel and His task. It did not discuss the origin of man because it did not know anything about it and was not interested in it. It was no part of the Gospel. Paul and John and Peter do not dwell upon the origin of man because they are concerned with telling him the truth that will save him regardless of where he came from. Paul at first preached that Christ might come again soon, but he gradually had less and less to say about it, seemingly uncertain as to it, and put all his emphasis on the Gospel as his colleagues were doing. They preach the death of Christ, but elaborate no theory of the atonement. They confined themselves to the Gospel, namely, that Christ died for the sins of the world. They elaborate no theory of resurrection. They simply preached that He conquered death, was alive for evermore, and that we, too, might rise out of death into life through Him. As to the virgin birth, none of these men preached it in their sermons—it hardly appears in the sermons of the early successors

The Fundamentalist Controversy

IT IS a significant fact that the theological questions in dispute between the Fundamentalists and Modernists still continue to hold the interest of the public. It means little that the great dailies give large space to reporting the sermons of Doctors Fosdick and Grant, because these sermons have news value just at present and there have been dramatic situations in the case of these preachers which the newspapers have of course seized upon. It is significant, however, when the secular magazines devote large space to the discussion. It takes for granted a wide public interest in theological questions. Thus a recent number of "The Forum" has two long articles, one by Mr. Bryan and the other by Dr. Hillis, presenting the two points of view. They take up a large part of the magazine. "The Century Magazine" for July and August has editorials—and very interesting ones—on the subjects of Mr. Bryan and Evolution and the Fundamentalist controversy. The "Yale Review" for October has a long and illuminating article by Professor Benjamin W. Bacon on "The Success and Failure of Liberalism," and "The World's Work" is running a series of articles by Rollin Lynde Hart on "The War in the Churches" (rather tending to magnify a situation that is not so tense to those on the inside as it seems to those on the outside). In the Church itself things are rather quiet just now, except for

EDITORIAL

of the apostles. They may have believed it. No one knows that they did not; but they did not consider it a part of the Gospel, and their mission was to preach the Gospel. The divinity of Christ certainly did not rest upon it for these first preachers of the Gospel; that rested upon His character. They knew Jesus Christ was divine and the Son of God because they had lived with Him and knew Him. The day it dawned upon Peter was when suddenly he saw Christ just as He was and exclaimed, "Thou art the Christ, the Son of the living God!" There is no mention that he was even thinking of the virgin birth.

The mistake the Fundamentalists are making is in trying to make the church and the pulpit depart from its original commission to preach the Gospel and apply it to every phase of life, and become the propagandist and custodian of things that are not the Gospel. For instance; large groups of the Fundamentalists have been trying to make the Church pledge itself not to believe or allow any of its preachers to hold the evolutionary conception of man. But what has the method by which God created man got to do, one way or another, with the gospel Jesus Christ gave the Church and the story of the saving power of belief in Jesus Christ, which is the Church's great evangel? What has the preacher got to do with the biological origin of man? His concern is with his spiritual origin, character and destiny. His physical origin is simply a matter of scientific evidence, and the average preacher is no more fitted to dogmatize about it than he is on some elaborate problem of chemistry or astronomy. It is for the scientist who has spent his life in studying biology to speak authoritatively. It is perfectly ludicrous to hear a preacher—or a layman, for that matter—who has not spent one honest year's study in science expatiate with all the authoritative manner of a Huxley, a Le Conte or a Pasteur on some theory of biology or medicine. Let him at least have the sense to do what Dr. Newman Smyth did, shut himself up in a biological laboratory for several years before he speaks. But it is not his province to speak authoritatively on evolution or special creations, or whether we all come from one ancestor or from several ancestors created by God in various parts of the earth. This is for the scientist. It is for the preacher to tell the Gospel to man from whatever source he came—tell him he has the capacity for divinity and how to get it through Jesus Christ.

And what has any theory of the Old Testament got to do with the Gospel? Christ established a Church, gave it a Gospel, sent it out into the world to preach it. He did not give it the Old Testament. There was no Old Testament. He never told them it was their authority. Indeed, He often told them that He superseded it. "Ye have heard it said, . . . but I say." As a matter of fact, the Church in time, realizing as it did the wonderful religious value of the religious books of Israel, gathered them together into a volume, but they never made it authoritative. The Gospel Christ had given them and the *Evangel* about Christ was their authority, together with the accumulating evidence of what Christ wrought in human souls. The Old Testament had no connection with the original preaching of the Church. It preached the Gospel. When, in later years, it was bound into the Canon the preachers began to use those parts that throw light on the Gospel, but never considered the books as authoritative. They never discussed any theory of inspiration. They were concerned with the Gospel. The preacher of to-day will use it for its supreme religious value; but any

theory of inspiration about it is only a question to be debated. It has nothing to do with the Gospel which Christ gave the Church and which its preachers still preach on His authority.

Again, the pulpit is to preach the incarnation. It has been the Gospel of the Church from the beginning: God in Christ reconciling the world to Himself. Christ told one of the first preachers of the Church that he who had seen Him had seen the Father, and this was the Gospel of the early Church. But there is no record of Christ's saying that the manner of His birth or the method of the incarnation was any part of the Gospel, nor is there record that the apostles and the early Church included the virgin birth as a part of their Gospel. That God was in Christ was a gospel. It is a glorious piece of good news, perhaps the best the world ever had, for it links God with humanity forever. The virgin birth is the record of a fact to be proved by evidence. The divinity of Christ does not rest upon it, the incarnation is independent of it. They are gospels and would be just as true did the evidence for the virgin birth some time seem inconclusive. The pulpit is concerned with the Gospel.

The same thing is true of the theories of the atonement. The pulpit is concerned simply with the Gospel that Christ died for the sins of the world, not with theories of it which change with every age. The same thing is true of the resurrection. The Fundamentalists would confine the pulpit to one interpretation of it, although the scriptural accounts themselves are confusing. The Gospel is simply that Christ rose again from the dead, that all are made alive in Him. When we come to the second coming of Christ, that has no relation to the Gospel whatever, for it has no religious or ethical value. The thousands who believe He will come again in bodily form are no better nor no worse than the thousands who believe His coming is a continuous spiritual process. The Gospel is not times, manners of His coming or seasons, the Gospel is *judgment* when we who call ourselves His followers shall appear before Him, a judgment that is going on now before the living Christ.

Again, we must call attention to this dangerous Romanizing of the Church by the Fundamentalists. We must guard our Protestant liberty. It is not the mass—some Protestant churches have the mass; it is not the confessional; not even the Pope, that distinguishes Romanism from Protestantism in the final distinction. It is the priesthood of one man versus the priesthood of all believers; it is *authority* versus freedom. The moment the Church has the right to tell every minister and every layman just how he must interpret the doctrines and the Scriptures and tells him certain things which lie outside the realm of the Gospel which he must believe, that moment you have Romanism. The Fundamentalists are much nearer Romanism than Dr. Orchard and the High Church Anglicans with their altars, their masses and their incense.

F. L.

Religion and Social Reform

SOME people to-day are very much afraid that religion is becoming merely a social program, an enthusiasm for certain changes in the organization of society. We cannot see much reason in the churches in England at any

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rate for that fear. If we did, we confess we should be among those warning against it. It would be a calamity to look upon religion as nothing more than a zeal for what is called social reform. One could imagine just land laws, just economic conditions all round, ample wages and good houses and competent education, and yet very little religion. Religion undoubtedly is a relation of the soul to God and to other souls, a consciousness of Divine life, a persuasion of the spiritual nature of the universe, and of the high destiny of man in a life transcending temporal relations. Christianity is a religion of redemption, moral and spiritual. Evelyn Underhill, in her new book on "The Life of the Spirit and the Life of To-day," says that "our spiritual experience to-day, such as it is, tends above all to express itself in social activities. Teacher after teacher comes forward to plume himself on the fact that Christianity is now taking a social form; that love of our neighbor is not so much the corollary as the equivalent of the love of God, and so forth." She inquires whether such a view is complete, whether we have not lost the "wonder and poetry of the forest in our diligent cultivation of the economically valuable trees; and shall we ever see life truly until we see it with a poet's eyes? There is so much meritorious working and willing; and so little time left for quiet love. A spiritual fussiness and a material fussiness too seems to be taking the place of that inward resort to the fountal sources of our being which is the true religious act, our chance of contact with the Spirit. This compensating beat of the fully lived human life, that whole side of existence resumed in the word 'contemplation,' has been left out." This is a very important matter. If that contemplative side, that betaking of ourselves to the fountal sources, is neglected, we may be sure that our social activities will run thin and superficial, and any reform work we do in the world will lack the substance that would make it effective and enduring. On the other hand, we must see to it that religion goes out as power to effect necessary reform. Religion is not social reform; but justice, brotherhood, and the interest of the spiritual life demand social reform, and therefore religion must supply dynamic power for it, or else it will be justifiably condemned. Religion is Divine life in man going through a development towards a consummation, a development in which man must be a conscious co-operator with God, and because millions of people in the world who belong to God are now living in circumstances in which it is practically impossible for them to realize this spiritual situation, their time and energy being consumed in grinding toil in a dismal swamp of despair or in demoralizing employment, and their spirits rankling with a sense of injustice, it is necessary that these circumstances should be changed. We fail to see how any of us can be really said to care for Christianity as a religion of redemption unless we are ardent and eager to make it possible for all people to realize it. If we are indifferent, what are we redeemed from? Religious realization and the worship of God compel us to be in no half-hearted sense a social reformer. We want to give all the people a chance to realize their spiritual selves. We are sometimes told that we are on a wrong track altogether when we conceive it possible ever to have a social paradise on the earth. We are told that the earth was never meant for that. This world is a school and successive generations of scholars pass through it; they graduate, and pass on, but the school remains. But, even so, surely there is every reason why we should attend to the conditions of the schoolroom. Is a slum neighborhood, for instance, a

satisfactory classroom in this world-school? If the world is a school, should we not see it large enough, light enough, airy enough, and see that the scholars are properly fed and clothed, so that they may really get on with their lessons? What kind of a school are the overcrowded people in? What are they likely to learn in those congested areas where humanity is festering not only in poverty but in wickedness? If the world is a school, by all means let us do everything possible to make it an efficient school. It may be that a social paradise for humanity on the earth is a vain dream, but is it a vain dream that we can make conditions more just in themselves, and more helpful to the cultivation of the spiritual life, than they are to-day?

There is the further question of justice to be considered. Large numbers of people at present are not getting justice. Have religious people no responsibility for this? Can they be religious without such care? Is not the God they worship a God of justice, and can He therefore be properly worshiped unless they do their best to establish justice? Is not justice fundamental in character? Religion is more than anyone can describe, but it involves the realization of the unity of mankind in God, and the Divine ownership of the world and all the people in it. It must therefore entail the duty of establishing in the world the best and justest possible relations between all people, and justice and love must be wrought as life-qualities into character.

Lytton Strachey, in his "Landmarks of French Literature," writing of the age of Louis XIV, says: "Every great tradition has its own way of dying; and the classical tradition died of timidity. It grew afraid of the flesh and blood of life; it was too polite to face realities, too elevated to tread the common ground of facts and details; it would touch nothing but generalities, for they alone are safe, harmless and respectable; and if they are also empty, how can that be helped? Starving, it shrank into itself, muttering old incantations; and it continued to mutter them, automatically, some time after it had expired." In reading that we could not help feeling that there was a type of religion, and a type of Christianity, of which that might be said. It will never come nearer to life than generalities; it is afraid of the flesh and blood of life. Its moral note never strikes beyond a harmless general principle, never comes down on any concrete wrong. It is too polite to deal with the actual sins of society, except those of which the church hearers are not usually guilty. It has no bearing on the questions that men are concerned with every day of their life, or on the conditions that press them so very hard. It has no message for the age. Such a religion will have its own way of dying, and may take a long time, but die it must. There are churches to-day that do very little more than mutter incantations; for all the practical purposes of living they have already expired. Now while we must never reduce religion to mean merely an effort of changing circumstances and conditions, however necessary those changes may be, we must see to it that we have a religion that will nevertheless produce such changes. We must soak the roots of life in a genuine spirituality, deepen and intensify the consciousness of God, but we must also translate the meaning of all that into practical life. Unless our worship of God stirs up our conscience to act rightly as citizens, as workers, as business men, as captains of industry, and gives us an earnestness for justice and a carefulness to form the best ideas as to what is just, an unreality must ultimately eat into the very heart of our religion. If we sing that the earth is the Lord's

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and the fulness thereof, the world and they that dwell therein, we must recognize the importance of the land being so held that the people have decent living room; we must claim for all God's children just conditions of life all round, and thus an opportunity of rising to higher levels, to the full realization of what they are. The great thing is to know religion as the life of the Spirit in ourselves, but we do not know it with any fulness until we have recognized its ethical obligations. The more deeply we recognize God, the more deeply also we realize the world as belonging to Him. And the more we recognize the world as belonging to God, the more eager we shall be to serve it, and to make it the best world we can.

T. R. W.

Christianity, Reparations, and the Parliament of Man

THE plain fact now seems to be that there is no real solution of the reparations issue until the United States is willing to consider adjustment in the interallied debts, which demands from America a spirit of sacrifice. No other conclusion is possible when one realizes that the indebtedness of the Allies to America to-day is almost as great as the total amount which, in the judgment of the best economists, Germany can reasonably be expected to pay. American people should cease from acrimonious criticism of either France or Germany and direct their attention to their own attitude. France insists that she must have from Germany at least enough to defray the cost of rebuilding the devastated regions and to repay her debts to the United States and England. The justice of that claim no one can deny. England declares that she must receive from either France or Germany enough to pay her debt to the United States, and that she will sacrifice the rest. What then? The solution lies largely in our hands as the richest creditor nation. What right have we to demand that France make concessions to Germany when we are ourselves unwilling to make concessions to France?

It is not a question as to whether we are to become involved in the European tangle or not; we are involved already. We cannot avoid the issue by hiding our face in the sand. If we take an inflexible attitude toward the debts, insisting Shylock-wise on our pound of flesh, we may indirectly be forcing the ruin of Germany. Which God forbid!

If the United States would say clearly and unequivocally to the nations of Europe, "If an agreement to abandon present military programs can be reached, we are ready, in the interest of peace and reconstruction, to sit down with you around the table and reopen the whole question of indebtedness as well as reparations," a new light would shine into the present darkness. Until we are ready to do that, what right has America to play the part of the Pharisee? She would do better not to be saying, "I thank Thee I am not as other nations are," but to examine her own attitude and say, "God be merciful to me, a sinner."

The more one studies the situation the more he is forced to the conclusion that a generous and sacrificial spirit on the part of America is an indispensable requisite for a real solution. Here, then, is a direct duty of the Church. It has al-

ways declared that a spirit of unselfishness, of readiness for sacrifice, lies at the heart of the Christian way of life. To whom may we look to cultivate that attitude in our international policy if not to the Church?

And more than this the Church must do. For the old vicious merry-go-round of preparation for war still goes on. The old sense of insecurity and fear remains. Every nation, beyond question, would like to be free from the nightmare, but none dares to disarm alone and all together seem impotent to reach any concerted program. So trust is in the mailed fist as before. The nations still follow the way of Napoleon and the Kaiser instead of the way of the Man of Galilee.

There is only one way out. The churches of every nation must teach its people that war is a crime, the utter denial of everything for which the churches stand. They must declare that murder is murder, even when ordered by the state; that the moral law is as binding on nations as on individuals; that in the relations of nations, as of individuals, reason and justice, determined by an impartial tribunal, must supplant the resort to naked force; that to the development of agencies of international co-operation must be given the energy that nations have hitherto given to preparation for war.

How any one can visit The Hague, where the Permanent Court of International Justice is now sitting, and Geneva, where the League of Nations is at work, and observe these two international agencies dispassionately, without feeling that here a new creative force is at work, it is difficult to imagine.

In the Permanent Court one sees an agency that may be of epochal significance. Here for the first time is an international tribunal meeting in regular sessions, gradually building up a body of recognized international law so that the same moral standards that apply to individuals may be made binding upon states. The Court, it is true, is as yet entrusted with jurisdiction by the great powers only when they voluntarily submit cases to it. Until the nations recognize its affirmative jurisdiction over every dispute it will not be able to play its full part in substituting reason for force as the arbitrament of international affairs. But the Court, as it is, is a far step ahead and it is sheer folly not to build upon the foundation already laid. Here is a great Christian ideal coming to practical expression. For America to refuse its support is to stand against the advance of humanity to a higher level of moral life. To think of the Court in terms of partisan politics would be to trifle like an insane man with the future of the world. More than anything else to-day the Court needs the full support of America, which, more than any other great power, is able to bring a measure of disinterested impartiality that would be of inestimable value. The churches in America have no clearer duty at the present hour than to use all their resources in creating public opinion in America in support of the World Court.

The League of Nations may be weak and halting—it can hardly be more than half a league so long as the strongest and richest nation sits apart—but certainly it is the most hopeful thing in Europe. When one sees the welter of suspicion and distrust and hatred that characterizes much of Europe to-day he has to admit that from one angle a strong case can be made for American isolation. Except for one fact, fundamental and far-reaching. And that fact is that in every one of these European countries, as in America, there is a group of earnest, forward-looking, idealistic and

unselfish men who are working for a better day, struggling to build up international co-operation in the place of competitive armaments and strife. And these men—this is the significant thing—are the men who are the backbone of the League of Nations. It is not the imperialists and the militarists, but liberals, like Lord Robert Cecil, Dr. Nansen, Paul Hymans, General Smuts, who are throwing their support to the League. The question for America is whether we will reinforce these liberal and forward-looking groups in the European countries or whether, by remaining coldly aloof, we shall let the forces of the old order prevail.

Certainly the work of the League thus far should have dispelled the bogey of a "super-state." It has followed the method of conference, of discussion, of meeting together in an atmosphere of frankness and has trusted wholly to the reasonableness of the decisions thus reached to secure their adoption. What it has been able to accomplish in this quiet way is already an achievement of no inconsiderable significance. If anyone asks for a concrete example, let him go to Austria. Two years ago it was on the verge of dissolution. This summer we found it optimistic and hopeful. An international loan has been raised, the currency has been stabilized, the public debt is being reduced, a nation is saved—an

accomplishment that would have been wholly impossible without some international agency like the League.

Or take the even more recent Italo-Greek crisis. We were in Athens only a few days before its outbreak and so know something of the tenseness of feeling in Greek political circles to-day. Throughout Europe it is generally believed that if there had not been an international body like the League to which Greece could appeal and which could focus public opinion the Italian ultimatum would have precipitated war before processes of conciliation and arbitration could have been set to work.

To espouse the League just as it is may not be the Church's task, but surely it is its clear responsibility to insist that an issue so freighted with destiny for mankind shall not be decided on the basis of its probable effect on party success at the polls. Committed by its Gospel to the ideal of international brotherhood, the Church can do no less than urge with all its power that our government has the moral duty either to associate itself with the League, with whatever reservations may be regarded by our people as necessary and wise, as the best attempt so far to give practical expression to the Christian ideal, or else present to the world a superior substitute.

S. M. C.

THE OBSERVER

The Citizenship Conference at Washington

(This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view)

THE Citizenship Conference at Washington proved even more of a success than its most ardent supporters had dared to expect. Hundreds of delegates have come to Washington from every part of the nation and the addresses have moved not only the delegates, but the whole country. It was worth all the expense and labor entailed to get before the whole country two or three of the addresses made. And they *have* gone before the whole country, for no conference ever got more publicity than has this one. I noted that one New York paper printed practically the whole of Governor Pinchot's remarkable address, as well as a large part of the address of Commissioner Haynes. Through all the addresses three notes have been sounded—first of all, that if the churches could really get behind the enforcement of the Eighteenth Amendment it could be enforced; secondly, the present Administration is whole-heartedly behind the enforcement and will spare no pains to enforce the law; and, thirdly, there is as much room for patriotism in upholding the law in times of peace as in times of war. He who connives at the breaking of the law is as much a traitor to his country as he who betrays it to an enemy from outside. While the Conference was called to discuss the integrity of all law, it immediately became a conference to get behind the enforcement of the prohibition amendment, and practically every speaker devoted himself to this theme.

The three most outstanding incidents in the Conference were the presentation of the "Fact-Finding Survey" by the Rev. F. Ernest Johnson and Dr. Charles Stelzle; the address by Commissioner Haynes, and the address by Governor Pin-

chot. The Survey was of greatest value because it presented the facts as they were, and not as either the optimist or pessimist, the friends of prohibition and its opponents, want them. If ever the need of just such a conference as this to stir up the law-abiding elements of the community was manifested it was in this Survey. I doubt if anyone at the Conference ever quite realized how powerful and inimical the foes of the law, especially the prohibition law, are in this country, and how the very foundations of all law are being threatened. The Survey, which will be printed in THE CHRISTIAN WORK in the near future, should be read by every law-abiding man in the United States. It shows that the vast quantities of liquors that were in bond have been largely consumed or destroyed, so that not much is coming from that source; but smuggling and illicit manufacture have increased by leaps and bounds until certain parts of the country are fairly deluged by liquor. Everyone knows that this "hooch" is terrible stuff. The sale of beer has fallen off very markedly, but many of the big breweries are holding on, temporarily putting out "near beer" and soft drinks, waiting to deluge the country the moment the act might be modified to permit the sale of real beer. (The Survey says that many of these breweries have large quantities of real beer in stock. It does not say how much of this leaks out into the big cities, but large quantities come from some source.) The report indicates that large parts of the money being spent in the propaganda for light wines and beer come from the owners of these breweries. The workingmen are not drinking as much as formerly and there is no doubt that

their homes are happier and more prosperous, but that drinking has greatly increased among young men. The higher standard of living observed in some places is due in part to the widespread bootlegging going on. There is no doubt but that crime decreased on the adoption of the Eighteenth Amendment, but the discouraging feature is that it is increasing again and going up to the old percentage day by day. "The former high level has not been reached, but the trend is unmistakably toward it." The conclusions to which Mr. Johnson and Dr. Stelzle arrive they state in the following words: "We have apparently demonstrated that prohibition can be made effective, but we are now demonstrating that in some sections of the country, at least, nullification is by no means a remote possibility."

Commissioner Haynes, apparently speaking with official sanction, declared in his address that President Coolidge's administration was determined to enforce the "dry law." "This administration is four-squared for effective enforcement," Mr. Haynes said. "We all know how valiantly President Harding supported and sponsored it. No less whole-hearted is President Coolidge's position on law enforcement. Attorney General Daugherty's position is always well known. The report of the Attorney General recently made to President Coolidge, covering the activities of the Department of Justice, shows that department is in dead earnest in the prosecution of violators of the prohibition laws." The Commissioner asserted that his forces had experienced the most difficulty in enforcing the dry law in the States of the eastern seaboard. (The Survey had also called attention to the fact that the States on the Atlantic seaboard were the chief violators of the act. This is probably due to the ease of smuggling. The States on the Canadian border are probably good seconds.) Mr. Haynes was optimistic on the whole, but he frankly said that he did not believe that the friends of enforcement had an adequate conception of the amazing onslaught which is now in progress and is under contemplation by the enemy. There was, in many sections, a tremendous public sentiment against prohibition, and that was as much an obstacle as the continued violation of the law. He called upon the churches to reverse this sentiment. It was the churches which secured the law; it could not be enforced without their aid. In many places the local public officials were with them and here enforcement was easy. In other places they were against them, and here it was almost impossible. But it was imperative that more and more local officials be depended upon to care for minor violations, as was contemplated under the concurrent power action of the amendment, and then the Federal forces will be more free with the larger conspiracy violations and border problems and to assail the illegal traffic at the source. The chief argument used by the opponents of prohibition is that it cannot be enforced, and they are publishing that abroad, both in America and Europe. The great thing was to nullify this argument and the churches must create the public sentiment necessary.

To say that Governor Pinchot created a sensation is a mild way of putting it. Fresh from courageous dealing with the liquor situation in Pennsylvania and the coal strike, he came as a sort of hero. He was most viciferously welcomed, but when he went on and on with one ringing declaration after another the audience simply had to leap to its feet and shout. The address was about the plainest speaking that has been heard in Washington for a generation. The Governor declared at the beginning that it was all foolishness to say that a great nation like the United States could not enforce a fundamental law if it wanted to. The reason the prohibition law was not enforced was politics. He proved this by

his own State and did not hesitate to use names and give concrete example. The greatest trouble was Washington itself. High officials were taking graft and the officials of the nation flouted the law, laughed at it and broke it. Another reason why the law was not being enforced was that there was no centralization of authority and certain great interests did not want it. This centralization should begin at once and it should be in the hands of the President of the United States:

"These brewers, bootleggers and saloonkeepers have made a larger issue than that between wets and dries. They have thrown down the gauntlet to all law under the Government of the United States. They defy our Constitution and our laws as did their ancestors, the outlaws of the Whisky Rebellion of Washington's time. Washington, in that emergency, took personal charge of seeing that the law was respected as supreme and was prepared to use all the powers of the government, if necessary, to make it so. His example is a sound one to follow in the whisky rebellion of to-day.

"There is another reason why the President should take personal charge. Not only has the political hamstringing of the Federal enforcement service had its seat in Washington, but it is notorious that disobedience to the Eighteenth Amendment has been flagrant in the Capitol City. Stories are innumerable of the active practice and encouragement of law-breaking by officials high in the Government of the United States. We cannot expect other communities to respect and obey the law if the capital of the nation itself is a leader among law-breakers. Washington has set the bad example, and it is for Washington to repair the damage."

The Conference adopted as its final recommendations a statement to the nation calling attention to the perils facing it and calling upon both government and people to gird themselves at once to the strict enforcement of the law. The message appears in full upon page 495 of this issue of THE CHRISTIAN WORK, but here is a paragraph for every citizen of this country to ponder:

"We challenge those who are opposed to the Eighteenth Amendment to come out into the open and have the courage to repeal the amendment if they can, and the manhood to observe it until they can. Hip-pocket guardians of liberty and defenders of the Constitution are teaching the doctrine of qualified allegiance. The man who upholds the Constitution must uphold the whole of it.

"The time has arrived when the American people should see to it that only those men are elected to public office who, in the words of Lincoln, will neither violate in the slightest particular the laws of the land nor tolerate their violation by others. The State or Federal official who does not respect the sanctity of his oath to support the Federal Constitution should resign his office and give place to one who will neither violate his oath nor betray the confidence of the people. Too often members of Congress and of State Legislatures are violating the laws that they themselves have made. They should be retired to private life. Lawmakers should not be lawbreakers."

One thing, and that one of the most important, was continually pointed out, and Senator Borah emphasized it especially in his thrilling address—and that was that common disregard of the prohibition law was undermining respect for all law. That is one of the greatest perils now threatening the nation.

FREDERICK LYNCH.

Washington, D. C., October 15, 1923.

Out of more than twelve hundred candidates for admission to Princeton University this fall, 631 were admitted to the class of 1927, only three less than the number entering the class of 1926, the largest class in the history of the university. As to the religious preference the Episcopalians with 223 men outnumber the Presbyterians by thirty. Then other denominations each have a smaller following, while twenty-one men have no preference as to denomination.

THE WEEKLY SERMON

The Rediscovery of the Human Jesus

By Rev. William Pierson Merrill, D.D.

Minister of the Brick Presbyterian Church, New York City

"Wherefore it behooved him in all things to be made like unto his brethren."—Hebrews 2:17.

THE greatest fact in the history of man—the most amazing in its implication, the most wide and powerful in its influence—is the fact of Christ, or what Christians call the Incarnation. That God, who reveals Himself or hides Himself, or shadows Himself, among the "sun, the moon, the stars, the seas, the hills, and the plains," once took the form of man, and then revealed Himself more powerfully and perfectly than in all the rest of the world's life, is an idea that might well have turned the world upside down and set men to dreaming strange dreams.

The early Christians looked at Jesus and said, "This man is our God, and the God of all men." It was in the strength of that faith that they went out to win the world for their Master. Through all the succeeding ages, whenever that central faith in the divinity of the man Christ Jesus has grown dim, the Church has grown cold and weak; whenever there has come a new glow of passionate love and loyalty to the Christ the Church has arisen in new strength. The great leaders of Christian history have been men who lost themselves in Christ: Luther, with his great motto, "We are nothing, Christ alone is all things"; Wesley, who brought a new life into a dead Church by setting the people to thinking and singing about Christ, and following Him rather than their traditional ways—these are but examples of what has occurred again and again. The Church and the world of our own time is waiting for a new flame of love and loyalty toward Jesus Christ, in whom God stands gloriously and clearly revealed.

It was not strange, indeed it was inevitable, that at the first Christian thinkers should give their attention almost exclusively to establishing the claim that this man Jesus is the Son of God. Think what it meant to support such an assertion about a man whom many living had seen and heard and touched. There were many who knew the details of His life and could tell the gracious and beautiful stories of His words and deeds. What was needed was strong and unrelenting insistence on the divine nature and authority of Christ. There was small danger that any would forget that he was a real man.

So it was that, with one accord, the early Christian thinkers set themselves to foster the faith in the divinity of the man Christ Jesus, taking His humanity for granted or leaving it one side as relatively negligible. Take up the letters of Paul, and you search in vain for any information about the details of how Jesus lived and taught. For all you will learn from Paul, Christ might about as well have come into the world and at once have been crucified, and then raised from the dead. The details of the human life were negligible. This does not mean that Paul was indifferent to the facts of the life of Jesus. We have only a few of his letters in which he deals with specific problems; doubtless in

the churches to which he wrote there was much said and taught about the life of the Master; he assumed that, and wrote about the matters that might be neglected, emphasizing the great doctrines in which the relation of Christ to God were set forth.

But more and more the Church slighted the facts of the human life of Jesus and concentrated its thought on metaphysical speculations about His relation to God and doctrinal assertions about His mystical and theological significance. We owe much to the little group of Christians in Jerusalem and to the Spirit of God that guided them to preserve the precious stories of the life of the Lord, from His infancy to His death. The important work at the time was that which Paul so brilliantly led, of making clear the divinity of Jesus Christ, His place in the plan of God for the world, and in the thoughts of men about God. But no less vital for the long ages, some of us would say even more vital, than the work of theological construction and interpretation of which Paul is the most conspicuous exponent, is this loving labor of preserving for all time the scanty, simple, but marvelously satisfying records of the life that Jesus lived.

Into the stream of early Christian theology flowed many currents of speculation and thought, from Greek philosophers, Oriental mysticism and other sources. It was a time when the thoughts of men roamed free and wild over the plains of religious thought, and many elements combined to make up the teaching and faith of the church, some enriching it, others impoverishing it. But all along there went a steady tendency to carry to an extreme the attitude of Paul, to leave aside as of lesser value the human life of Jesus, and to concentrate thought and faith on the theological and metaphysical aspects of His relation to God, until too largely Christ became a far-off, mystical, or even magical figure, as remote from common and homely things as the God He came to bring near to men. There grew to be more and more a sense that the supremely important concern was to insist that Jesus was divine, to clothe Him in all the attributes of Deity, to minimize His human characteristics, and to prize all that in Him which could, by any possibility, be used to set Him apart from the rest of men.

Had the Church kept the thought of Jesus simple, warm, human, near at hand, instead of relegating Him so largely to a world of cold, metaphysical speculation, it is very likely that such vast numbers of Christians would not have taken up the worship of the Virgin and the Saints in their quest for some unseen help near at hand.

There came a release of the human mind at the Reformation period. As the modern era began to take shape, as critical and historical research advanced, and as men began to place more emphasis on the life we live now, and less on the heavenly life, it was inevitable that scholars should turn their attention to the central figure of the history of our area. Men began to think new and fresh thoughts about Christ, to ask questions about Him, to examine with new care the doc-

ments in which our knowledge of Him is preserved. Much of the process of modern investigation and theorizing about Christ has been extreme, or wild, or with a very definite bias. Men have assorted and twisted the facts, making new and ingenious combinations of them, inventing fascinating theories, impelled by a frank or subtle desire to eliminate everything from the Christ-faith which has a supernatural flavor, and to reduce Him to a figure in history of no greater importance than many another. Patient ingenuity has gone into the effort to take all reality from the life of Jesus, to make Him a myth. For many years criticism has been vigorously at work on the faith of the Church about Jesus Christ. The Church has been greatly alarmed, nor can we wonder. It has rightly come to the defense of its precious faith in the divinity of our Lord, rightly so far as it has used the methods of reason and scholarship rather than the compulsion of authority or the threat of discipline. It is not strange that to many church leaders the modern critical investigation of the Gospels and its results should seem very dangerous and alarming. We have so long been accustomed to thinking of Christ as something different from man that it is hard to think of the increased emphasis on His humanity as anything but a serious loss.

We have as the result of the critical and historical study of the fact of Christ what really amounts to a rediscovery of the human Jesus. The difference is reflected in the conceptions of artists. Once the canvases depicting scenes from the life of Christ showed us a portentous figure, obviously different from all about Him, with a halo on His head, doing unnatural deeds and taking unnatural attitudes. Artists who have caught the modern point of view show us Jesus as a man among men, with no halo save that of His perfection of character, and clearly giving to those about Him not the slightest suggestion of unreality.

We have learned to think thus of Jesus as a human personality, a definite figure in history, who lived His own life as every son of man must, who moved through the scenes of His ministry in Judea and Galilee, not as an actor dressed for a part, but with simple wholeness.

Is this a loss? Doubtless there has been some loss involved in this change of thought and emphasis. To some it has meant a weakening of their sense of the importance and authority of Jesus. As we have said, not a little of the modern study of Christ has had as its motive a desire to weaken the sense of the uniqueness of our Lord and to disprove His divinity. There is still much that needs to be done by way of correcting over-emphasis on the commonplace and over-disparagement of the unusual elements in the life of Christ. Renan was right in saying that the task of the twentieth century would be to take out of the waste-basket a number of excellent ideas thrown there by the nineteenth century. So far as the progress of modern thought and investigation has tended to weaken men's faith in the divinity of our Lord it is an unfortunate and deplorable influence.

But never was a greater mistake made than when it is assumed that the rediscovery of the human Jesus, the new emphasis on His real humanity, tends to weaken faith in Him as the perfect revelation of God. Exactly the reverse is true; and we see but a little way into Christian thought and faith if we do not see that the more absolutely and fully and really human we find Jesus to have been, the deeper and higher and more wonderful becomes the revelation of God in Him, and His divine value to our souls and to the life of the world.

The truth is that, from the beginning Christian faith has stood for the revelation of God *in a human life*; if either of those elements be lacking, the faith is enfeebled. Think of

Him as just a man, without any other relation to God than other men have, and you lose something vital out of your Christian faith. But it is just as sure that you lose a vital element in Christian faith if you think of Him as not really and fully a man. Christian faith has always been that Jesus was and is "very God and very man," and His value for us lies as much in His being man as in His being God.

It is all to the good, a mighty asset for faith and life, that we have so far recovered our sense of the importance and meaning of the human life of our Lord. The Apostles' Creed gives the larger part of its bulk to Jesus Christ. But it leaps right from His birth to His death without an allusion to the life He lived, or the words He spoke, or the ideals He left for His followers and the world. The Westminster Confession of Faith has a chapter on our Lord Jesus Christ which is almost wholly taken up with His pre-existent relations with the Father and His further relations after His resurrection, scant allusions being made to His life on earth. It is gain, not loss, that modern faith insists on the deep meaning and high value of what the creeds have omitted, the years that Jesus spent in Palestine, His deeds and words, and the whole of that wonderful life. It is not that we are exalting His humanity at the expense of His divinity. We are making His divinity more real and impressive.

Where some serious and conscientious man or woman doubts the divinity of Christ, there is a better course to take than any arguments or theological assertions. If only he can be persuaded to take up the Gospels and read them without preconceptions or bias, frankly discarding for the time all that he finds impossible or very difficult to accept as true record of fact, and simply reading it as the record of a real human life, he will be apt to come to the end of such a contact with the human Jesus nearer than ever before to a full and glad faith in His divinity. Everything that scholars have done to make the life and character of Jesus more fully human is a gain, not a loss, an asset, not a liability.

I see three positive gains in the modern emphasis on the human life of our Lord.

The first is the deepened sense of reality in our thought of Him. There have been times in human history when the borderland between fact and fancy was not clearly marked and men cared little for reality. But our time is characterized by an extreme passion for fact. And Jesus Christ takes hold of our souls with far greater power the more we see Him as a real man, living a real life, with an atmosphere about Him not of a fancy book, but of true history. Even if some must give up certain elements in the Gospel story, if they must withhold hearty assent to the literal truth of certain miraculous elements, or feel compelled to drop out from their conception of Christ and His life some ideas which the theology of the past has counted important, still there may be far more gain than loss, if they have come to a deeper sense of reality about Jesus, a conviction that He really lived and worked and spoke, a man and a part of the history of men.

The writer of the Epistle to the Hebrews—a book which comes nearer than any other part of the New Testament to the point of view of to-day—saw the great value of this sense of the reality of the experiences of Jesus. "He was tempted in all points like as we are." "In all things it behooved Him to be made like unto His brethren." He saw and felt and declared that because Jesus was thus really and fully a man, not merely putting on humanity as a mask or a robe, He can be of the greater value to our lives in their struggles, can be the sort of leader, helper, friend, guide, we need in our daily life. If we have come to accept the mod-

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The Enforcement of the Eighteenth Amendment

By Governor Gifford Pinchot

[The following is the address given by Governor Pinchot at the Great Citizenship Conference held at Washington earlier this month. The address made a very great stir throughout the country. The background of the address and the circumstances of its delivery may be gleaned from the Observer's Letter printed on an earlier page in this issue.]

TWO facts stand out in the confused and troubled enforcement situation of to-day. One is the steadily increasing determination of decent people to have the law enforced. The other is the steadily increasing violation of the law by the criminal elements. The former was to be expected. The reason for the latter is not far too seek.

The Eighteenth Amendment has been betrayed in the house of its friends. Measured by the respect accorded to it, it has failed, and the reason is that no sincere, intelligent, and concerted nation-wide effort has ever been made to enforce it.

We all know the proof of that. It is found in the ease with which great quantities of liquor are being smuggled into this country; in the huge amounts of bogus whiskey manufactured from denatured alcohol; and in the continuing sale of high-power beer from the breweries in truck load and carload lots.

It is idle to suggest that the law cannot be enforced. That the Government of the United States, the most powerful nation on earth, with the people overwhelmingly behind it, is powerless before a few thousand, or a few hundred thousand of assorted law breakers is simply unthinkable. The fact is we have never really tried. The essential reason why bootlegging and defiance of law by the liquor people is increasing is because this particular nettle has never been grasped with a strong hand.

The thing that has protected the liquor criminal from the law is politics. Politics first, law enforcement a poor second has been the order. Bad whiskey, with beer to help, has supplied the sinews of war for bad politics, and politics has returned the favor.

Take Pennsylvania, for example. I assume that the story of Federal law enforcement in Pennsylvania is not essentially different from the same story in other States. Until the present State Administration came into power, the Commonwealth itself did little or nothing. Under the Federal Government our first and second Prohibition Directors in Pennsylvania were Democrats selected for political reasons.

To spread the mantle of charity over them, it may be said that they went out of office without having advanced the cause they were supposed to champion. The third director was the notorious McConnell, a politician known to be opposed to the Eighteenth Amendment when he was appointed. McConnell's appointment, which was a scandal in itself, was promptly followed by the release on alleged fraudulent permits of many hundreds of thousands of gallons of whiskey, and a little later by his own indictment and that of a number of his assistants for such release.

McConnell's performance was precisely what must have been looked for by anyone who knew him. It is difficult not

to believe that what he did was expected and intended by the power to which his appointment was due. After McConnell, the next director made a record which offers no chance for praise. The next was of a wholly different character, but was removed when his work had scarcely begun.

The present director, Major William G. Murdock, is the first in the history of enforcement in Pennsylvania to whom the State may look for real results. Major Murdock and Mr. Sams, one of his colleagues in the enforcement work in Eastern Pennsylvania (I do not know the enforcement officer in Western Pennsylvania, of whom I hear excellent reports), have given a convincing evidence of their desire to use every power at their command in compelling respect for the Constitution and laws of the United States. Unfortunately, they are handicapped because the most elementary principles of good business management have been disregarded in the organization of the Government enforcement work. I refer, for example, to the unwise division of authority, to the fact that both of them are compelled to do their work through agents of whose history and connections they have no knowledge and in whose selection they have no voice, and under rules and regulations framed at Washington, which often fail wholly to meet local conditions.

Under this system, born and bred in politics, it is commonly believed, and I share that belief, that certain agents of the Federal Department not only wink at the violation of the law, but have served or are serving as collectors of the six or seven dollars a barrel graft money paid by brewers for immunity. This belief receives strong confirmation when a brewery is caught bribing state policemen (who were promptly both discharged from the force and prosecuted). Even stronger confirmation is found in the fact that high-power beer is manufactured and sold throughout the State by the illegal operation of breweries holding Federal licenses. Bartenders openly boast to saloon patrons of the real beer they sell, its good quality and high alcoholic content.

Lest what I have just said should be misunderstood, let me add that the State Police of Pennsylvania are doing an admirable piece of work. They have made the only effective fight for law enforcement ever made in the State. With less than 300 men they are required to cover nearly a thousand boroughs and cities, in addition to Philadelphia, Pittsburgh, countless villages and the open country, and to keep down not only violation of the liquor laws, but of all other laws at the same time. My hat is off to the State police.

The Federal Enforcement Service in Pennsylvania lost its soul through politics, and will never be worth its salt until it is taken wholly out of politics. That is the first step in my State, and I infer, in the others also. The second in my statement is to make the head of it, until the present situation is cleaned up, responsible directly to the President of the United States. Under the existing organization the line of authority leads from the President to the Secretary of the Treasury, from him to the Commissioner of Internal Revenue, and from the Commissioner to various subordinates. What is needed is an organization in which responsibility is

definitely centered; one in which the buck cannot be passed; and over which the Chief Executive of the Nation can exercise immediate direction and control.

Such an arrangement should be only temporary. The President is heavily burdened already, and nothing should be added to his load without serious reason. But the fact is that the attack upon the Constitution and laws of our country now being directed against the Eighteenth Amendment and its supporting laws is one of the most serious in our history. Disregard for all law is more effectively spread by the failure of the Enforcement Service than in any other way. The bootleggers, the lawless saloonmen and the brewers are the head and front of the army of criminals in America. All these facts taken together furnish abundant reason for treating this matter as of sufficient importance to enlist the active direction of the President himself. He is the only man who can bring together in harmonious effective action all the necessary Government forces. He alone, in my opinion, can meet the present emergency.

These brewers, bootleggers and saloon keepers have made a larger issue than that between wets and dries. They have thrown down the gauntlet to all law under the Government of the United States. They defy our Constitution and our laws as did their ancestors, the outlaws of the Whiskey Rebellion of Washington's time. Washington in that emergency took personal charge of seeing that the law was respected as supreme and was prepared to use all the powers of the Government, if necessary, to make it so. His example is a sound one to follow in the whiskey rebellion of to-day.

There is another reason why the President should take personal charge. Not only has the political hamstringing of the Federal Enforcement Service had its seat in Washington, but it is notorious that disobedience to the Eighteenth Amendment has been flagrant in the Capital City. Stories are innumerable of the active practise and encouragement of law-breaking by officials high in the Government of the United States. We cannot expect other communities to respect and obey the law if the Capital of the Nation itself is a leader among the law-breakers. Washington has set the bad example, and it is for Washington to repair the damage.

I am not one to disavow the responsibility of each State for enforcing the law. Pennsylvania need not shrink from comparison with any other State in this respect. But I recognize, as every man must who has studied the situation, that the leading part in successful enforcement must be played by the Nation. The Eighteenth Amendment was initiated in Washington. The Volstead Law was passed by the National Congress. The leadership in this matter belongs of right to the National Government, and can only be exercised by it. It has, and it alone can employ, powers granted to none of the States—powers without whose use the law cannot be successfully enforced.

The principal violations of the liquor laws come through bootleggers who obtain liquors or alcohol in large quantities. They can secure such quantities only through permission of the Federal authorities. No liquor can lawfully be manufactured except by Federal permission. No alcohol can be produced without a Federal permit. All whiskey and alcohol in storage is solely in control of the United States. None can be released from bond, sold, transported or used in manufacture except by Federal permission. No brewery can operate without a permit from the United States. With the power to issue and the right to act under these permits no State can interfere. The liquor problem is first of all a National matter, and as such cannot be met and solved unless the Federal Government does its full part.

Do not misunderstand me. I recognize to the full the re-

sponsibility of each State and of every municipality for doing its full share to defeat and drive out the law-breakers. But I believe that a clear understanding and practical application of the relative powers and functions of State and Nation is an indispensable condition of success. Without doubt this whole matter will come up for full discussion at the coming conference of the Governors with the President of the United States.

It is foolish to expect the State and municipal police powers to cope with floods of illegal liquor let loose by the failure of Federal agents to dam the flood at its source. Federal permission is required to export the whiskey which is smuggled back into the country for sale. It is breweries operating under Federal permits that are flooding the country with high-power beer. The whole system of permits, as well as the regulations governing business under them, should be revised and brought down to date in the light of the last three years' experience.

The Nation's part in enforcement is not that of the local policeman. Home-brew and the blind tiger need concern it little. The State can and should look after such as these. But the Federal Government alone is in position to stop important violations at the source and effectively check the big violators who make the real trouble.

Pennsylvania is doing its level best with the means it has. What we have done is simple. We have merely used the powers we had in an honest and, I believe, an intelligent effort to enforce the law. We have not been content merely to go through the motions, nor have we been willing to stick to methods long since proved ineffective. We have undertaken not merely to give the appearance of an effort to close the saloons, but actually to close them, and for that purpose to use or devise the most effective means possible under the law as it stands. Results are what we want, and it is results we have set out to get—if not by one method, then by another.

The Legislature refused me a law to regulate breweries and another to regulate stills. But we propose to use what we have. The essential fact is that every power available to the Government of Pennsylvania will be used to put an end, so far as Pennsylvania is concerned, to the black disgrace which has overtaken the people of this nation in the present eruption of law-breaking, which I say advisedly could have been checked at the beginning, but which has, without good reason, been allowed to besmirch the good name of the United States.

Perhaps the strongest encouragement to law-breaking is the knowledge of the law-breaker that the authorities are half-hearted about enforcement. You will, I think, find no such belief about my Administration among the men who are breaking the liquor laws in Pennsylvania. Of one thing you may be sure—this is a fight to a finish. There will be no compromise with law-breakers in the State where our Constitution was born. The bootleggers will be beaten and law and order will win. Have no fear about that.

For years enforcement failed in Pennsylvania, first, because the liquor interests stood in the way, and, secondly, because the enemies of enforcement were using their heads while its friends were not. The latter is no longer true. I wish to pay my hearty tribute of gratitude and respect to the Federal Department of Justice for its efforts for law enforcement made in Pennsylvania, and for the admirable and untiring co-operation which the State Administration has received from that Federal Department.

For the first time in the history of law enforcement notices to close have been served on law-breaking saloons under the joint authority of the United States of America and the Commonwealth of Pennsylvania. In some Pennsylvania

counties as many as ninety per cent. of the saloons so served have closed; in others few or none. When the Federal Courts, to whose attention the matter is being brought, and which have throughout our country's history proved the bulwark of the Constitution, have finally acted and made their power felt, the elimination of the saloon from Pennsylvania will have arrived. And what can be done in Pennsylvania can be done in any other State also.

For years the liquor power and the Republican Party were side partners in Pennsylvania. For years the liquor power and the Democratic party were side partners in New York. For years liquor has paid the bills for the dominant party in

State after State throughout the Nation. Their connection is too recent to be forgotten. In county after county in Pennsylvania illegal liquor still keeps the gang alive. That is one more reason why we must insist on the complete separation of politics from the enforcement of the Eighteenth Amendment.

The issue is clear before us, and the outcome is assured. No band of criminals has or ever will defeat our Government and our people. We are going to win and win completely because they are wrong and we are right. They that fight with us are many times more than they that fight with our enemies.

The Message of the Citizenship Conference to the American People

[The following message was sent out to the American public by the great Citizenship Conference held at Washington this month under the auspices of the Federal Council of the Churches of Christ. The Observer's letter describes the Conference in detail.]

THE Citizenship Conference, including one thousand men and women from all parts of the country, representing the churches, a great variety of social welfare organizations and our law-abiding citizens generally, signalizes a new movement to secure for the Eighteenth Amendment such standards of enforcement as alone are worthy of the American nation.

We must enter upon a broad new stage of progress in this great national undertaking. In every part of the country marked gains have been made in eliminating the evils of alcoholism. The saloon has been well-nigh destroyed, and with it the vast corrupting power of the liquor interests in politics. The practicability of the enforcement of prohibition already has been substantially proved. There are disturbing problems to be met in certain sections of the country, but such experience has been familiar in all the smaller units—towns, county and state—in which the liquor trade has been successively overcome.

The settled determination that the Eighteenth Amendment and existing supplementary legislation shall be carried fully into effect is held to-day by a larger majority of the voters of the nation. The fact that twenty-five million women have been added to the electorate since these enactments came in force removes all doubt on this vital point. The Nineteenth Amendment has come to the support of the Eighteenth.

The Conference asks the people of the country to concentrate their influence particularly upon two groups who together make up the principal body of offenders against the Eighteenth Amendment. Not a few leaders in society, and young people who follow their example, are presenting the most baneful example of contempt for the process by which law is made and executed that the history of the United States has ever recorded; against it stern community sentiment, along with the full power of the law, must everywhere be invoked. A certain element among aliens of different nationalities who defy our laws must be led to better counsels or be brought to face increasingly drastic penalties.

The state of mind and fact thus exhibited is a direct chal-

lenge to all loyal and law-abiding citizens to choose between anarchy and ordered government, between the selfish interest of a minority and the moral intelligence of the people of the United States expressed and embodied in their fundamental law.

We call on all our fellow citizens to renew their vows of obedience to the highest law of the land, and to pledge their support in private practice and public influence to those responsible for its enforcement.

Let us remobilize and solidify the moral sentiment and power of the nation into practical action, both political and educational, behind the government, realizing that the faith, zeal and skill which enacted the law are needed to enforce it.

The deliberations of this Conference will have a permanent place in the history of the struggle for national prohibition in this country. We have fired the opening gun in the second battle of the Marne. Its echoes will reverberate in every hamlet of our country and in the far reaches of our island possessions. Leaders of thought in many fields of endeavor have contributed to the rich store of fact and inspiration from which the conference sends this message to the American people.

1. We challenge those who are opposed to the Eighteenth Amendment to come out into the open and have the courage to repeal the amendment if they can and the manhood to observe it until they can. Hip-pocket guardians of liberty and defenders of the Constitution are teaching the doctrine of qualified allegiance. The man who upholds the Constitution must uphold the whole of it.

2. The Volstead Act must never be amended by its enemies. That way lies nullification. If it is ever to be amended the amending must be done by its friends, not its foes. It must be amended, not to prevent enforcement, but to perfect enforcement after a reasonable trial has demonstrated the way.

3. The time has arrived when the American people should see to it that only those men are elected to public office who, in the words of Lincoln, will neither violate in the slightest particular the laws of the land, nor tolerate their violation by others. The State or Federal official who does not respect the sanctity of his oath to support the Federal Constitution should resign his office and give place to one who will neither violate his oath nor betray the confidence of the people. Too often members of Congress and of State legisla-

tures are violating the laws that they themselves have made. They should be retired to private life. Lawmakers should not be lawbreakers.

4. We emphasize the grave responsibility which rests upon the courts to compel obedience on the part of those who by open violation are bringing the administration of justice into disrepute. There is increasing evidence that after three years the judges are beginning to realize that the imposition of fines, which amount to nothing more than a small license tax on the vast profit of the illegal liquor traffic, is ineffectual to stop the criminal. We commend these judges who are promoting efficient enforcement of the Eighteenth Amendment by imposing jail sentences, and who, in injunction proceedings, are depriving offenders of the use of their property for saloons and other unlawful purposes.

Official tests show that over ninety per cent. of the liquor seized in all sections of the country contains poison in greater or less degree, and this imminent menace to life and health must be given increasing consideration by the courts and juries in cases against illicit makers and sellers.

We urge upon the Federal and State judges the need of more stringent action on the part of the courts to prevent the law's delays, and of extreme penalties for persistent offenders to compel the lawbreaker to cease his lawlessness and arouse in the cynical and indifferent a new respect for law.

5. When the press of the country carried a report, although incorrect, that an incoming ocean liner had been blocked by the rum fleet in entering New York harbor, it shocked the moral sense and wounded the pride of the American people. They are impatient at the disgrace which attends the successful operations of the rum runners. They will not believe that the most powerful nation in the world is impotent to prevent the landing of contraband liquor on American soil.

In this juncture we look with confidence to the President of the United States and the Governors. We ask the President to place every available craft and every available agency which may lawfully be used for the purpose to police our shores. We assure him of our support in using every power at his command to compel respect for constituted authority. An expectant nation looks to him to assert and maintain the majesty of the law.

6. The Eighteenth Amendment places equal responsibility for law enforcement on state and nation. The states, with many times the number of officers that the Federal Government has at its command, should face the responsibility of doing their share in this vital law enforcement work. With only 1,522 federal agents and over 250,000 state and local agents it is manifest that the citizens of the states must hold to greater responsibility their own officers.

7. Realizing the powerful influence of the press, and its vast opportunity through its editors, artists and reporters to mould public opinion, we earnestly ask that it will not permit its news columns, its editorial pages, or its cartoons and illustrations to be used to promote disrespect for law or to hold up to ridicule and contempt our Constitution and our laws.

8. A democracy has been truly defined as "government by public opinion." On the people rests the ultimate responsibility for law enforcement. Public officials can go only so far as we will go with them.

Our final appeal is to the people of this country. Our homes, our schools, and our universities must instil a respect for law into the hearts and minds of the youth of to-day who are to be the citizens of to-morrow. Our churches must preach the gospel of loyalty. Every liberty-loving, law-abiding citizen must stand up and be counted. When the su-

premacy of law is challenged, silence is acquiescence. Propaganda must be answered by truth. Complacency must give place to a militant spirit which shall awaken the conscience of the country.

"This is my covenant, saith the Lord, that I will put my law in the hearts of the people and write it in their minds."

Inspired by this promise, we press on to achieve the realization of the aspiration of Lincoln that "reverence for law may become the political religion of the nation."

Rev. J. Fort Newton, chairman, Church of the Divine Paternity, Seventy-sixth street and Central Park West, New York City; Levi S. Chapman, Y. M. C. A., 334 Montgomery street, Syracuse, N. Y.; Prof. Henry W. Farnum, Yale University, New Haven, Conn.; Rev. Morton C. Pearson, 407 Charlevoix building, Detroit, Mich.; Hon. Carter Glass, of Virginia; Chancellor Charles W. Flint, Syracuse University, Syracuse, N. Y.; Pres. R. E. Blackwell, Randolph-Macon College, Ashland, Va.; Rev. W. E. Lampe, Ph.D., Fifteenth and Race streets, Philadelphia, Pa.; Rev. A. Keigwin, Riverside drive and 103d street, New York City; Mrs. Raymond Robins, of Chicago; W. H. Jernagin, D.D., Third and I streets, Washington, D. C.; Bishop Ethelbert Talbot, of Pennsylvania; Rev. A. Stuart Gibson, of Manassas, Va.; Hon. J. Weston Allen, of Massachusetts; Mrs. J. R. Showers, of Dayton, Ohio; Dr. G. M. Diffendorfer, 14 N street, Washington, D. C.; J. C. Penney, of New York; Hon. Grant Hudson, of Michigan; W. D. Westervelt, of Honolulu, Committee on Resolutions, Citizenship Conference.

Samuel Crowther, in a recent interview which he had with the ex-Sultan of Turkey, who is still regarded as the Caliph of a large part of the Mohammedan world, and which he reports in "Colliers," without mincing matters, asked the ex-Sultan, "Have you heard about Islam desiring to conquer the world?" The Caliph's answer was categorical. "I have not heard about it, and if it were true I should have heard about it." However, Abdul Medjid's answer does not mean that there are not some Moslems who nourish the Pan-Islamic dream. But no doubt even the most rabid Pan-Islamites do not expect to conquer the world. They do, we may be sure, hope to unite the Moslem peoples to stand as a firm wall against western domination. To turn back to the ex-Sultan, however, Mr. Crowther's report of the rest of the Caliph's answer to his question is not without interest. "There is too much conquering in the world to-day," said the ex-Sultan. "Islam is not imperialistic. Once it was. Once all religions were. But to-day we only want to promote happiness. Islam is not exclusive; it knows there are other religions and that they have their merits just as Islam has its merits. I cannot see why religions cannot manage to live together in peace, each man taking that religion which seems to him best to promote his happiness." That, at least, is good for consumption in Europe and America.

STUDIES IN MARK'S GOSPEL

By REV. PROFESSOR A. T. ROBERTSON. *George H. Doran Company.* \$1.

It is unnecessary to say anything about any book from the pen of Professor Robertson. Every student of the Bible in America and Great Britain has come to know him. He is a master of New Testament exegesis and this volume contains most illuminating interpretations of the Gospel as have all his previous volumes. The introductory chapters are very interesting, dealing with the making of Mark, the date of Mark's Gospel, Mark's Gospel and the Synoptic Problem and Peter's Influence on Mark's Gospel. One chapter which deals with the Christ of Mark's Gospel is very helpful as the author here contrasted the feeling of Mark for Christ with that in the other Gospels.

The Dripping Wheels of Tragedy*

By William Willard Howard

THE ghastly tragedy of the Russian refugees—the members of the nobility and intelligensia of monarchist Russia who fled from their ancestral lands and homes to escape death at the hands of revolutionists—goes forward along the fair highway of civilization with the 'implacable certainty of inevitable doom, its juggernaut wheels dripping with the red anguish of broken hearts and the black despair of hunger and suffering and slow death. The naked horror of it grows upon me with the passing days.

I went to the borders of Bolshevik Russia early in December, 1922, seeking cargoes for my ships. I found, instead, the deathbed of the brains, the education, the culture, the creative ability and the administrative experience of a nation of a hundred and fifty million inhabitants. I found men, women and children of my own walk in life existing in a condition of indescribable poverty and destitution in cellars, in attics and in other obscure places into which they had crawled for shelter from the snows and sub-Arctic cold of the Russian winter. I found them dying, one by one, of grief and privation, without murmur or complaint—the men and women who had given their all to the Allied cause and asked nothing in return.

Anne Louise Howard, who accompanied me to the borders of Russia for the purpose of seeing Bolsheviks at close range, was so profoundly affected by the shocking state of the Russian gentlewomen that she volunteered to remain in that far outpost of Eastern Europe and put into operation a relief work if I would assist with the details of organization and turn over to her the few thousand dollars that I had brought with me to make payments on cargo commitments.

We bought cloth and embroidery colors and thread and other sewing materials and gave them to destitute Russian gentlewomen, asking them to make for us hand-embroidered, hand-sewn Russian blouses such as they had made for their own wear or as gifts to friends in their own homes of opulence and ease in the days before chaos descended upon them and drove them forth to starve and die as refugees in alien lands. The plan was to sell the blouses in the United States and to send back the proceeds of sale to be used over again in the same way.

When I returned to New York in March, 1923, Anne Louise Howard was giving employment to two hundred destitute Russian gentlewomen, some of whom had been so weak from hunger that they had fallen in the street while on their way to ask for work. Throngs of equally needy women begged for a share in the work, but with our limited funds we could not help them.

After this relief work had been in operation eight months I returned to that far corner of Eastern Europe to carry to

the lonely relief worker a word of cheer, to hand over a few more thousands for the working fund, and by personal inquiry and observation to form an estimate of practical results and benefits.

I reached that far-away place one evening late in August, 1923. On the following morning, after Anne Louise Howard's frugal breakfast of black bread and cocoa, I said:

"Let us go out and call on some of my Russian refugee friends of last winter. Let us begin by going down to the corner and buying a newspaper of General Simonieff."

During the frigid weather of the preceding February I had written a description of General Simonieff as he sat huddled in a faded gray army overcoat selling newspapers on a street corner—the man who had commanded the Tsar's army at Minsk, Tambov and Mitau.

Anne Louise Howard looked up in a slightly puzzled way.

"I thought that you knew," she said. "General Simonieff is dead—of heart disease."

"The last roll call," I said. "Well, let us go see his widow."

"She is not his widow. She is only a faithful old servant, who had lived in the General's family since birth. She and her invalid nephew worked and slaved to keep the General alive—a touching case of fidelity and kindly service."

"Well, then, let us call on Governor Alexis Blokhin and his wife."

I had written this about Governor Blokhin: "I have been received with gentle courtesy in a bare, cheerless, narrow room by a man and woman of the nobility of old Russia—the man a gentleman-in-waiting at the court of the Tsar, a governor of two provinces, the hereditary overlord of four villages and seven thousand fertile acres, the grand marshal of the nobility of his home district, an open-handed millionaire, a kindly and beloved master to his tenants—and now, penniless and hopeless, existing miserably, without sufficient food, in a room the rent of which is a gift of charity from other refugees."

Anne Louise Howard made a slight gesture of dissent.

"You will not see Governor Blokhin," she said. "He is dead—of heart disease."

"What a pity! And the Governor only fifty-six years old. Well, let us call on Madame Ivanovna. She was ill when I left here in March."

"She is dead—of heart disease."

"Captain Viglin?"

"He is dead—of grief, another form of heart disease."

"All dead of broken hearts!" I said. "And the artist who had not eaten food for four days?—the actor from the court theater at Petrograd who had been foodless for three days?—the naval officer who begged for work that he might give food to his wife and child, who had not eaten for two days?"

Anne Louise Howard shook her head slowly.

"But, surely," I protested, "some of my friends are alive?"

"The Baroness Berends-Situna is in the country ill—of heart disease. I hear that she is somewhat better. Vera Trenukhin, for whose relief a gentleman in Philadelphia

EDITOR'S NOTE.—Mr. Howard has returned home to New York, bringing with him a further supply of hand-embroidered Russian Princess Blouses and, as an experiment, a supply of hand-embroidered one-piece gowns—some in native Russian linen; the others in Swiss voile. These garments will be sold for the benefit of the working fund. Anne Louise Howard will remain on the borders of Russia for the winter, at least, and probably for another year. In an early issue of "The Christian Work" Mr. Howard will give the results of his inquiry into the benefits of the relief work. Contributions to the working fund, in any amount, may be sent to the Russian Refugee Fund, care "The Christian Work," 70 Fifth Avenue, New York City.

sent a special fund, has been enabled to go to the country, where she is ill—of heart disease. The orphans who were turned out of their orphanage because the building was wanted for use as a Jewish school, have been gathered together and placed in a temporary shelter in the country. They have their one bowl of soup a day—thanks to kind friends in America. Something will have to be done about them before cold weather comes.”

“Well,” I said again, “suppose that we call on Madame Yitkova, the chief of one of your work committees.”

“Madame Yitkova is off duty at the moment attending the funeral of a refugee.”

I looked down into the street. A poor old horse shambled along dragging a creaking old cart. On the cart was a plain, box-like coffin. Following the cart were a few men and women in frayed garments and patched shoes—the mourners of a pitiful little funeral.

“It is just another refugee funeral,” said Anne Louise Howard. “I rarely go out into the streets that I do not see one—perhaps two or three—of these poor little processions.”

Later I expressed to Madame Yitkova my sense of personal loss at the death of so many of my friends among the refugees.

“Yes,” said Madame Yitkova, “it doubtless is sad to you to learn of the death of those whom you knew, but so many, many have died whom you did not know.”

Thus the full force of the piteous tragedy came upon me. I had known certain refugees personally as friends during the preceding winter. A few months afterward they were dead of broken hearts. The significance of the tragic situa-

tion was this: If so many of the refugees whom I had known had died within a few months, to what horrifying totals must the deaths mount up among the entire body of refugees in Eastern Europe, Central Europe and the Balkan states? In such manner do the slow-moving wheels of Juggernaut bring nearer, day by day, the extinction of the brains, education and culture of a nation!

At the appointed time for my return home to New York I stood with Anne Louise Howard upon the railway platform waiting for the train that was to carry me to the distant seaport. As we looked out over the dim and shadowy roofs of the sleeping city our talk was not of the sea of aching misery around us; not of the sufferings of women and children; not of the deaths of refugees whom we had known; not even of the colossal problem of adequate relief. Our talk was of the peace, serenity and prosperity of that dear land across four thousand miles of tossing seas; of Anne Louise Howard’s beautiful home on the shore of Long Island Sound; of the silent, tenantless house; of the gray squirrels in the walnut trees; of the robins in the flower beds; of the sun on the waters of the harbor at the foot of the lawn; of the passing craft on the bay and sound; of the members of her city club; of her neighbors and friends. Our talk was of home.

So I came away to our God-favored land, leaving on the moonlit platform a brave and lonely figure surrounded by illimitable misery and facing a winter of sub-Arctic cold and swirling snows. As the train of ancient Russian cars gathered motion on its long run to the seacoast I wondered what it was that, for an instant, glistened on her cheeks like twin rivulets of diamonds.

The World Court as an Instrument of World Peace

By George W. Wickersham

Attorney General of the United States Under President Taft

[The churches are planning to observe the week of November 5-11 as World Court Week. The following article by ex-Attorney General Wickersham is therefore very opportune.]

FROM the early days of its existence as a nation the United States of America has advocated and applied the principle of submitting to impartial arbitration controversies with other nations which have failed of adjustment by the ordinary process of diplomatic negotiation.

The Supreme Court of the United States long ago declared that international law was a part of the common law of America. International law is made up of treaties, decisions rendered by international tribunals and principles accepted by civilized nations, expressed in declarations by foreign offices and diplomatic representations and in the writings of *juris consults* learned in the laws and customs of nations.

Law is useless unless there be courts to interpret and apply it. Casual boards of arbitration, created to determine particular controversies, have been found more or less unsatisfactory. Their decisions are apt to be the result of compromise. As long ago as The Hague Conference of 1897

the United States government advocated the creation of an international court, composed of judges appointed for life or for a long term of years, giving their entire time to the consideration of international controversies. The same consideration was urged upon the second Hague Conference in 1907. The obstacle to its acceptance lay in the fear of the small nations that the selection of judges would be controlled by the great powers and in the mutual distrust of the great powers.

One of the provisions in the Covenant of the League of Nations required the Council of the League to formulate and submit to the members of the League for adoption plans for the establishment of a Permanent Court of International Justice, which court should be competent to hear and determine any dispute of an international character which the parties thereto submit to it, and which also might give an advisory opinion upon any dispute or question referred to it by the Council or the Assembly.

A body of jurists, including the Hon. Elihu Root, was summoned by the Council, who prepared a statute or plan for the organization of such a court. They found in the organization of the League of Nations two bodies—the

Council, in which the big states were predominant, and the Assembly, in which the small states were predominant—and they provided for every nation submitting nominations from which the selection of judges should be made by election by each of these two bodies, proceeding separately, the successful candidates being chosen by an absolute majority in each body.

This machinery met and overcame the objections of both small and large nations. But the United States, which was the originator and for years the advocate of such a court, alone of all the great civilized powers thus far has refused to accept the fruition of its own advocacy.

The Court was not created by and is in no way dependent upon the League of Nations. The charter of its organization was submitted to the respective nations separately and has been now adopted by upwards of forty. The option is given to every nation when it accepts the Court to agree either (1) that it will submit to the Court any controversy which it may at any time be willing to submit to the judgment of an international tribunal, or (2) that it consents in advance to be sued in that court by any other nation party to the agreement upon any matter within the competence of the Court.

The Committee on International Law of the Association of the Bar of the City of New York, of which Elihu Root is chairman, on February 28, 1923, reported that, "In the opinion of your committee, this Court in every material respect conforms to the project urged upon the Second Hague Conference in 1907 by the American delegation under the express instructions of the American government and powerfully maintained by Joseph H. Choate as the head of the delegation:

"It is based upon the example of the Supreme Court of the United States and is intended to apply to international controversies the same methods of hearing and decision

which that court has applied to controversies between the states of the American Union."

In February last, President Harding transmitted to the Senate a communication from the Secretary of State recommending the adhesion of the United States to the Court on terms which, while avoiding the acceptance of membership in the League of Nations, would give the United States an equal voice with members of the League in the election of judges.

In recommending the approval of this measure by the Senate the President said: "It is not a new problem in international relationship. It is wholly a question of accepting an established institution of high character and making effective all the fine things which have been said by us in favor of such an agency of advanced civilization."

The matter is now pending before the United States Senate. Strange as it may seem, those Senators who opposed the entrance of the United States into the League of Nations oppose adherence to the Court with bitterness almost equal to that exhibited by them towards the League.

The simple question before the country is that put by President Harding—Shall we, or shall we not, make effective all the fine things we have said in favor of such an agency of advanced civilization? Shall we take our stand in favor of applying the rule of law to controversies among nations, or shall we revert to the old rule of the wolf pack, "He has the right who has the might, and let him get who can"?

Nobody pretends that an international court will prevent all wars, but just as the administration of law by courts tends to preserve the internal peace of a nation, so the administration of international law by this new tribunal will tend to prevent war among states by providing a means of peaceful and righteous settlement of disputes between nations which otherwise would furnish abundant causes of friction and ultimate conflict.

An Interpretation of the Labor Movement—VIII.

Rev. F. Ernest Johnson

Director, Research Department, The Federal Council of Churches

VIII. THE CHURCH AND THE LABOR MOVEMENT.

IT IS commonly said that the labor movement is essentially religious. That means, of course, that it is spiritual in its aim. Obviously, there are aspects of the labor movement that could not be characterized by any such terms. Continuous controversy between employers and workers tends to create and perpetuate a state of antagonism in which it is difficult to discover anything spiritual. On the other hand, even where the struggle is keenest, a careful observer might find a measure of aspiration and devotion which could scarcely be described by any other word. In a recent article in a labor magazine the writer thus describes the character of a friend: "I listened to him with respect, for his character had been chiselled out in clear, sharp lines on picket duty and in a thousand bitter fights with the employers." This is strange language to the average person who belongs to the

"general public." But a reverence for loyalty and moral courage is revealed in these words as unmistakably as if they were used to describe the comradeship of two soldiers in the Argonne Forest. Pathetic as is the continued warfare in industry, it has its idealistic aspect just as truly as fighting for a flag. Indeed, one is at a loss to find any other comparison that will make clear the attitude of a labor union in a strike than that of a nation at war for ends that it believes worthy and righteous. America in the late war was led into the use of all the weapons of a warfare so horrible that many persons are asking whether war is ever justified as a means of gaining national ends. Yet in the midst of the struggle there was developed a measure of devotion and self-sacrifice which challenged the admiration of the world. Christian men and women are now seeking a way to preserve the spirit-

ual values of patriotism and devotion to national aims and ideals, while at the same time endeavoring to put an end to the recurring brutal struggles between rival nations.

So is it with the warlike aspect of the labor movement. The strike can be done away with as war can be done away with, only by finding other means of giving expression to the elemental desires that drive men to desperate expedients.

Curiously enough, it seems to be the idealism of the labor movement that makes it somewhat hostile to the Church. Labor's tendency to be critical of the Church arises out of the very nature of the labor movement, on the one hand, and of the Church as an institution on the other. All institutions tend to be conservative. The word "institution," derived, as is well known, from the Latin word meaning "to stand"—the same root from which our word "static" comes—is a sufficient explanation of typical institutional policy. The Church has always been controlled by conservative sentiment and only very slowly do progressive ideas and movements within it make headway. The Church reflects the existing economic and industrial situation. It is, generally speaking, controlled by the "substantial" people. It is not true to say that the working people do not go to church, particularly if one has in mind the Catholic and Lutheran churches. Great communions like the Methodist and Baptist churches have large numbers of working-class people in their membership. But it is unfortunately true that many of the most thoughtful, and even the most idealistic and spiritually-minded people in the labor movement, are quite estranged from the Church. It is not merely that the churches do not do anything for them. It would perhaps be more accurate to say that they feel they cannot do anything with the Church. There is a lack of sympathy and understanding between the Church and working-class people as such. The Church's message is often quite consistent with the maintenance of conditions in the world exactly as they are and with the existence of grave cleavages between class and class.

The Church as an institution, and one of the most conservative institutions, finds it hard to modify its attitude in keeping with changes in the social structure. Labor feels that in time of industrial crisis the Church reacts timorously and usually in a way that is consistent with the most substantial property interests rather than with the greatest weight of human interest. Thus the Church tends, so labor believes, to conform to things as they are, while the very purpose of the labor movement is to change things—not necessarily in a radical sense, but nevertheless to change them.

The recent announcement from Russia that the new "Living Church" movement finds it necessary to conform to the existing economic order and therefore to be in harmony with the Soviet government, calls attention strikingly to the dependence of organized religion, the world over, upon its economic environment. Labor feels that the Church has too generally done what the new Russian Church is doing—that is, it has accepted the whole economic scheme of things with all its injustices just as the "Living Church" is now taking the Soviet government to its bosom. This feeling on the part of labor is sometimes aggravated by the adoption of aggressive business tactics on the part of the Church as an employer of labor. Few people realize to how great an extent the churches in their publishing enterprises play the part of employer and have to decide, as industrial corporations do, questions of labor policy. There are churches that do things in dealing with labor which would be called highly autocratic if done by an industrial employer. At a recent meeting of a great religious body a telegram was received from a bookbinders union, asking that influence be used to

secure a living wage to workers employed in making Bibles and hymnbooks.

It would seem to be the duty and privilege of the Church, in relation to the labor movement, to discover the spiritual values which it expresses and the social ends which it serves and to magnify those ends and serve those values, while at the same time seeking substitutes for the crude weapons which thus far are the chief resources of a group which is struggling with what it believes to be its enemies. The churches as national bodies, and to some extent as local congregations, have in recent years been making an approach to the rendering of this service. The Federal Council of Churches in the year 1908 created a Commission on the Church and Social Service, whose especial aim was declared to be "to secure a better understanding and a more natural relationship between workingmen and the churches."

The Social Ideals of the Churches, formulated during the last fifteen years, recognize specifically the most fundamental aims of the labor movement as having a spiritual significance. They call for recognition of the "right of employees and employers alike to organize," for protection of the workers from the hazards of industrial labor, for one day of rest in seven, for "a living wage as a minimum in every industry and for the highest wage that each industry can afford." These ideals have latterly been interpreted by the Federal Council of Churches as specifically endorsing collective bargaining and a democratic control of industry.

Even more definite and more extensive have been the pronouncements of the Roman Church regarding the aims of the labor movement. "The Catholic Church," says Father John A. Ryan, "has always regarded organization, whether of employees or of employers, as the normal condition." The great Encyclical of Leo XIII "On the Condition of Labor" says concerning labor organizations: "It is gratifying to know that there are actually in existence not a few societies of this nature, consisting either of workmen alone or of workmen and employers together; but it were greatly to be desired that they should multiply and become more effective." The Catholic Bishops' Program of Social Reconstruction, issued in 1919, said of the right of labor to organize for collective bargaining: "It is to be hoped that this right will never again be called in question by any considerable number of employers."

These declarations have not gone unnoticed by the labor movement. It must be said, however, that they have impressed the workers much less than have certain concrete activities on the part of the churches in the interest of industrial justice. It would be difficult to overestimate the influence on the labor movement generally of the Interchurch Report on the Steel Strike. This undertaking in the name of the churches to find and report the facts of a great industrial struggle in very considerable degree modified the coldness of the labor movement toward the Church. The several attempts that have been made to discredit the Steel Report—attempts that have been characterized by amazing misrepresentations—seem to have made no impression on the mind of labor. The Steel Report stands with them as a monument to the Church's integrity of purpose.

The timely pronouncements of several great church bodies on the "open shop" movement, in its aggressive anti-union aspect, likewise impressed labor organizations. They attach much greater importance to a word spoken with reference to a specific controversy than to any number of generalities. No one can measure the harm done to the cause of religion in the mind of labor by the coupling of pious pronouncements with the justification of unjust practices. The praise of the Bible which accompanied the announcement that the

twelve-hour day in the steel industry must continue will not make labor reverence the one more nor hate the other less.

But any church or any pulpit that seeks a friendly understanding with labor must be ready for rebuffs and disillusionments. Again and again a labor organization "reverts to type" in a crisis. That is to say, the long period of dependence upon force—a force which characterizes not only action but fundamental attitude as well—continues to exact its toll, and faced by a crisis, labor falls back upon its traditional weapons and finds no basis of fellowship with the Church. After all, this is but the working-class version of the doctrine that "business is business," which precludes the application of spiritual principles to situations that involve a serious clash of interest. It must also be said that the atti-

tude of labor toward organized religion has yet to be tested under discipline. The Church, awakened in recent years to the requirements of social justice, has spoken frequently in the interest of labor because it has so frequently been labor's rights that have been disregarded. With the increase in power and privilege that labor is securing it may be almost taken for granted that the Church will more frequently feel called upon to speak to labor in admonitory terms. It does not appear that one class in industry is less likely than the other to abuse great power, once it has been gained. It goes without saying that labor's attitude toward religion and the Church must be determined with reference to its behavior under moral discipline as well as under a ministry of vindication and defense.

The Saar Valley

By Henry A. Atkinson

[NOTE: Dr. Atkinson has just returned after spending four months in Europe, where he attended various conferences and was busy in promoting the work of the World Alliance for International Friendship through the Churches and the Universal Christian Conference on Life and Work.]

IMAGINE a drawing room, where the host is being strangled by his neighbor, while a third party stands by, an uninvited and unwanted spectator, only too anxious to help both, yet because of the quarrel unable to help either. Such are the positions and feelings of the German, the Frenchman and the American traveler in the Saar. From the compartment window of the train one fact stands out in contrast to those things which one feels pervade the district but cannot see, that is, that Nature, in spite of the man-made machinations, German or French, be they sabotage or reprisals, continues to paint the countryside with a richness of color, varying from the tree-clad hills to the low-lying strips of apple-laden orchards and ripened corn. Dotted amid the woods stand the red-roofed villages, the houses of each grouped round a Gothic spire, towering high from the streets below—a fact which suggests that there yet may come possible peace from present strife in the region through which our train is passing. The temper of the inhabitants is outwardly passive, but inwardly turbulent. Some are busy tending their rich crops, while the majority are working in the mines getting out coal, for Nature has filled this valley even more abundantly beneath the surface than above, making the Saar one of the most wealthy coal-bearing districts in all Europe. The frequent spoiling of what promises to be an uninterrupted horizon of beauty by a belching chimney brings home the fact that the mines are being fully worked,

and that the industrial magnate for his powers will find ever-widening scope and the artist none.

This Saar Valley forms an island, roughly triangular (touching Lorraine on one side and surrounded on the other sides by areas occupied by French troops), under international control in the middle of territory under French control. The river bed runs at right angles to the Rhine for seventy miles from Saargemund to its junction with the Moselle at Konz.

The journey on the main line from Paris to Wiesbaden takes one through Saarbruck, a large railway center and the capital and chief town in the district with a population of over one hundred thousand. Three levels of railway track are visible from the station. The region round Saarbruck reminds an American of Pittsburg, though the hills are not so high and on the whole there is less smoke. The pit-shafts and chimneys loom up in quick succession as the train speeds along the valley. In pre-war days the coal-pits, five-sixths of which are state-owned, produced eleven million tons annually, while to-day with the help of the latest improvements in machinery the natural wealth of the pits might be brought into the world-market more cheaply and rapidly and in a much larger volume.

The method of government for this region also forms, as it were, an island of internationalism amid the sea of national control prevailing in the surrounding countries. For under the terms of the Versailles Treaty the Saar is governed by a commission of five members—a native of the district, a Belgian, a Dane, a Canadian, and the chairman, M. Raoult, of France. The Canadian member has just resigned from the commission. Their control is to last for fifteen years, while the resources of the Saar go to France. At

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the end of the period a plebiscite of the inhabitants will be taken to decide whether they prefer to remain inside or outside of Germany. Naturally the inhabitants regard the new type of government as no unmixed blessing. There is much agitation against the abuse of power on the part of the French, who are accused, not without reason, of pulling the strings of authority with a view to undermining German loyalty. For instance, French capital is entering the mines and their owners are being crowded out to make way for others more in sympathy with French policy, which, by means of "peaceful penetration," is turning the Saar into an area more French than German. But this transformation is only true, at any rate at present, of the mines, factories and workshops; few are working elsewhere in the district where the population remains predominantly German. Bitter protest was recently made against an order which prohibited, under severe penalty, any criticism of the acts or purposes of the commission and which made it a crime to speak ill of any of its members. This order establishing lese majesty had to be rescinded, however. Some time ago I met a Socialist representative citizen of the Saar at Geneva who gave me an armful of literature such as is being circulated among the Germans to counteract French propaganda, the spreading of which is one of the cheapest processes of "peaceful penetration."

The Council of the League of Nations took up this question at its June meeting and investigated the charges, examining all sides of the question. Finally they summoned the five commissioners to appear before them. Certain recommendations resulted, together with a promise that the international control would be impartially administered. In this connection it is ever for critics of the League to realize the peculiar difficulty of the Saar Commission's task, which is not only to govern, but also to insure the rights of foreign power in the area and regard past and present errors with the sympathy the complexity of the work deserves. The League Council has frankly admitted the mistakes of the Saar Commission and shown the greatest care in investigating the charges brought against it by the Saar inhabitants, realizing that only with a governing commission backed by the consent of the government can the welfare of the people be promoted and the demands of the French satisfied.

To return to this bone of contention itself, as our train passed through the Saar what was most noticeable was the French flag, which flies from the peak of the mine tipples and the factories. It seems that, just as the American flag followed trade to the Philippines, the French flag follows the economic lead (one cannot say trade, as reparations kill the idea of exchange) in the Saar. The flying of the flag, perhaps, strengthens the hands of those who assert that France really desires ownership, not goods. The Saar problem emphasizes a fact now stamped well home in the public mind, that no political control without economic domination can

"deliver the goods" and in the long run the economic will rule the political. At bottom, the Saar complications, the Ruhr *impasse*, the problem of reparations, the payment of Allied debts and the complete resumption of international trade turn on one axis, which is mutual confidence—and must be dealt with as a single whole. Otherwise the experts in each can but watch their favorite pawn move in the same "vicious circle" round the chess board of international hate, just as in spite of conference after conference they have had to do during the last five years. In particular, the French have what the press term a strangle-hold on Germany. Without in any way siding with Germany, but rather seeking a cleaner peace than obviously the Versailles Treaty gave, the traveler must remind the French that nations, like men, are living organisms, so that strangle-holds on either will have similar results. If the strangling grip reaches a certain tautness the victim will become so weak that he will lose consciousness and consequently leave the responsibility for life or death to the victor. The rate of increase of Germany's weakness, due to this hold on her vital industries, became so rapid as to be beyond the control of government or people and she has surrendered, but it now remains to be seen whether or not it is too late and whether the French will prove themselves as a nation to be big enough in every way to be trusted with victory.

THE HAWKEYE, by Herbert Quick. The Bobbs-Merrill Company. \$2.00. A review by Dr. Edmund deS. Brunner.

No American author excels Herbert Quick in the ability to interpret social history in the form of fiction. The author's previous book, "Vandemark's Folly," was an epic of the Iowa of the pioneer. In this sequel, "The Hawkeye," Quick carries his interpretation into the early years of the household farming from the Civil War to the centennial year. In these years Monterey County, and especially its county seat, develop from the moneyless isolated stage to that of wealth and satisfied complacency. Interest at twenty-four per cent., scourges of grasshoppers, the mistakes of one-crop farming, the first agrarian revolt, and best of all, the manipulations of county government are illustrated over this period in the terms of the book's very human characters. Just as interesting and accurate are the descriptions of family life on the farm, and his portrayal of the gulf which separates town from country. The book is not quite as good as "Vandemark's Folly." There are times when the story, instead of carrying the interpretation of social history, leaves it altogether behind. But the story itself is good and the book is well worth reading, especially since it is only in the author's previous book that the superior to "The Hawkeye" can be found.

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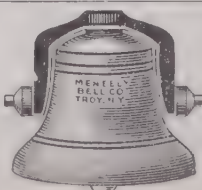
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COUNTRY CHURCH DEPARTMENT

Rural Church Progress in the Valley of Virginia

By Rev. Harry McLaughlin, D.D.

[Much as there is of discouragement in the rural field, it is the conviction of the editor that the country church in America is on the up-grade. Interesting, therefore, is the following narrative, inspiring even in its matter of fact sentences. It has been sent us by the author, the Rev. Dr. Henry McLaughlin, and in longer form has appeared in a denominational paper, "The Field Illustrated," and in "The Staunton (Va.) News Leader."—THE EDITOR.]

FOR over twelve years I have been pastor of a church in the open country. Have identified my life with the life of my people, and have breathed with them the air of the open fields. As I know intimately the conditions in the Valley of Virginia, it is of these I write. I find that within forty miles of Staunton, Virginia, there are seventeen churches in the open country, with a membership ranging from 250 to 640. This is of one denomination. There are churches of like kind in other denominations within the same radius. Each of these seventeen churches has a minister home on a plot of ground ranging from one to fifty acres. Each has a resident pastor for all of his time, a graduate of some reputable college and of a theological seminary requiring three years of resident work. They are red-blooded men who take a deep interest in community welfare and community organizations. All of these churches have been having their normal loss by death, have been constantly sending a stream of life into the city congregations, and have received but few members by certificate. Yet, notwithstanding all this, the seventeen churches have made a net average increase during ten years, from April 1, 1911, to April 1, 1921, of eighty-five members per church. The real growth and development of these churches is not shown by the increase in membership, but their increase in large efficiency in service to the world at large. The amount contributed for benevolences, that is, for causes other than local expenses, for the fiscal year ended March 31, 1921, was 531 per cent. more than the amount contributed for the same period of time a decade ago. The lowest increase in benevolences in any one of the seventeen churches was 152 per cent. and the highest 1,375 per cent. The increase in pastor's salary for a period of five years was an average of \$723 per church. This does not look much as though the churches in the open country are dying out, at any rate, in the Valley of Virginia. I have selected the Mount Carmel church to bring out some matters of detail, especially to emphasize the character of the ministry in the open country in this section of the world. I might have selected any one of the seventeen and the facts would not have been greatly different. Mount Carmel, located on Lee Highway about midway between Staunton and Lexington, was organized in 1838 with thirty-eight members. One of those who moved

his membership from the mother church to become a charter member of the new organization was Cyrus H. McCormick, the inventor of the reaper. The old shop in which the first reaper was made can be seen now as the day he left it.

The growth of Mount Carmel church was gradual, until in 1876 we find it with 173 members. At this time it called a young minister, a farm-raised man, fond of the country, by the name of Rev. A. H. Hamilton. He was in love with country folks and country life, a fine horseman, a man of good common sense and blessed with a sense of humor.

For thirty-eight years, in sleet, in rain, in snow, with no vacation, the Rev. A. H. Hamilton, D.D., wore out his splendid life visiting, preaching and ministering to the people he loved with all the passion of his great heart. He saw the church grow from a membership of 173 to 460. The present membership is 632. He saw the contributions to benevolences grow in the thirty-eight years from \$120 to \$1,579. The contributions for the year ended March 31, 1921, were \$10,718. He saw the Sunday school grow from a membership of fifty to 630. The enrollment of this school last year was 1,016. During the thirty-eight years of Dr. Hamilton's pastorate all evangelistic meetings were conducted by himself or a visiting pastor. No outside evangelist was ever invited. After Dr. Hamilton's retirement the Rev. J. E. Purcell, a man of great ability as an organized and a born leader of men was called. With the splendid foundation laid through the years the church went forward in every department of its work, increasing rapidly in membership and gifts. Among other things accomplished, an exceptionally fine church house was erected. Mr. Purcell was succeeded by the Rev. J. L. Fairly, who combines in an admirable way the good points of the two predecessors. The church is deeply spiritual, with an exceedingly earnest and efficient set of officers.

Each of the churches is in a way a community center, with its cemetery, a Christian Endeavor Society, which has a series of socials during the year for the young people, and most of these churches have from one to five missions in the surrounding territory, at which a Sunday-school is conducted by the members of the central church. One of the secrets of the growth of these churches is that they all have a resident pastor, a man of culture and education, who, together with his family, identifies himself with the life of the community, entering with an understanding and sympathy into the sorrows and joys, the failures and success of his people.

Every year the average woman of Paris grinds two pounds of dirt into the pores of her skin. Such is the report, at least. The dirt is labelled "complexion powder." Poor women of Paris!

CHRISTIAN CIVILIZATION— IS IT CHRISTIAN?

After Nineteen Hundred Years Has Christianity Seriously Modified the Pagan Character of Human Society?

THIS question was put to a group of the most influential social students in the American Church, all of them leaders and close advisors of the various social service movements in all the denominations and the Federal Council of Churches.

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In a series of articles they declare with surprising unanimity that the industry, the economics, the politics, our nationalist conceptions and practices and the international relations of our so-called Christian civilization are **based upon and shot through and through with utterly pagan implications.**

Our workaday life and our public life have not yet seriously felt the influence of the mind of Jesus. On the contrary, a society dominated by Christian men is found to be governed by rules which are non-Christian, anti-Christian, flagrantly pagan.

If these pagan rules and principles remain unrevolutionized, says Professor Albion W. Small, **"the goodly fellowship of the Apostles could not operate our present industrial system and make its workings just."**

These churchmen agree that it is vain to ask men to be Christians in industry or politics and at the same time accept pagan ideals, motives and methods as their rules of action.

No such concerted analysis of the moral character of our social order has ever before been attempted in the light of the mind of Christ. The position of leadership held by the writers—officials in the social service organizations and close counselors of

officials—makes their articles an authentic expression of the slowly forming

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These articles will appear in successive issues of *The Christian Century*, beginning shortly.

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THE WEEKLY SERMON

(Continued from page 494.)

ern emphasis on the humanity of Jesus, happy are we; for we have found a friend near at hand.

The second gain is a better knowledge of God. The more real and full becomes our sense of the humanity of Jesus, the more glorious and helpful becomes the meaning of His incarnation. Why, the very object of the incarnation is to reveal God in terms of human life, to declare and emphasize to us that God is more like man than like anything else in the world; and therefore to weaken the full humanness of Jesus is to weaken the revelation of God in Him. What a strange and pathetic performance it has been, this effort of Christian thinkers through all the ages to set Jesus apart from real human life. Men thought of God as far off, mysterious, apart from man's common concerns. Jesus came to make men see how near God is, to set Him before them in terms of homely, daily human living. And at once His followers began to take Jesus and set Him afar off, make Him mysterious, till they were in danger of losing Him in the mists of theological speculation, as they had already lost God. To weaken the humanity of Jesus is to lose the value of the revelation of God in Him. It is just as important that He be a man as that He be divine; for it is only through being a man that He has value and meaning as a revelation of God.

Here is an equation: X equals a plus b plus c , where x is an unknown quantity, to become known by putting it in terms of a and b and c , things we know. How foolish the student would be who should take that equation and try to put a and b and c , the things he knows, in terms of x , the unknown; who should say, "I believe that x has such and such meanings and mysterious qualities; and if it equals a and b and c , then a and b and c must share that unknown nature of x ." Foolish fellow! The very object and value of the equation is to help you know the meaning of x . Interpret the unknown in terms of the known.

God is the unknown, the great x of human thought. Jesus comes, with knowable, human qualities, made up of the very a b c of human character, love, sacrifice, righteousness. X equals a plus b plus c ; God the unknown is just like human purity, love and joy as we see them in Jesus. That is the equation of the Incarnation, the central truth of the Christian faith. What a pathetically foolish course it is to be content to take that equation as meaning that Jesus must be invested with all the mysterious and unknowable nature of God, becoming another mysterious x , and to overlook the real value of it, which lies in its assurance that God is like that known, real, human character of Jesus.

There is one book in the New Testament which declares its purpose to be to lead men to believe in the divinity of Christ. But it does it through emphasizing the humanness of our Lord. In a majestic preface it sets forth the great idea of the Word

of God, the Logos, existing from all eternity; and then it goes on to show that this unseen and mystical nature of God became known to men in the life of Jesus; and the powerful thinker who wrote the Fourth Gospel shows to a theological age the God it seeks by writing of the human life of Jesus. Friends, it is gain, not loss, if we have come to a simpler, surer, more real sense of the human Jesus; for it means that we are so much the nearer to a true knowledge of God.

There is a third gain, also, of very great value. Added emphasis on the humanity of Jesus means a program and a leader for our daily life, and for the world's progress.

If Christ came into history as an outsider, a visitor from another world, with a glamor of the unearthly about Him. He and His religion might mean much for the eternal destiny of individuals, but He would mean little for the life of the world. And it is significant that those times in Christian history in which the sense of His humanity has been weak, have been also times when Christians felt little responsibility for the world and its life. It is of the greatest significance that the modern passion for social service, the determination to apply Christ's ideals to the whole life of the world, the taking of His Gospel as a program for human society, has come right along with the rediscovery of the human Jesus. This is again to counterbalance any amount of loss, that we see our Lord now as one who came into human history to play a real part in it, and whose supreme interest as our Leader is now to send us and lead us into the entire life of the world, that that life may be set in His way, and saved by His spirit.

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from

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One book in recent times has outsold all others. Twenty-two million copies have been sold of Charles M. Sheldon's "In His Steps," which asks, "What would Jesus do?" and takes the example of the real, human life of Jesus as the ideal for our real, modern life. The influence of that book is an indication of what Christians have to gain by emphasizing the human reality of the life of our Lord. Let us thank God if we have got somewhat away from the error of our fathers in thinking to exalt Christ our Lord by setting Him apart from the common lot of man; if we see Him more simply, wholesomely, humanly, a man living among men, in all points like unto His brethren, tempted like as we are, as truly one with us as one with God; for the more we come to know "the man, Christ Jesus," the more we see God in Him, and the more we find in Him the way, the truth, and the life for ourselves and for the whole life of the world.

A PROPOSITION THAT PROVOKES THOUGHT

We seem to be shut up to one way of outlawing war. This is not to vote that other peoples' wars are henceforth wicked but that all and every war is wicked, and to agree, since this work of killing our fellow men collectively is wicked, that we will do it no more, in short, that whether or not England or France or Japan or Germany stand ready to "sacrifice" their armies and navies for the common good,

and so to remove fear of themselves from the minds of their neighbors, we in America at any rate will do what we desire the others to do, and will henceforth remove the load of fear which we at present cause to all the others. From now on they shall be assured that we shall never arm our young men, or construct warships and airplanes, or make poison gases, with which to destroy human beings. There shall be one nation at least which shall be "safe for democracy." Who will hurt us, when we renounce altogether the means of hurting others? Or, how can you have a League of Nations till at least one nation has enough respect for our common humanity to stop threatening its neighbors with war, and enough courage to dare to do right?

In short we shall have "good society" among the nations, as we have it among our townspeople, as soon as, and no faster than, we drop our scowls and suspicions, and turn our best selves to each other, and prescribe the fewest possible rules, and make the least pretense to bind or compel anyone's membership. So far as we need

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any organization, must it not be quite flexible—as opposite as possible from the common idea of a government, indeed, a sort of “gentlemen’s agreement”?—Charles F. Dole in “Unity.”

CHARGES AGAINST PROHIBITION

The following letter appeared recently in “The New York Evening Post,” and is a good reminder to us of what things were in the past as well as of one or two other elements in the situation:

Sir: Our good friends the wets have been in the habit of charging the dries with being extravagant, fanatical, and even hysterical. Of late, as I peruse the public prints, I can but note that these wets of the judicial mind are out-doing the dries in this particular. For instance, we hear them frequently assert that an orgy of drunkenness is on, the like of which was never known in this country before; and men are being poisoned in large numbers by the terrible stuff that is being sold. To buy this stuff is a violation of the law, and an encouragement of bootleggers. Men don’t have to use it.

Our friends seem to be a bit short on memory. Have they forgotten the old days, when there were in full operation, day and night, almost a quarter of a million of saloons; and the deaths from the use of intoxicants ran up above a half-million each year? There is this difference. Then little effort was made by city officials to enforce the license laws, these saloons did about as they pleased, and we were so used to it that little was said about it. There was a conspiracy of silence on. The saloon was all-powerful in politics, and even the public press said little about these violations of the law. To-day we are under a prohibition law and the liquor traffic is in the limelight. Every violation, arrest and trial is noted in the daily papers; and each individual death from the use of drink is checked up.

Again it is asserted that these fanatical dries fixed upon one-half of one per cent. as the maximum content of liquor to be sold; and that they assert that anything stronger than that is intoxicating. Wrong in both instances. First, the dries did not fix this scale. It was done by the brewers some years ago to protect their own business. The dries took it for granted that these long-headed business men knew what they were about and accepted that ratio. Second, the dries never claimed that everything beyond one-half of one per cent. was intoxicating. They were not trying to find out what was intoxicating, but what was not intoxicating.

This reminds me of a very old story: An Irish gentleman wanted to hire a coachman. He was a cautious man and did not want to take any chances. He advertised and the applicants in goodly number presented themselves. He admitted them one at a time. He asked the first one how near he could drive to the edge of a cliff without tumbling over. The applicant replied that if the road was firm he thought he could go within three inches of the edge with perfect safety. The second one stated that he could go within two inches of the edge without going over. The third man replied promptly: “Begorra, I’d drive as far from the edge as I could.” He was promptly employed. The idea of the enforcement act is not to see how near to the edge

A Chinese legend tells of a beggar who starved to death, sitting on bags of gold. How to arouse men to the wealth of the spirit, to richer and more satisfying lives, is a perennial problem, perhaps never more pressing than now. It is handled with rare insight and understanding in the books listed below.

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SERMONS TO CHILDREN

Angelo Patri says so many things worth while that we are constantly tempted to quote him. He is principal of Public School 45 in the Bronx, New York City. Here is what he wrote on the subject of “Sermons to Children” the other day:

Ministers ought to be trained to preach sermons to children. I don’t believe they have been or more of them would preach better ones to children than they do.

The minister ought to preach to the children so that they learn that he speaks for the church and speaks with the voice of authority. The children cannot get his authority at all because

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he speaks in a tongue they do not understand.

It isn’t any good to make children fill spares in pews, while the man in the pulpit talks to the most intellectual of his audience. My experience tells me that is what he does. Being a highly trained intellect in himself, he is likely to assume the same of his listeners and soar away.

Many of the adults are bored stiff, and the children feel as though they were bombarded with hard words. They feel aggrieved that they are being held prisoners, tied to the stake, as it

We Must Rebuild the Japanese Churches!

The earthquake in Japan not only caused the death of thousands, the impoverishment of hundreds of thousands, but it totally wrecked all the Churches of Tokyo and Yokohama.

The Japanese Christians, pastors and laymen, as well as our missionaries, have shown marvelous courage. They have been foremost in caring for the wounded and ministering to the suffering. Their courage is still undaunted and immediately

They Have Started a Campaign to Rebuild Their Churches

This radiogram has just come to our Mission Boards and tells its own story:

“Japanese Church Federation (and) the Federated Missions of Japan (have) formed international (and) interdenominational commission (for) survey (and) reconstruction. Seventy churches (have been) destroyed (and) 6000 Christian families (are) homeless.”

Converse.

(Secretary of Federation of Christian Missions of Japan,)

The cost of rebuilding the seventy churches destroyed cannot be less than \$500,000.

Here is a remarkable opportunity for the Christians of America to render not only a beautiful service of good-will to their Japanese fellow-Christians, but also to make an investment that will be lasting and which will go on rendering a beneficent service through many years.

We wish it could be said that every one of the fifty thousand readers of THE CHRISTIAN WORK—children as well as adults—had *some* part in this investment. It would make history. Likewise, this investment would do more to create lasting peace and good-will than all the navies in the world.

Have you not noticed that all of the yellow journals of both Japan and America have stopped talking war?

THE CHRISTIAN WORK wants to have a large share in rebuilding these churches. No doubt the Foreign Mission Boards will at once begin a cam-

paign to raise funds to rebuild their churches. The independent native churches must also look to America.

Will not every reader of these words send a contribution at once to THE CHRISTIAN WORK? Do not pass this wonderful opportunity by—send what you can, large or small.

If you want your contribution to go through one of the Mission Boards for a Mission Church, indicate that fact in your letter. If you want it to go to the native churches—and much must be sent to them—indicate that also (all unindicated contributions will go to them).

We have asked Dr. Sidney L. Gulick, who was missionary in Japan for many years, and who is known by every native pastor in Japan, to forward checks for the native churches, to be used under the direction of a committee in Japan.

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Frederick Lynch, Treasurer **70 Fifth Avenue, New York**

MARKED “JAPAN”

We hope to be able to announce within a month that every reader of THE CHRISTIAN WORK sent *something*!

were, while these missiles are hurled at their helpless heads.

Yet the children should have their weekly sermon. I remember one that a wise old man preached to his children. He said: "I want all you youngsters in church next Sunday morning at half-past nine. I've a story to tell you."

We were there. First, because he had authority, and our parents had a little, too. We looked up expectantly at him and he smiled down at us. Together we said the simple office of the day, and then he said:

"It's a fairy tale I'm telling you, and I want you to listen to it so you can tell it to your fathers and mothers. They'll like it as much as you."

"There was once a little red dwarf that lived in a cave on the side of a hill. 'Twas a beautiful cave in the side of the hill, where the greatest of all giants lived. The giant, you understand, lived at the top of the hill, and the dwarf close to the bottom. And the giant was afraid of the dwarf, be it known!"

"The things that dwarf could do!"

"He was bright red, himself, but he never came outside the doors of his cave. Not he."

"He sent out his soldiers to do whatever he willed. My, they were the boys! They could burn down a town while you blessed yourself, they were so quick and so wicked when they were set to it. The dwarf, you see, could be very wicked when he chose, and very, very good when he chose, too."

"But good and bad, he kept the giant at the top of the hill in a terrible bother. He had to keep at it day and night to get ahead of the little dwarf."

"For the worst thing about it all was that the dwarf's army was invisible. Not a hair of them could you ever see, and my! the mischief or the good works they could do! Just as the giant willed."

Have I said enough to tell you that the good man was teaching us the use and the power of our *tongues*? I went home that day and stuck out my tongue and looked hard at it. For the first time in my life I knew I had it and I was afraid of what I might do with it. Not a bad sermon, was it? I still hear it.—*The Bell Syndicate, Inc.*

BOOKS RECEIVED

The Christian and His Money Problems. By Bert Wilson. George H. Doran Company. \$1.50.
At Home in the Bible. By T. H. Darlow, M. A. George H. Doran Company. \$2.
Cervantes Don Quixote. Edited by William Dean Howells. Harper and Brothers. \$2.50.
Erasmus. By Preserved Smith, Ph.D. Harper and Brothers. \$4.
The Debt Eternal. By John H. Finley. Missionary Educational Movement. 50 cents.
For a New America. By Coe Hayne. Missionary Educational Movement. 50 cents net.
Better Americans. By Joyce Constance Manuel. Missionary Educational Movement. 75 cents.
Money, Love and Kate. By Eleanor H. Porter. George H. Doran Company. \$2.
A New Vision of Another Heaven. By Richard W. Lewis. Fleming H. Revell Company. \$1.25.
African Idyls. By Donald Fraser, D.D. Fleming H. Revell Company. \$1.50.
Tut, Tut! Mr. Tut. By Arthur Train. Charles Scribner's Sons. \$2.
As I Like It. By William Lyon Phelps. Charles Scribner's Sons. \$2.
Race and National Solidarity. By Charles Conant Josey. Charles Scribner's Sons. \$2.50.
Lincoln and Others. By Thomas Curtis Clark. George H. Doran Company. \$1.50.
The Magic of Common Sense. By George Frederick Wates. E. P. Dutton and Company. \$1.60.
What Are You Worth? By Rev. Charles L. Goodell, D.D. George H. Doran Company. \$1.25.
A Study of International Government. By Jessie W. Hughan. Thomas Y. Crowell Company. \$3.
Paul the Traveler and Missionary. By Wal-

ter A. Squires, B.D. The Westminster Press. \$1.25.

Famous Hymns. By Elizabeth H. Bonsall. The Union Press. \$2.

Stories from Round the World. By Hazel Northrop. Fleming H. Revell Company. \$1.25.

Illustrative Object Lessons. By Charlotte E. Gray. Fleming H. Revell Company. \$1.25.

The Song of Korthan. By Frances B. Taylor. Fleming H. Revell Company. 50 cents.

The Golden Bough. By Sir J. G. Frazer. Macmillan Company. \$5.

Folk-Lore in the Old Testament. By Sir J. G. Frazer. Macmillan Company. \$3.

Christianity and Social Science. By Prof. Charles A. Ellwood. Macmillan Company. \$1.75.

The Christian Doctrine of Health. By Lily Dougall. Macmillan Company. \$1.75.

Billy Barnicoat. By Greville MacDonald. E. P. Dutton and Company. \$2.50.

Men, Maidens and Mantillas. By Stella B. May. The Century Company. \$3.50.

St. Nicholas Book of Verse. Edited by Mary B. and Osmun Skinner. The Century Company. \$2.50.

Tranquility House. By Augusta H. Seaman. The Century Company. \$1.75.

Leadbetter's Luck. By Holman Day. Duffield and Company. \$1.75.

The Black Cats and the Tinker's Wife. By Mary and Margaret Baker. Duffield and Company. \$2.

Northern Neighbors. By Wilfred I. Grenfell. Houghton Mifflin Company. \$2.

Building the American Nation. By Nicholas Murray Butler. Charles Scribner's Sons. \$2.50.

Garth, Able Seaman. By Edith Ballinger Price. Century Company. \$1.75.

Voices. By George J. Brenn. Century Company. \$1.75.

This Earth of Ours. By Jean Henri Fabre. Century Company. \$2.50.

With Italy in Her Final War of Liberation. By O. D. Wannamaken. Revell Company. \$1.75.

Religion and Life. By Very Rev. William R. Inge and others. D. Appleton and Company. \$1.

A Son at the Front. By Edith Wharton. Charles Scribner's Sons. \$2.

Jo, the Little Machinist. By the author of "Heidi." Thomas Y. Crowell and Company. 75 cents.

Grilli's Children. By Johanna Spyri. Thomas Y. Crowell and Company. \$1.50.

Body and Soul. By Percy Dearmer, M.A. E. P. Dutton and Company. \$2.50.

The Great Moment. By Elinor Glyn. J. B. Lippincott Company. \$2.

Christian Literature in Moslem Lands. Prepared by a Joint Committee. George H. Doran Company. \$3.50.

Personal and Business Efficiency. By C. A. Henderson, M.A. George H. Doran Company. \$2.

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The Practical Basis of Christian Belief. By Percy Gardner, D.L. Charles Scribner's Sons. \$3.

The Haunted House. By Halford E. Luccock. Abingdon Press. \$1.50.

The House of Helen. By Corra Harris. George H. Doran Company. \$2.

The Kingly Christ. Vols. 1 and 2. By George A. Getty, D.D. United Lutheran Publication House. \$5.

The Lutheran Church in American History. By Abdel R. Wentz. United Lutheran Publication House. \$2.

Fighting Westward. By Aline Havard. Charles Scribner's Sons. \$1.60.

Captures. By John Galsworthy. Charles Scribner's Sons. \$2.

The Golden Spider. By Francis Lynde. Charles Scribner's Sons. \$1.60.

The God of the Unexpected. By Charles F. Wishart. College of Wooster Press. \$1.75.

Wonderful Bible Conversions. By Louis Albert Banks. Fleming H. Revell Company. \$1.50.

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The Doom Dealer. By David Fox. McBride As It Is in England. By Albert B. Osborne. McBride.

Planning a Trip Abroad. By Edward Hungerford. McBride. \$1.

Norwegian Towns and People. By Robert Medill. McBride. \$1.50.

Finding the Worth While in Europe. By Albert B. Osborne. McBride.

The Autobiography of David Crockett. By Hamlin Garland. Charles Scribner's Sons. \$1.

The Life of Andrew Murray of South Africa.

American Prose Masters. By W. C. Brownell. Charles Scribner's Sons. \$1.

To-morrow About This Time. By Grace Livingston Hill. J. B. Lippincott. \$2.

The Golden Rule in Business. By Arthur Nash. Fleming H. Revell Company. \$1.25.

Living at Our Best. By Mabel Hill. Abingdon Press. \$1.

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Tested Methods in Town and Country Churches. By Edmund de S. Brunner. Doran. \$1.25.

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Freedom of Growth and Other Essays. By Edmond Holmes. E. P. Dutton and Company. \$3.

Fun, Folk and Fairy Tales. (Introduction by Edmund Vance Cooke.) Revell. \$1.25.

Sermons for Juniors. By Thomas Wilson Dickert. Fleming H. Revell. \$1.50.

The Romance of Right Living. By Amos R. Wells. Fleming H. Revell. \$1.50.

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My Nestorian Adventure in China. By Frits Holm. Fleming H. Revell. \$3.50.

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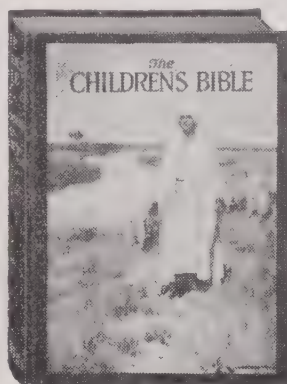
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[For a copy of the official organ, "The Student Challenge," a statement of purpose, or a copy of the Constitution, write the national headquarters of the Student Fellowship for Christian Life Service, 156 Fifth Avenue, New York, N.Y.]

FILIPINO COURAGE

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The World of To-day

A WORLD CONFERENCE IN PROSPECT

Last December the American Secretary of State suggested that the way to settle the reparations problem was through an impartial investigation of Germany's capacity to pay, conducted by financial experts. The proposal at the time seemed to fall without much response abroad. The French government allowed it to be understood that it would not consider any measure which was outside of the Versailles

Treaty and the authority of the Reparations Commission. For the last ten months Germany, of course, has been drifting into such a muddle that France herself can see small prospect of any reparation soon. Early this month President Coolidge said that the American Government still held to its proposal of last December. Twenty-four hours after that statement was reported in the British press, Lord Curzon, the British Foreign Secretary, sent to our Government a letter accepting the proposition of last December and saying that if the European Powers would join in such an inquiry, they hoped that America would co-operate. "America," Lord Curzon remarked, "is directly and vitally concerned with the solution of the European problem, if for no other reason, because in it is involved the question of the inter-allied debt." The British Foreign Secretary further asked the question whether America would be willing to share in the inquiry if some of the European Allies kept out of it. That was an obvious slap at France. Three days later our Government, through Secretary Hughes, answered that it was willing "to take part in an economic conference in which all the European Allies, chiefly concerned in German reparations, participate for the purpose of considering the questions of the capacity of Germany to make reparation payments and an appropriate financial plan for securing such payments." Secretary Hughes went on to say that our Government felt strongly that Germany should not be relieved of her responsibilities and that the conference should be advisory, not binding the governments. He rejected Lord Curzon's remark about the connection of the inter-allied debt with the whole problem, reiterating the official American position, but he made this hopeful statement:

While the American people do not favor cancellation of debts of the Allies to the United States or of the transfer to the people of the United States of the burden of Germany's obligations, directly or indirectly, the Government of the United States has no desire to be oppressive or to refuse to make reasonable settlements as to time and terms of payment, in full consideration of the circumstances of the Allied debtors. It may be added that the establishment of sound economic conditions in Europe, the serious reduction of military outlays and the demonstration of a disposition of European peoples to work together to achieve the aims of peace and justice will not fail to have their proper influence upon American thought and purpose in connection with such adjustments.

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The American Government reserved its decision in regard to taking part in any conference in which any of the great European Allies did not share. The European Powers concerned have let it be known that they accept the proposition for the conference. France, through Premier Poincaré, insists that the conference shall not take up the amount of reparations and that inquiry shall be conducted under the authority of the Reparations Commission. The assurance of an international conference is a tremendously hopeful development. The best element in the situation is Secretary Hughes' statement that America will not, in taking up the question of debts, be unmindful of European conditions. He left an open door of hope that the United States might really take its share in helping to settle the European enigma. One of the first things that should be done by Congress when it assembles in December is to repeal its action forbidding our Debt Commission to consider any scaling down of the debts owed by the Allies to us. When that is done, we can make sacrifices ourselves as we did at the Washington Conference, and so make it far easier for the other nations, especially France, to give up something.

THE GERMAN TURMOIL

In the Rhineland the French have thrown off all pretense of neutrality in their relations with the Separatists. They have let the latter march through the cities and take public buildings after the curfew law had driven everyone else indoors. As soon as the Separatists were installed in the city halls, no matter how little reality their power had, the French have announced that they would deal with them as the government "*de facto*." The British have taken a very different tack and no Separatist government has been set up in the district which they occupy. But the Separatist movement has so little foundation in popular sentiment that apparently the French themselves are almost ready to throw it over. Unoccupied Germany is having its own troubles. The Berlin government has ordered the Saxony cabinet to resign, on the ground that it has been disloyal, and has asked Bavaria to return the national troops which it had, in effect, kidnapped. Both Saxony and Bavaria seem inclined to disregard the central government. In the meanwhile food riots have taken place in many parts of the country. But Germany is gaining courage both by reason of the prospect of the economic conference and by talk of a foreign loan, which will give her an opportunity to get wheat. The whole future of Europe for the time being, of course, hinges on the proposed conference.

THE NOBEL PRIZE IN MEDICINE

The better class of doctors throughout the world will approve the award of the Nobel Prize for Medicine for 1923 to Dr. F. G. Banting and Dr. J. J. R. McLeod, both of Toronto University, for their discovery of insulin. The amount of the award this year is about thirty-nine thousand dollars, of which each receives one-half. Dr. Banting has long specialized in internal medicine, particularly experimenting to discover some remedy which would artificially take the place of the pancreatic fluid, noticeably deficient or entirely absent in cases of diabetes. When it is lacking the body cannot assimilate the sugar absolutely necessary for health. He discovered a remedy in a serum composed essentially of the pan-

creas of a certain animal, mixed with other ingredients. He called the result insulin. With careful attention to the amount of fats, starches and proteid in the food, he found that by the injection, hypodermically, of Insulin he could relieve many of the symptoms incident to the disease and the old way of treating it; there is a gain in weight and a return to the normal habits of life; within certain limits these patients may eat what they want to and may once more assimilate food with sugar. In no sense is insulin a cure for diabetes, though treatment prolongs life, but the benefit persists only so long as it is continued. Although Dr. Banting made this discovery several years ago, he continued his experiments for a long time, in collaboration with Dr. MacLeod, verifying and amplifying his results. He finally announced the discovery early in 1922. Probably no specific since the discovery of the vaccine against smallpox has been so universally received with approval by the medical profession throughout the world. To guard against charlatans and unskilled physicians obtaining possession of the formula, Dr. Banting entrusted the method of its preparation to the Medical Research Commission of England, an official medical body, and to the University of Toronto. The latter is erecting a building for its manufacture. The only American physician to receive the Nobel Prize in Medicine is Dr. Alexis Carrel, to whom it was awarded in 1912.

THE "WIZARD" OF SCHENECTADY

Thirty-four years ago there arrived in the steerage at New York a penniless, short-sighted, twenty-four-year-old hunchback with a swollen cheek. He was sent to the "detention pen." Only the pleadings of the young American student who had shared his own money with the immigrant in order that he might be able to come induced the officials to let him in. The immigrant was Charles Proteus Steinmetz, born in Breslau, Germany. He was not a graduate of Breslau University only because the faculty so strongly disapproved of his Socialist views that they did not give him his degree. In order to escape arrest after the suppression of the student paper for which he was one of the chief writers, he had fled to Austria and thence to Zurich. Admitted to America, young Steinmetz found work at two dollars a day with the Rudolph Eickemeyer electrical motor manufacturing company at Yonkers, New York. When the General Electric Company bought the Eickemeyer plant in 1892, the able young German experimenter went to the new company's plant at Lynn and thence a year later to Schenectady, where he spent the rest of his life. The General Electric Company provided him a laboratory for experiments and all the funds he needed for his work. Steinmetz made the most abstruse scientific investigations, knowing well that in due time they would in all probability be of industrial value. He was a real genius in electrical theory, a master of engineering mathematics, and an inventor. His experiments with the transient phenomena of electricity called forth particular public interest. The whole country was interested a year ago last March, when he set off a bolt of artificial lightning of one hundred thousand volts and one million horsepower. The artificial lightning shattered heavy blocks of wood. He was a philosopher and a prophet of science. He reckoned that a hundred years from now the steam engine would be as archaic as is the stage coach to-day; all our trains would be drawn by electric power, to the saving of two-thirds of the coal now used by

THE WORLD OF TO-DAY

the railroads. Palls of smoke, he prophesied, would no longer hang over our cities and people would be healthier and wiser. Heat, power and light, he said, will all be furnished by electricity and men will produce enough for the general use in four hours of work. The rest of their time they can use for the work which they themselves choose and therefore are likely to enjoy better than that which is imposed upon them. But he was not only a scientist. He was also a citizen. For eleven years he had been President of the Board of Education of Schenectady and for seven years President of the Common Council of the city. Last year he was candidate for State Engineer on the Socialist ticket, running well ahead of his party. He was also interested in the philosophy of life. He felt that there was no necessary conflict between science and religion—that the objections to religion “were not proved.” His Socialism became much modified with the passage of years. In his later years he no longer looked forward to the Marxian state, but he believed that we were on the way to developing a system wherein capital and labor should be partners in the ownership and management of industry. In his “America and the New Epoch,” he laid down his ideals of co-operative democratic organization in these words:

There must be as a first requirement for such [an organization] one racial, industrial and political unity. There must be no racial antagonism. Antagonism and fight between political organizations, national, State and municipal, and industrial organizations must cease and intelligent understanding between the public and the industrial corporations must be established. Most of all, however, the foremost causes of indifference and antagonism of the masses of producers against the producing organizations must be eliminated by an efficient establishment of the right of everybody to live in his accustomed social standard, and the duty to work when capable—it means the recognition of the fundamental principle of civilized society, of the first commandment of the Bible, “Where is thy brother?” and the outlawing forever of Cain’s answer, “Am I my brother’s keeper?”

THE FINANCIAL SITUATION OF THE NEAR EAST RELIEF

This morning the fifteen thousand children in the greatest orphanage in the world—the Near East Relief hostel at Alexandropol—had a breakfast that will only be paid for in December. That is not because people have lost interest in the Near East Relief. They gave over nine million dollars last year, one and a half million more than they did the year before. That increase was the answer of the Christian people of America to the destruction of Smyrna and the expulsion of the Christians from Anatolia. The Near East Relief received more money this July than it did in July, 1922; it received more in August this year than it did a year ago. But the expenditures of the Near East Relief have been three million dollars more in the past twelve months than its regular program of feeding and care of orphans would have required. The Smyrna disaster, the transportation of twenty-eight thousand children out of Anatolia in winter in order to save their lives, the feeding of fifty thousand refugees from Samsun and the Black Sea coast, most of whom would have died without the bread brought by the Near East Relief—to the meeting of these three emergencies the three million dollars has gone. The expenses of the Near East Relief are highest just at present, for it is necessary now to lay in provisions and clothes to tide over the cold, snowy months of January and February, when espe-

cially in the Caucasus transportation may be absolutely impossible. So expenses average twenty thousand dollars a day just now, while the receipts are only half that amount. The greatest contributions to the organization come during December, the month when the world turns especially to goodwill because of the birth of the Prince of Good-Will. In that month the Near East Relief has never received less than one million dollars. But the money received in December will not buy supplies in November. So to-day the Near East Relief is very hard pressed. Cleveland H. Dodge has tided it over to the present. But last week in one day there came in from Captain Yarrow drafts for forty-two thousand dollars, spent for feeding the children in the Erivan district, where he is in command. After that forty-two thousand dollars had been paid only fifty thousand dollars in reserve was available. If the organization cannot keep on paying out for winter supplies now the children will be starving three months hence. That is not exaggerating. Near East Relief funds have never yet been sufficient to keep all the hungry children in the Near East fed. If it is simply to care for its present charges, the Near East Relief will probably be some four hundred and thirty-seven thousand dollars behind on December first. Whence is coming the money to tide over the next thirty days until receipts overtake expenses? Are there not some of us who can send to-day the funds which perhaps we had thought we should give a few months hence?

GOLDEN RULE SUNDAY

If one of us had been killed, let us say in Harpoot, in 1915, and his wife carried off and his brood of children left orphans, what would he have asked Mr. Kurkjian or Mr. Anadourian or Mr. Minassian to do for his little ones? We should have wanted them to do something—something definite. To be sure, Americans have done definite things for the orphan children of the Orient. But in order to make it clearer to ourselves, the Near East Relief is proposing a Golden Rule Sunday on December second. It suggests that on that day we should eat one meal which is the same fare that the orphans in the Near East will be eating, and that we should use the sums which we save from our ordinary food as a gift to the Near East Relief. The orphans’ meal will be a plain but healthful meal. We shall not starve on that fare. If five or ten million of us—or why not fifty million?—deny ourselves just for that one day we shall make the difference between want and enough to many a child. We shall enter into a real fellowship with our brothers and sisters over the way, and we shall partake of a communion that, we hope, may girdle the earth. The menu for the orphans’ meal may be obtained from the Near East Relief office, 151 Fifth Avenue, New York City.

THE NEW SPIRIT IN THE STUDENT VOLUNTEER MOVEMENT

The Student Volunteer Movement will hold its ninth quadrennial convention at Indianapolis from December 28 to January 1. The first convention met in Cleveland in 1891 and helped to create a new era in the interest of young college people in the mission task. Since then the conventions have gone on in a good deal the same fashion as that in which they began. They have exerted wider and wider influence—the first represented fifty-one institutions, the last

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nearly a thousand—but they have considered about the same topics quadrennium after quadrennium and dealt with them in about the same way. The convention at Des Moines in 1920, however, saw a new development. Some of the students who attended it came with the expectation that the meeting would address itself to the great problems involved in the creation of a new world, those problems which the World War made men realize as they had not in 1914. Students of this mind, as every one will recall, were extremely disappointed in the Des Moines Conference, and held a meeting apart from the set convention. It was a new departure in young people's religious meetings. The young people actually were taking not a nominal hand in the direction, but preparing to rebel unless they were given a real hand in it. Most of the young people who held the rebel meeting had a different idea of Christian missions from the one entertained by those in control of the meeting. They held that missions had to do with a Christianizing of the social order as well as with the individual. Their thought and action is bearing much fruit in the plans for the forthcoming convention. The Committee on Arrangements for the Indianapolis meeting includes students as well as faculty members and representatives of the Christian Associations and of the Mission Boards. The purposes of the convention as they are announced by the Student Volunteer officials have a new note in them. The first set down is: "To emphasize the solidarity of mankind and the interdependence of all nations and races." They speak of the power of Christ demonstrated not only by transformation wrought in individual lives, but in the structure of society, "wherever his principles have been courageously acted upon." The meeting is "to set forth the indispensable contribution which each race can make to our understanding of God and to the working out of his will among men, and to expose the un-Christian character of the racial arrogance and intolerance prevalent among us." The leaders refer to a loyalty to Christ and His Church "which should transcend any national loyalties at variance with it." They propose "to consider certain un-Christian aspects of modern life which run through all nations." They recognize that the United States and Canada are only partially Christian "inasmuch as large areas of their life and their international relationships are not yet fundamentally affected by the principles of Christ." And so on. It seems the rebels have largely won. The whole spirit of the announcement suggests both that the day of democracy in our Christian organizations is marching on, and that we are recognizing the practical creation of God's kingdom on earth as the object of Christianity.

THE ENGLISHMAN'S RELIGION

Canon Carnegie, who was recently welcomed on this side of the Atlantic, gave a most suggestive address the other day on the religion of the average Englishman. Canon Carnegie is rector of St. Margaret's, which nestles under Westminster Abbey, and is also chaplain of the House of Commons. In this present House especially he comes in contact with men who represent all phases of English life, from the typical land owner who dominated the House in days gone by, to the labor leader, and even the artisan. He finds no men in the House who are opposed to religion. When, recently, he asked a group of the most radical members, who hail from Glasgow, what they were religiously, the answer was

"Presbyterians" (!) He was assured by a man who knew at first hand the roughest sort of Britisher, that even in the lowest London public houses no man could attempt a genuinely blasphemous attack on real religion without receiving the rebuke of the very ne'er-do-wells. But by his experience in Birmingham, Canon Carnegie was convinced that the majority of the people of that city, and he believes of England in general, do not attend church services. If Englishmen are not indifferent to religion, but are indifferent to the Church, what then is their religion? His observation has brought Canon Carnegie to the conclusion that the Englishman's religion has in it two elements: a great reverence for conscience and a keen honor for the doing of one's duty. That is, as far as he can make out, the bed-rock of English character. What sort of Christianity corresponds to these conceptions and would give religious interpretation to them? "As I read the Gospel," he said, "I see in Christ's life a dominating consciousness of the Power above him; I see it in His praise of the centurion; I see it when He said, 'I must be about My Father's business'; 'not My will but Thine be done.' In that characteristic of Christ is a meeting ground with Christianity for men who recognize the supreme demand of conscience. If we accepted that as a vital principle of our faith, I wonder whether we should not reach the men outside. And the life of Jesus certainly is witness to His duty-doing. Because He stuck to what He saw as His duty He hung on the cross." The Canon believes that any man who starts with such a conception of Christianity will go on to the heights and depths of faith which lie implicit for many in our religion.

The Northern Baptist Convention is conducting a series of conferences to put before their constituency the missionary needs of the people. They are taking special pains in the meetings to give the spiritual aspects of the situation a larger place than they have had in the past three or four years, at any rate. Each of the five teams which is going out consists of a secretary of some national board, a pastor, a missionary, a layman and a woman. The Baptists are planning to raise twelve million dollars for their missionary and benevolent work this year. But the leaders recognize that they can only get that sum by getting the eyes of the people off of the dollars and on to the needs of men and the example of Christ. Of course conferences are valuable. The danger of them is that we shall be stirred up and then do nothing about it. Church people especially need to recall the counsel of wise William James that we should never allow ourselves to have an emotion which does not work out into some practical act, no matter how small.

A great deal of interest was excited by the Citizenship Conference at Washington last month. Fred B. Smith, the chairman of the Executive Committee of the Conference, has already learned of groups of about "fifty-seven different brands" who are now attempting to attach to themselves the name of "Citizenship Conference." Some of these groups have political ambitions; some apparently are quite innocent of any particular motive. The continuation committees of the Citizenship Conference are planning to hold a series of twenty or more conventions on the whole question of law enforcement, with particular reference to the Eighteenth Amendment and the Volstead Act. The conventions will meet at natural centers throughout the country.

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A Message from the Commission on International Justice and Good-Will of the Federal Council of Churches

DURING the Washington Conference on Limitation of Armament three calls to one hundred and fifty thousand churches in America were issued by the Federal Council. The churches were invited to help create an atmosphere of intelligent hope, reasonable expectation and an insistent demand that the Conference might result in the positive reduction of competitive naval programs. The response was notable.

Out of 13,878,671 names signed to letters and petitions sent to President Harding and Mr. Hughes preceding and during the early weeks of the Conference, it was officially reported that over twelve and a half million of the writers stated that they were praying to God for His blessing on and guidance of the Conference. Evidently the Christians of the country were the citizens supremely interested in the Conference.

The success of the Conference was real and great. A war with Japan, then widely thought to be impending, was avoided. Peace in the Pacific for at least ten years was assured. A new and more just policy in dealing with China was adopted by the nations.

The competitive building of capital ships for the navies was stopped for the present. Many ships are now being scrapped and enormous savings are being made possible.

But, best of all, the spirit of mutual confidence and goodwill between the Powers bordering on the Pacific was definitely promoted. The churches had an honorable and significant part in securing these notable results.

A new problem now confronts the nation and a new opportunity for service now comes to the churches. The task before us is to enable our millions of citizens:

First, to secure an intelligent understanding of the nature and work of the Permanent Court of International Justice.

Second, to attain a clear appreciation of what it would mean for America and for the world for the United States either to accept or reject President Harding's proposal.

Third, to determine, each for himself, what loyal and intelligent citizens of a great democracy may and should do to help their country perform its moral obligations.

Acceptance of a World Peace Program looking towards a warless world can never be imposed by a government upon its people, but it can be imposed by a people on itself. This, however, depends on the moral and intellectual training of the people.

This in turn largely depends on the churches—on clergymen, deacons, elders, Sunday school superintendents and teachers, and on hundreds of thousands of devout and consecrated men and women in the Christian homes throughout the cities, towns and villages of our land.

The Christians of Christendom, who number many hundreds of millions (some forty-five million in the Protestant and Roman Catholic Churches of the United States), can establish world institutions for justice and peace if they will go about it intelligently, determinedly and with consecration.

The evil "war-spirit" of the nations can be cast out only by prayer and by sincere and devoted service for the upbuilding of the Kingdom of God in its widest applications to the relations of classes, nations and races. Only the spirit of love and good-will between the nations can overcome their present hatreds and hostilities.

The churches hold in their hands the secret for the solution of the world's sorrow and suffering. It is for them to open the doors and lead the nations into the way of life, the road to a warless world.

Fundamentalism and Definitions

SOME of those who support the more confined view in the discussion which has arisen over fundamentalism,

Fosdick, *et cetera*, have sent out to the Presbyterian ministers of this country a broadside entitled "The Great Defection," by Dr. Charles Edward Macartney and reprinted from "The Presbyterian." Dr. Macartney, harking back to the late Francis L. Patton, quotes an address which he made in 1903 in the New York Avenue Presbyterian Church, Washington, D. C., wherein the late President of Princeton Seminary asserted that, in its last analysis, there is in "the new Christianity" a complete surrender of supernaturalism. "And the surrender of supernaturalism," he went on, "is the surrender of obligatory morals, and the surrender of obligatory morals is the surrender of morality itself, save as it is

EDITORIAL

enforced by the sanctions of affection, by the jealous care a man has for his own interests, by fear of social ostracism, by the sheriff, and the shotgun."

When one reads such a sentence from Dr. Patton, indeed as one reads what the Fundamentalists are saying all about us, he realizes that they and the so-called free thinkers or the "atheists" are thinking on a common plane. The "atheists" likewise imagine that the conceptions which come to us through natural science and historical criticism and psychology conflict with the old Hebrew sense that God rules the world. But to the "modern" Christian the whole development of morality springs from God just as much as does the whole development of life. We live in God's world; it is built not only in the outer visible structure as God planned it, but in its inmost essence, in those forces which are most difficult for the mind to comprehend, those forces which, in the world of man's touch on man, are as mighty but as intangible as electricity or the ultra-violet waves in the physical world. Everything is "supernatural," if one will use the word. All nature, all morality, all the "laws" of one and the other spring from God, God who made things as they are.

Is not the essence of the difficulty between Fundamentalists and Modernists that their modes of thought run in different planes, their ideas in some cases are incommensurate? The men whose thinking is shaped in older moulds do not feel as though their idea of God put Him far away, but the newer generation feels that it does. The difference of thinking between the two schools is that between categories based on appearance and categories based on the inner substance. The older thought generation holds the form to be the essential thing; the newer generation is concerned with the force within, however the form may vary.

Dr. Patton's definition of Christianity, quoted with approval by Dr. Macartney in this article, is: "A supernatural revelation of a way of salvation from sin through the incarnation and blood-shedding of the Son of God." How blind that definition is to-day to the average man who graduates from college with a scientific degree, indeed to ninety-nine people out of a hundred. To be sure, the fact that it is to-day incomprehensible to most intelligent men proves nothing. The language may not be that of the ordinary thinking man, but it might be one way of expressing the real fact as truly as would some more easily comprehended form of words. But does that definition comply with Jesus's own idea of religion? Again and again we must bid those who want to know what Christianity is, to turn back to the Gospels, above all, to those Gospels which give us the picture of Jesus most directly, with the least transmission of His personality through other minds. What was Jesus Christ's definition of the essence of life for man (what would Jesus's definition of the essence of life for man be if not Christianity)? It is so familiar that it does not need to be quoted. In it is the idea at the base of all the permanent building of society. It is as simple as seems the light, familiar as is the air or the earth, mighty as life, and like life, appearing in innumerable forms as it works out in practice. The essence for life consists of two fundamentals, the absorbing love of God and the absorbing love of man. The way of life is the seeking of the Kingdom of God and His righteousness.

We all know that the particular cast of Paul's interpretation of Christianity came from the circumstances of his own life, from the atmosphere of the thinking of the Jew and

Greek—and Roman—in the first century of our era. He knew surely that in the way of Christ was the hope of the world; there was the seed of the new life, the real resurrection. When he rose to his highest, as in the thirteenth chapter of First Corinthians, he fairly sang the message of Jesus Christ. That chapter is as true to the mind of God, we may venture to say, as is the fifth chapter of Matthew. But men do not think any longer in some of the terms in which Paul thought—terms of a flat earth, of buying off a slave from punishment, of an angry master at the head of a house. Men think to-day in terms of a universe wherein a round earth spins, a very little thing; in terms of outreaching love of the greater and more understanding for the weaker and the less, the love of a father for a son; in terms of a Power that lives behind, in, and through all manifestations and all history and all the tracks by which man's world—and, we believe, the whole creation—goes on toward the fuller coming of the Kingdom of God.

The Fundamentalist is trying to use more of the terms of thought of Greco-Hebrew and medieval philosophy than the "Modernist" is willing or able to. (The Fundamentalist himself finds some of his thought counters very awkward to deal with. They appear to commit him to propositions the very suggestion of which make it hard for him to keep his patience.) But may not the modern man expect this of his Fundamentalist brother, that the latter will be ready to accept the Christianity of Jesus, Christianity as it is expressed in the best authenticated words of Jesus? May he not insist that the Fundamentalist be content with the religion for man that Jesus Christ was content with? Once the Fundamentalist says "amen" to that we shall be at an end of the "war in the churches." The whole Church, not merely the modernist fraction of it, will find itself putting before the new generation, before the laboring man, before the student, before the "people of the world," a religion whose form of expression can be "understood" of the people and the truth of whose message their inward souls acknowledge whether or not they have the courage to take it for their own lives. How different that will be from the aim suggested below by Dr. Macartney, in the words which we italicize. The whole is a quotation from Dr. Patton with which Dr. Macartney closes his article. "My friends," said Dr. Patton, "we have either to go on this journey of negation and doubt to the very bottomless pit of despair or *we have, to retrace our steps, and go back and back, until we rehabilitate Paul and give him his ancient place, and back and back until we come to atoning blood.*" Of course, these words can be so interpreted as to put life in them. But is it not clearer to say that what we want is the real Christianity of Jesus? And how different will be the effect of saying it!

H. S. H.

The Church and the Industrial Situation

WE HAVE received a good many communications regarding Mr. Johnson's articles on the industrial situation. The articles have seemingly aroused a great deal of interest. Some of the observations upon these articles have been most commendatory and favorable; the majority of them raise questions, while some of the letters vehemently condemn the articles and their point of view, ex-

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pressed or implied, and ask, What business has the Church to espouse the cause of labor any more than of capital, and why should the Church align itself with any group, workingmen or employers? "The Church is the Church of the people and should know no classes in its service and should no more have a Labor Sunday than an Employer Sunday, and should no more have delegates in a trade union meeting than in the directors' meeting of a corporation." Thus reads one letter.

It raises the whole question of the relation of the Church to the labor movement. There is no doubt that there has been considerable disposition on the part of the Church to overlook the shortcomings of labor in its zeal to remedy certain evil situations in industry and to secure just treatment, proper conditions and hours and living wages. No one can deny that there has been ample call for the Church to insist on a Christian industrial order, and if, at times, it has been over-zealous in its contact with the unions, it is natural, for often it found itself working with the union for the same ends. So long as certain abuses persist, so long must the Church work to remove them. She will protest against a twelve-hour day, and probably her battle is won here, as she has forced the steel operators to abandon these unrighteous hours. She will protest against child labor. She will insist on healthful conditions of work. She will insist on living wages and a fair return for the investment of body and brain, the capital labor puts into industry. Perhaps she will insist on labor having more share in the control of industry, democratizing it more and more, but on this there is not unanimous agreement in the Church, and just at present, although "labor's share in the control of industry" is in the social creeds of some of the churches, it is a very vague and hazy sentence. It has not proved an invariable success where tried. There are, however, three or four general principles that may be laid down as underlying the Church's attitude toward the laboring man and the labor movement.

In the first place, it should always be remembered that the Church does not exist for a class and should not ally itself with any particular group in the community. The man who asks why there should be a Labor Sunday any more than a Capital Sunday is exhibiting a natural instinct which many have felt. There might well be a Labor Sunday, but then let us have an Employers' Sunday also, for the employers' problems are just as great as those of the laboring man, and just at present much more vexatious and harassing. If our churches and ministers' associations send delegates to sit at the trades unions as fraternal delegates, well and good, but they should then have delegates sitting with the Chamber of Commerce in every community where they sit with the unions. There is no more reason for the Church being officially in one than in the other. The Church is not the Church of the rich or poor, the employer or employee, the brain-worker or hand-worker, but of the people, and should make no distinctions in its sympathies. The Roman Catholic Church has solved this problem better than have we Protestants. There rich and poor, employer and employed, kneel side by side and the moment they enter the door of the church they are all equal.

In the second place, the Church must not make the mistake, because of its deep interest in the welfare of the laboring man, of closing its eyes to the faults of the labor unions. There is a little disposition to condemn the employers generally and to praise the unions generally. As a matter of fact, there probably is just as much good in both groups and just

as much evil. The motives of capitalism are often selfish, so also are the motives of the trades unions. If one attends the meetings of the corporation he is very apt to find the discussion centering upon getting everything possible out of both the workers and the public. He is apt to find just the same motive in the trades unions. If the corporation is trying to force the workers to work the longest hours for the lowest pay, the trades unions are trying to get the shortest hours and the biggest pay. One is not much more apt to hear the question of right or justice or service to the public at either gathering. Self-interest, getting the most for nothing, is just as much the motive of one group as another. It should be condemned in both groups. It is unfair to condemn the corporation for keeping a twelve-hour day at high pressure and low pay and not condemn the labor union for trying to get a six-hour day with as little work as possible at a wage utterly above the worth of the service rendered. It is unfair to condemn the coal operators for keeping up the price of coal and not to condemn the bricklayers in New York for "holding up" the city for a wage far higher than any bricklaying was ever worth. It is unfair for the Church to condemn the employers for trying to break the unions and not to condemn the unions for breaking contracts, as in the case of the pressmen in the recent strike in New York, where losses amounting to hundreds of thousands of dollars fell upon innocent advertisers and merchants.

Finally, the Church must be cautious about rushing in and taking sides on questions where only experts can form right judgments. It is very seldom that in great issues between capital and labor that the right is all on one side. The recent coal strike gave much point to this truth. There are also frequent instances of where, when labor is not getting the high wages it deserves, if the increase demanded is granted, a public which is not, on the whole, as well off as the strikers, have to pay the increase. As was pointed out in the strike of the milk drivers two years ago in New York, the increase they demanded would have to be taken from the thousands on the East Side who were not getting two-thirds of the wages of the drivers. It is often a very complicated question and the Church should know all the facts before speaking. So, too, the Church must not condemn the intimidations practiced by corporations and condone those practiced by the union. So, too, it is not by any means a finally determined fact that the closed shop is always just and right, and here the Church should be wary. The closed shop is a weapon the unions have been prone to use very unjustly. So one might go on, but it can all be said again in one word: The Church is not the Church of the corporation or of the labor union; not of the employer or the employed; not of capital or labor; but of all. When it sees injustices practiced by either group it will condemn; when it sees wrongs being perpetrated, it will right them; where it finds oppression, it will speak boldly; where it sees selfishness—and we fear there is lots of it both in corporations and labor unions, about equally divided—it will boldly say that in a Christian society all men and all groups live not primarily for what they can get out of the public, but for what they can render to it in the way of service; and the chief thought of both employer and employee at this time should be not shorter hours, not less work, not exorbitant profits or exorbitant wages, but the most work, the best work, the hardest work, production on the biggest scale possible for a world trying for all these things.

E D I T O R I A L

The Better Possession

DURING one of the intense persecutions by which an early Roman emperor harried the Christians of the first century, some unknown writer (Harnack thinks it was a woman) wrote an extraordinary little book to hearten those who were undergoing the trial of their faith. We mean, of course, the Epistle to the Hebrews. It is marked by rare genius and by undoubted inspiration. It is full of vital messages and it contains passages of great power. Just before the most loved section of the little book—the account of the faith-heroes—the author, in a passage open to a variety of translations, refers to the fact that those to whom he is writing have suffered, and have suffered joyfully, the spoiling of their possessions, “knowing,” he says, “that you have your own selves for a better possession”—you yourselves are a better possession than any of those goods which you have lost for your faith.

We wonder if the readers fully realized the truth, or if we should to-day realize it had we suffered a similar stripping. We are very slow to take account of that type of stock. We are very keen about our own assets, but we often fail to prize this supreme ownership, the possession of ourselves. There is a story, both sad and amusing, of an insane man who was seen wildly rushing about the house, from room to room, looking in cupboards and clothes-presses, crawling under beds, obviously searching for something. When questioned as to what he was so frantically looking for he replied, “I am trying to find myself!” It is not as mad as it seems. We are not sure but that we who are not trying to find ourselves are after all more crazy still.

Old Burton, who wrote “The Anatomy of Melancholy,” well said:

“Men look to their tools; a painter will wash his pencils; a smith will look to his hammer, anvil and forge; a husbandman will mend his plow-irons and grind his hatchet, if it be dull; a musician will string and unstring his lute; only scholars neglect that instrument, their brains and spirits I mean, which they daily use.”

Not scholars only, but all classes and conditions of men are guilty of this strange insanity. If the Duke of Westminster should offer to transfer to us his estates, we would rush with all conceivable speed to acquire our new potential possessions. We would go as with wings of an airplane to get the transaction accomplished before anything could occur to keep us from entering into our fortune. But here we are already within reach of a vastly better possession of which we are strangely negligent. If it came to a choice between himself and his outward possessions, this duke who owns so much would not hesitate a minute which to prefer. If in a crisis of illness he could save himself by surrender of his goods, they would instantly go. “Give me health and a day,” Emerson said, “and I will make the pomp of emperors ridiculous.”

What we would do in a crisis we often fail to do when no crisis confronts us, and it is a fact that too often we miss and even squander that better possession, ourselves. The best way to win it and enjoy it is to cultivate those inner experiences and endowments which make us independent of external fortune. All Christ's beatitudes attach to some inherent quality of life itself. The meek, the merciful, the

pure, are “happy,” not because the external world conforms to their wishes, but because they have resources of life within themselves and have entered upon a way of life which continually opens out into more life and richer life. They have found a kind of Canaan that “comes” in continuous instalments.

One of the simplest ways to heighten the total value of life is to form a habit of appreciating the world we have here and now. It presents occasional inconveniences, no doubt, but think of the amazing donations which came to us: the tilting of the earth's axis twenty-three and a half degrees to the ecliptic by which contrivance we have our seasons; the fact that the proportion of earth and water is just right to give us a fine balance of rain and sunshine; the extraordinary way in which the entire universe submits to our mathematics so that every movement of matter and every vibration of ether conforms to laws which we formulate; the accumulation and storage of fuel and motor power, with the prospect of even greater resources of energy to be had from the unoccupied space surrounding the earth. Then, again, it cannot be a matter of unconcern that there is such a wealth of beauty lavished upon us everywhere, waiting for us to enjoy it. There is here a strange fit between the outer and the inner. The more one draws upon the beauty of the world and enjoys it, so much the more does he increase his capacity to discover and enjoy beauty. Coal and oil may become exhausted, but beauty is inexhaustible. The only trouble is that we are so limited in our range of appreciation of it. We turn to cheaper values and miss so much of this free gift of loveliness.

Greater still should be our resources of love and friendship. Nothing could be stranger or more wonderful than that in a world where struggle for existence is the law this other trait should have emerged. It is easy to explain selfishness; love is the mystery. Love forgets itself; it scorns double-entry bookkeeping; it gives, it bestows, it shares, it sacrifices without asking whether anything is coming back. And it turns out to be a fact that nothing else so enhances and increases the value of this “better possession which is ourselves.”

Even more wonderful, if that is possible, is the way we are formed and contrived to have intercourse with the Eternal. With all our material furnishings we strangely open out into the infinite and partake of a spiritual nature. God has set eternity in our hearts. We cannot win this better possession nor hold it permanently unless we exercise these spiritual capacities, which expand our being and add the richest qualities of life. “Thou hast made us for thyself,” Augustine acknowledged in his great prayer at the opening of the “Confessions,” and “we are restless until we find thee as our true rest.” It is as true now as in the fourth century. Barns and houses, lands and stocks, mortgages and bonds, do not constitute life unless one learns how to win and possess his soul and to keep that best of all possessions—himself.

R. M. J.

In America there is one doctor for every 577 persons. In mission lands there is but one for every 2,500,000.

Dr. Hutton in a recent sermon gave this suggestive translation of one phrase of the Te Deum: “And open the kingdom of heaven to all faithful souls.” What a ray of light that lets in. And what is a believer except a faithful soul?

THE OBSERVER

The Congregationalists in Springfield

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

THE National Council of the Congregational Churches has been meeting in Springfield, Massachusetts, for the last ten days. Perhaps it was because Springfield is in the heart of New England and rich in Congregational heritage that the Council was more largely attended than usual and the meetings were of unusual interest. The Congregationalists are a fine lot. From the days of Plymouth Rock to to-day they have possessed New England. Their descendants settled certain parts of the Middle West and in these regions they are strong. Congregationalism has always believed in loving the Lord with all one's mind as well as with all one's soul and has paid much attention to cultivating the intellectual life. New England is full of colleges founded by Congregationalists—Bowdoin, Dartmouth, Harvard, Amherst, Williams and Yale. Many of our great philosophers, essayists and theologians, have come from their ranks. What a list of names Congregationalism in New England can boast of: Edwards, Hopkins, Parks, Bushnell, Bacon, the Smyths, Harris, Porter, Munger, Gordon—the list could be extended over the page if one were to go out of New England. It has always produced great preachers. Besides those just mentioned among the scholars, there are Finney, Beecher, Abbott, Gunsaulus, Moody, Mackenzie, Storrs, Meredith, a long list, and we are not referring to those still with us, who rank as the greatest preachers in the land.

The meetings at Springfield have been distinguished by great directness. There was a certain glory in the meetings of twenty years ago when one sat under the magic spell of the great orators. Every day had one or two great orations and we basked in their brilliance. There is not quite so much of this as of yore although there are, of course, great speeches made to-day. There is much more time given to discussions and the addresses are almost entirely in the nature of applying the Gospel to the great national and world problems. Missions had the prominent position they have always held, and the meetings of the various mission boards are now held in conjunction with the Council meetings. Indeed, they are a part of the larger gathering. Much attention was devoted to the part the United States should play in solving the international problems vexing the world. The enforcement of the prohibition law was urged at many meetings. The Christianizing of the industrial order was emphasized in many sessions. The problem of Christian Unity was thoroughly discussed and there was unusual interest in it because of the recent open correspondence between Dr. Newman Smyth and Bishop Brewster, of Connecticut, and the advances of the Presbyterians to the Congregationalists. The relations to the Federal Council of Churches were thoroughly threshed out, with the result that they are closer than ever now. The Council paid very high tribute to the work of the Federal Council. The Council has always taken high and firm stand on the ground of race-equality and reaffirmed its convictions on this point. Evidently the questions of

Fundamentalism and Evolution do not greatly trouble the Congregationalists, for they were hardly once referred to. The Council had too great tasks of Christianizing the world to spend its time discussing the biological ancestry of man or theological questions where great liberty of interpretation should be allowed to those who earnestly believe the Gospel. Some of the addresses were of singular loftiness and breadth of vision and all concerned with demanding that all spheres of human relationships should be brought under the Christian principle. The Council sermon by Dr. S. Parkes Cadman was one of the most prophetic and statesmanlike utterances the Council has ever heard. (It will soon appear in THE CHRISTIAN WORK I hope.)

The two things that especially interested me were the discussions on Christian Unity and those on world relationships. The Commission on Christian Unity plainly expressed its discouragement at the failure to get far with the Episcopalians. The Concordat had aroused great hopes, but the feeling had plainly come over the Council that further negotiations with the Episcopalians were hopeless while they insisted on ordination into a particular sect instead of the Catholic Church as an essential. The Congregationalists do not ordain a minister to the Congregational Church or churches, but to the universal Church. The Episcopalians still insist on ordination into their own communion. A Congregational minister cannot see why he should be re-ordained into any sect, Episcopal, Methodist, Lutheran or Roman, when he has been ordained into the Universal Church of Christ, the one holy, Catholic Church. Indeed, he does not look favorably on being ordained into any *one* communion, even his own. He often has hands of several communions laid upon his head. The Concordat was laid upon the table, and there seems nothing more to do so far as the American Episcopalians are concerned until they recognize the orders of the Congregationalists as valid. On the other hand, the overtures of the Presbyterians were received with great enthusiasm and heartily welcomed and the proper authorities instructed to proceed to negotiate with the Committee of the General Assembly looking toward speedy consummation of the plans. It was noticeable that there was much more interest among the delegates in union with the Presbyterians than with the Episcopalians. There seemed to be a very widespread sympathy with Dr. William E. Barton when he said he considered it an insult to have his ordination questioned by one relatively small communion, when it was recognized by the other forty million Protestants of the Nation.

The other things that greatly interested me was the recurring demand that the United States abandon her policy of isolation and associate herself with the other nations of the world in the solution of the baffling problems facing civilization, especially that of establishing good-will and peace. Practically every speaker urged it. What was most significant of all was that the Council passed not only a resolution

calling upon our country to become a signatory to the World Court, but to either join the League of Nations or find some better way of association. The perplexing thing is that one National Christian body after another passes such a resolution, but nothing seems to be done. It looks as though the Churches of the nation wanted America to become an integral

part of the world family; yet Presidents and Senates insist that the American people have no such desires.

President Coolidge was made an honorary president of the Council, whereupon he immediately joined the Congregational Church in Washington, to qualify for this new office, so to speak
FREDERICK LYNCH.

THE WEEKLY SERMON

The Survival of Faith

By Rev. Richard Roberts, M.A., D.D.

Minister of the American Presbyterian Church, Montreal

"When the Son of man cometh, shall He find faith on the earth?"—Luke 18:8.

IMAGINE that most of us have stood and pondered over this verse. Was it a passing mood of pessimism? Was it a momentary failure of nerve? Or was it perhaps pure weariness of mind and body, the sort of condition in which we all sink into doubt and misgiving about the future? Or was it a deliberate expression of an abiding and reasoned conviction? At first sight, it seems somewhat strange that Jesus, whose faith in God was so sure and serene, should have had any doubts. But, plainly, it is one thing to have faith in God and quite another to have faith in man. And, explain this how you will, it does reflect a scepticism about human nature. Obviously, Jesus did not believe in progress—in the inevitability of human perfection. This passage itself is enough to prove that Jesus did not think that the world would necessarily grow better and finer. And the sooner we rid ourselves of the nineteenth century myth of progress the better for us and for the world. "Always toward perfection is the mighty movement," cried Herbert Spencer in a dithyrambic moment, and because the prediction was made in the name of Science we swallowed it whole, not knowing that science no less than religion could have its superstitions. The doctrine of evolution was extended into the theory that there was an irresistible force behind us driving us onward to some indefinable splendor of perfection; and the entirely sound doctrine of human perfectibility was transfigured into the wholly false doctrine of the certainty of human perfection. And in those days there were some sanctions for the illusion. Great strides were actually being made in knowledge and invention; it did seem as though the growth of modern science, with its continuous conquest of the world of nature, indicated a mighty forward movement of so great promise as to persuade us that its momentum was inexhaustible—we lacked realism of insight; for while all this alleged progress was going on before our eyes we were so dazzled by it that we forgot to take account of things that were going on out of sight. And it took the terrible apocalypse of war to show us that all this time we were living in a fool's paradise. For, with all its external progress, the world was growing rottener at heart; with all its mechanical and physical triumphs, it was in a condition

of spiritual and moral decadence. Mr. C. F. G. Masterman, speaking of the present state of the world, says in a recently published book: "This is not a collapse of the European Faith caused by the war; it is collapse revealed by the war." For us of this generation, to whom the confusion and sorrow of nearly ten years have shown beyond forgetting the perverseness and stupidity of human nature, and who will carry the scars of its Nemesis upon our souls to the grave, it should not be difficult to enter into the thought of Jesus when He asked His ominous question, "When the Son of man cometh, shall He find faith upon the earth?"

Hith the word "progress" went another which we did not sufficiently examine—the word "civilization." There is, to be sure, nothing wrong with the word; the mischief is in the sort of content we have given it. A recent writer draws a distinction between civilization and culture. Culture, he says, "is the complex of all the inner and spiritual values of mankind (religion, art, philosophy)," and "civilization is the sum of all the external values (industry, technics, trade, politics, and so forth)." He goes on to point out that culture and civilization do not necessarily go together, and gives instances of races which have had a high culture with a meager civilization, and of others which have had a great civilization with a relatively low culture. And his conclusion is that "the hidden drama of history is an everlasting struggle between the external and the inner values of mankind, a struggle between matter and spirit, between culture and civilization." In this struggle the odds are in favor of the outer as against the inner, in favor of civilization as against culture. This, I think, is only a modern way of saying what was in the mind of Jesus; and it is borne out by what students of the history of civilization tell us. Newman, you will remember, held that a civilization began in an age of faith, thence passed into an age of analysis and scepticism, and finally reached an age of materialism. The force of the inner cultural impulse is worn down by the attrition of reason and sense. Faith is hard put to it to survive. And that is not difficult to explain. We are creatures of sense living in a world of things. The objects of faith are remote, impalpable and imponderable, while the objects of sense are immediate and easily got at. Faith implies a continuous effort of thought and will to transcend the immediate; and there is in mankind a natural inertia which resists this effort

and takes easily and comfortably to the line of least resistance. So little by little the impulse of faith loses its momentum and we drift to the flesh-pots.

Now this was the very danger that Jesus had in His mind in the parable of the importunate widow, to which this question is a postscript. If the stubbornness of the judge with the hard faith and the hard heart could be broken down by the pertinacity of a poor widow, do you think that God will not vindicate His own faithful children? You can, He insists, count upon God to justify those who put their trust in Him, to vindicate those who live in the Spirit and wait for His Kingdom. If human nature at its worst (and the picture of the impious and inhuman judge is meant to suggest that) can be prevailed upon to redress a grievance by the sheer importunity of an injured and friendless widow, then it stands to reason that God will not allow those who look to Him to be confounded. There is a word in the parable which seems to involve an inconsistency. "I tell you He will avenge them speedily." "Speedily," you will observe. Now in the parable the point is plainly that the dilatoriness of the judge is overcome by the perseverance of the widow; and that is intended to cover the fact that God also takes His time about vindicating the faith of the elect. That is indeed one of the commonplaces of the religious experience, that God has not always come to the rescue of His own speedily. He seems to take His time about it; and that is why the effort of faith becomes so heavy to maintain. That was the ground of the Jewish pessimism in Babylon; it is the central point of the Book of Job. And all through the ages persons and peoples in long-continued distress have echoed and re-echoed the Psalmist's cry, "How long? O Lord, how long?" So that it is not true to experience to say that God is sure to vindicate His elect "speedily." Either the word has crept in by some inadvertence or we are to take it as signifying that, though the vindication may be delayed, yet when it does come it will be swift and summary. And the problem of the elect is how they are to last it out until the vindication comes.

But before I come to that I want to say a word about the realism of Jesus. He had no illusions about human nature. He knew what was in man and needed that no man should tell Him. He told men that there was a good time coming; the kingdom of heaven, He said, is at hand. But it was with none of that shallow optimism which sings that "there's a good time coming" anyhow, and bids us wait until the clouds roll by. The clouds that overhang human life will not roll by unless we start them rolling; and the kingdom of heaven comes only to those who repent. You can take God's friendliness, His willingness and readiness for granted; you can count upon that with the most complete confidence. But what Jesus evidently could not count upon was human nature. Not, indeed, that He ever went to the other extreme of stupid, sentimental pessimism, which regards human nature as essentially bad and holds that you cannot change it. Human nature can change; it is changing all the time; and if it is not changing for the better it is changing for the worse. Of nothing in the world can you say with more assurance that it changes than you can say it of human nature. And it is either improving or deteriorating; the one thing it cannot do is to remain static. But it is not at all sure that the final change in mankind will be for the better. It can be and it may be; but whether it will no one can tell. And Jesus did not try to tell. He came to redeem mankind; but would mankind allow itself to be redeemed? He came to bring in the Kingdom of God; but would mankind admit the Kingdom into their hearts? And to that question He offered no answer. He believed in the perfectibility of man; but He did

not, for He could not, affirm the certainty of human perfection. This is a region in which you cannot count on evolution or progress; for man is the arbiter of his own fate. God made him free and put the choice in his own hands. Here there is neither certainty nor inevitability; and Jesus did not suffer Himself to be deceived. He said that there was a doubt; but He also believed that there was a hope. And that is the only position which a man who faces all the facts of life can take up. And to-day as we see how little men have assimilated the wisdom that the war made plain as daylight, and how the peoples are still building the house of life on the old rotten foundations, are we unreasonable if we believe with Jesus that the destiny of mankind is still in doubt?

In the end, however, we shall have to answer for ourselves, not for mankind. It is indeed true that the circle of our responsibility has a wider radius than we suppose; we are our brothers' keepers to a much greater extent than we commonly recognize. But even then our central and critical responsibility lies in what we do with ourselves, whether we keep faith with the Son of man; and the answer is within our own choice. We can keep the faith if we will. But, all the same, it is not an easy matter. For faith has to make an endless fight for its life against sense and reason. It has to maintain itself in the face of the confusion and sorrow and distress of life. And if it is left to shift for itself, the pressure of the immediate and outward facts of life will, soon or late, surely put it out of business. Faith can only survive by continual reaffirmation; if we are to save it alive, we shall have to go out of our way, to take time and trouble to declare ourselves for it. We dare not let it go unwatched and untended. Sense and reason will crowd it out if they can; and when that threatens to happen, and sense and reason are outstepping their province, then we must needs affirm our faith in their teeth, but always taking care that faith for its own sake neither denies nor flouts them nor drives them out of their legitimate places. The facts of life may sometimes threaten to overwhelm our faith; and then faith must nail its colors to the mast in the face of them. And not only in such emergencies as these—when faith is hard beset—but at all times must we take pains to affirm our faith. For even deadlier than the crises and the contradictions of life is the slow, imperceptible attrition of the daily round. Jack London, in one of his stories, tells of some people in the Arctic Circle who could not see the sun because of the bulge of the earth; and against the bulge of the world, which is always too much with us, we must continually constrain faith to bear its testimony to the unseen Sun of our souls. So we must provide for it in the plan of our lives. The reinforcement and nurture of faith cannot be left to odd moments and to our loose ends of time. In the sort of life we moderns live faith will be surely crowded out if we do not make for it a place and keep that place inviolate. The idea of the "retreat" springs out of a perfectly sound understanding of the psychology of the inner life; the soul must have its retreats if faith is to live. You remember the seed that fell among thorns; it sprouted, but in that hedge-row there was a struggle for existence, and the sensitive, slender shoot had no chance. And that is a parable of the crowded life we lead. The Word of God is sown in us, and it sprouts in a frail and tender plant of faith. And tough shrubs of secular interest crowd in upon it and choke it so that it withers and dies. So some ground must be cleared and reserved for it. Faith is always under sentence of death in the soul which has no trysting-place with the Unseen.

And this trysting-place must be sacred and inviolate—the soul's private domain that is not to be invaded or ap-

propriated by any other concern whatsoever. An hour, or half an hour, or even a quarter, staked out in some part of the day and kept religiously to its purpose, when the soul can gather itself together and return to the base of its life, and that becomes as strong a habit as your lunch hour—that is what I mean by clearing the ground for faith. And remember that perseverance, steadfastness, is of the very essence of the matter. We must regard it for what it is—grave, momentous business not to be lightly intruded upon; and we must not suppose any secular call to be of so great urgency as to entitle us to neglect it. More, I think, depends—not alone for ourselves, but for the world—than we can think, on our acquiring this habit of the daily retreat of the soul; for our own quickened faith will be a contagious thing, quickening the faith of others. I do not forget that our Sunday worship is also a retreat of the soul; and we come to the Sacrament as to a trysting-place with the Unseen; and all this should go to the renewal of faith “until He come.” But beneath and before all our common trysting-places we must, first of all, re-create the soul’s own sanctuary, its own daily resort into the secret place of the Most High. But, having arrived there, what will it do? There is indeed plenty to do, as we shall find when we become familiar with the ground. But chiefly this, I imagine; we shall recollect—gather together in our thought those grounds of faith that the day’s work may overlay and drive out of our remembrance. We shall think of Jesus—that one clear, unsetting star above the confusion of life; we shall think of the cross, of its judgment upon our worldly standards and our secular blindness, and its unveiling of the divine compassion upon our human failures. We shall think of saints and prophets who esteemed the reproach of Christ greater riches than the treasures of Egypt. We shall think of the great travail of God in creation and in the evolution of life, and of the splendor of that purpose for which He created the soul of man—that purpose which is obstructed by the per-

versity of man. We shall lift up our eyes on high and dwell in thought upon the vast spaces of a divine providence that sustains this scheme of things, silent and unsleeping. We shall turn the pages of Holy Writ and find, here and there, a word that opens a window upon immeasurable reaches of life, stretching out far beyond the horizons of sight and sense. And out of its recollection the soul will stand up and declare its faith:

I believe in the love of God through Jesus Christ;
 I believe in the Cross of Calvary as the ground plan of the universe;
 I believe in the transcendental meaning and hope of life;
 I believe that the true goods of life lie in the unseen, where Christ sitteth at the right hand of God, and where neither moth nor rust doth corrupt nor thieves break through and steal;
 I believe that the real values of life are the good, the true and the beautiful;
 I believe in the salvability and the immortality of every man; and in the infinite value of every living soul;
 I believe in the practicability of the Kingdom of God, and in my freedom to choose it and to work for it;
 I believe in the sacramental quality of my day’s work, and that I may see and serve God in it;
 I believe in a grace that can overcome my selfishness and my pride, that will enable me to overcome temptation, and upon which I need never call in vain;
 I believe in love as the final law of life;
 And in this faith, by the help of God, I mean to live this day and all my days.

And, men and women, believe me, it is altogether impossible for you or for me to measure what difference such a daily act of faith may make to our days and to those with whom we have to do. And best of all is this, that whether the master of the house comes at even or at midnight or at cockcrow or in the morning, he shall find us unsleeping, with the banner of our faith flying bravely in the breeze. And whether we shall be of this company of unsundered faith or not, it is for us ourselves to say.

The World Court and the World Peace

By Professor Manley O. Hudson

[In preparation for the observance of the week ending with Armistice Sunday as World Court Week we last week published a discussion of the Court’s function by ex-Attorney General Wickersham. We herewith print two further articles on the Court, written from different angles. Professor Hudson, who is now a member of the faculty of the Harvard Law School, was a member of various peace commissions at the Paris Peace Conference, member of the legal section of the Provisional Secretariat of the League of Nations, and he was legal adviser to the International Labor Conference at Washington in 1919 and at Genoa in 1920. It would be hard to find any man in America better fitted to discuss the World Court. Dr. Ainslie, author of the second article, in addition to being pastor of the Christian Temple of Baltimore, is editor of the “Christian Union Quarterly,” a trustee of the Carnegie Church Peace Union and a member of the Executive Committee of the World Alliance for International Friendship through the Churches.]

IT IS quite unnecessary to exaggerate the importance of the International Court in establishing and maintaining the peace of the world. If it serves no more than the convenience of the nations in handling their every-day affairs it amply justifies its existence and it amply justifies the support of the United States.

Our national courts perform many functions. Among others, they serve the convenience of those who are engaged, in the conduct of public or private affairs. Similarly, the International Court as an authoritative interpreter of the world’s treaties, of which every country now has a great many, will serve the convenience of the nations in the conduct of the world’s affairs. Twelve treaties were recently entered into at the Central American Conference, six treaties were made at the Washington Conference on Armaments, some ten were signed at Lausanne. All of this body of treaty law calls for some court to interpret and apply it.

But it is not simply as an instrument for the better order-

ing of our international polity that the new court exists. It also has a very definite function in connection with maintaining the peace.

It is quite true that most of the disputes which arise and which will be submitted to the Court are likely to be disputes of a highly technical character and not calculated to lead to war. To date the new Court has been called upon to give eight opinions. Not one of these involved a question likely to lead to war. All of them involved the interpretation of treaties and the settlement of questions about which technical difficulties had arisen.

But the existence of the Court is an important factor for the foreign offices of the world to take into account in connection with their major political disputes. Those disputes may not turn on differences relating to legal questions. They may have to be settled by a process of conference and conciliation, for which the Court is not adapted.

But even the most political of disputes is likely to involve some question of a legal character, and when the parties are sincerely desirous of maintaining the peace they are glad to have at hand an instrument for the settlement of these legal questions. Disputants are frequently glad to have an avenue for gaining time and cooling off public opinion in this way. The existence of the Court and public confidence in its impartiality will mean that such legal questions will be referred to it for adjudication.

It is clear, therefore, that the Court is indispensable to the process of maintaining peace, though at times its contribution may be indirect. The role of the Court is not wholly unlike the role of our national courts with reference to industrial disputes, which must sometimes be settled by other agencies.

This can be illustrated by the controversy over the Ruhr. That controversy is essentially political, and the determining factors have little to do with anything so barren as the inter-

pretation of language in a legal document. But a legal question is also involved, and the discussion of it has only increased the bitterness aroused by the whole controversy. If that question should be referred to the Court it might serve to clear up one of the points of difference.

Another illustration is the Corfu incident. This is primarily political also. But it involved a number of legal questions which have been discussed at every stage of the controversy, and with reference to which a great deal of animosity has been developed. Perhaps some of these questions will yet go before the Permanent Court of International Justice.

The determination of a disputed question of fact, as well as the proper interpretation of a treaty upon which a situation depends, may make it possible for peace to prevail where there would otherwise be war. It is this which makes the Permanent Court of International Justice an important part of the world's machinery for keeping the peace. The Court will not be competent to handle the larger issues which divide peoples. Other machinery now exists for these, and ought to have American support. But the Court will always be competent to handle the legal questions growing out of those issues in such a way as to add to the store of good-will and friendly feeling essential to preventing war.

Too much should not be expected of an international court. It is composed of lawyers who can do a first-rate lawyer's job. It is not composed of politicians or diplomats, whose work is also essential.

Justice according to law can only be adequate when the law itself is adequate, or when people are willing that new law should be found by disinterested men. Other agencies of compromise or conciliation for adjustment are essential. But an international court is an indispensable foundation of any plan for a governed world.

The Permanency of the World Court

By Rev. Peter Ainslie, D.D.

Pastor of the Christian Temple, Baltimore

THE World Court has been on the way since the establishment of Christianity. Its first evangelists were the early Christians. Many of these paid for their evangelization by martyrdom. On the Christian party getting the majority in the Senate in the year 416 and passing the absurd law that no one could enlist in the Roman army but Christians all idea of adjusting international disputes by reason rather than by physical force was completely obscured for a thousand years.

Hugo Grotius was the earliest evangelist for this cause in modern times. His masterpiece on "The Rights of War and Peace" appeared in 1625. Other advocates followed. America was a pioneer in this cause from the very birth of the Republic. The Jay Treaty, 1794-95, marks the beginning of official arbitration among nations, although the Treaty of Paris (1783) between the United States and England opened the way. Out of the war of 1812 the Treaty of Ghent provided for the continuation of this policy, which resulted in

adjusting many difficult international disputes. Perhaps the most outstanding monument to international arbitration is the three thousand mile boundary line between the United States and Canada without a fortress on either side. In the years that followed England had seventy cases adjusted by arbitration, the United States had fifty-six, France twenty-six, Chile twenty six and other nations a lesser number.

Among the great names in the United States that stood actively for this policy were David Dudley Field, author of "Outlines of an International Code"; Blaine, Hay, Root, Roosevelt, Bryan, and others. Hay's venture of returning the Boxer indemnity to China was a decided advance for better international understanding which has been followed since by other nations.

The Court of Arbitration, which grew out of The Hague Tribunal, called at the instance of Nicholas II of Russia in 1899, made a new epoch in adjusting international disputes. Holland gave the land for the site of the Peace Palace and

Andrew Carnegie gave the money for the erection of the building, while all the nations of the world gave the furnishings. From the time of hearing the first case, which came from Mexico in 1902, to the outbreak of the World War in 1914, as many as 627 cases were heard by the Court and decisions given, from which, in no instance, was an appeal ever taken.

After these years of preparation the setting up of the Court of International Justice for business in 1922 was as logical as the sum of an ordinary problem in mathematics. It simply could not have been held back other than by some unknown process, to have turned back the thought of the world in international affairs. It was an evolutionary necessity. If the World War hastened its fulfillment, it certainly did not create it. Two thousand years' history was back of it, and especially a hundred years of immediate preparation.

It is as silly to attempt to undervalue the Court of International Justice as it was for those obscure and forgotten American statesmen to fight the Supreme Court of the United States in the early years of its history. American partisanship may make America appear paradoxical in the eyes of an intelligent world, but as great as America is, America is not great enough to abolish the Court of International Justice; nor will we think for a moment that the intelligence of America will favor substituting the battlefield for the court in matters of international dispute. It would be the greatest instance in human history, of assault on law and order, for which there is neither reason nor right.

Historically and logically, the strongest voices in the world for the Court of International Justice—and a multitude of them—ought to come from America, but instead they are from England, Asia and South America. The issue is very clear. Shall we make elaborate preparation for another great war, which military men tell us will be vastly more destructive of life and property than the recent World War? Or shall we make extensive preparation for taking our cases of international dispute to the Court of International Justice, where reason rises superior to brute force? It looks as though civilization ought to have advanced far enough to make impossible this issue to be even debatable.

There is a national conscience for adjusting personal disputes in national courts of justice in all nations. In cases of

two men or two corporations having a dispute, no one but an outlaw thinks of taking the law in his hands; but instead the whole community is of one mind that the case in dispute should be settled by the courts. There was a time when our forbears thought otherwise and resorted to savagery. But humanity has now grown to recognize law and order in the affairs of national life, and so we have courts for adjusting our disputes.

Has the time not come when our civilization is strong enough to put into international conscience what it has put into national conscience? It is a public conscience that upholds our national courts; it must be an international conscience that upholds the Court of International Justice. When we take the step we shall have gone a long way toward abolishing the method of savagery in adjusting international disputes and toward adopting the method of civilization in their adjustment by reason and justice.

International disputes are inevitable in a world where there are differences in race, nationality and temperament. The only proper adjustment of a dispute—whether it be personal, national or international—is by reason, never by physical force. The Court of International Justice is here with a judiciary the equal of any judiciary in the world.

Since June, 1922, many cases have gone before it for trial. Several have been typical war cases. The Court's decisions have been accepted by the nations involved. There are nations, however, that have refused to send their cases to the Court of International Justice, as in some instances individuals in America have refused to send their cases to the national courts, but have taken the law in their own hands, adopting the outlaw policy. But such a course does not do away with the national courts. They continue to function.

It is so in the instance of the Court of International Justice. It is as truly functioning in the field of international disputes as the Supreme Court of the United States is functioning in the field of national affairs. Our immediate task is to create an international conscience for the support of the Court of International Justice as we have created a national conscience for the support of the Supreme Court of the United States. The issue involves a step in civilization which the centuries have been preparing for us. Are we willing to take the step?

Prohibition Facts

By Rev. F. Ernest Johnson

Director, Research Bureau of the Research Department, the Federal Council of Churches

The following is the report on prohibition facts presented by Mr. Johnson at the great Citizenship Conference in Washington this month. The report is the result of the work of a "Fact-Finding Commission" consisting of men trained in social research appointed by the Federal Council's Research Bureau.

THE first thing to be said about the enforcement of the prohibition law is that it is not a new problem. Prior to the adoption of prohibition the Commissioner of Internal Revenue included in his annual report a statement re-

garding the extent of illicit distilling as evidenced by the number of seizures of stills. The following is from the 1912 report:

Illicit distilling and "bootlegging" continue without sign of abatement. During the past fiscal year practically the same number of illicit plants were seized and destroyed as during the previous fiscal year. Two thousand four hundred and sixty-five were seized and captured during the year just closed, as against 2,488 the previous year.

If the license system was exceedingly hard to enforce, it was to be expected that the prohibition of the liquor traffic

would tremendously intensify this problem.

The necessity for the present survey of conditions with respect to the enforcement of prohibition was occasioned by the fact that while several agencies are, and have been, commendably employed in the effort to influence public opinion favorably to prohibition and thus to assist in the enforcement of the law, it appears that no independent research has been undertaken on an adequate scale. It is hardly fair that propaganda agencies engaged in fighting the liquor traffic should be called upon to do the research work, which requires a certain amount of detachment from propaganda effort. Much valuable material has been gathered, however, and used by the fact-finding commission, appointed in connection with the Citizenship Conference.

Our first task was to put statisticians at work analyzing the available data, which included material in the hands of such agencies as the Scientific Temperance Federation, the Anti-Saloon League, the Methodist Board of Temperance, Prohibition and Public Morals, the Federal Bureau of Internal Revenue, and the Prohibition Unit, the Bureau of Census, the Department of Commerce, and so forth. Our inquiry also included agencies working against prohibition. We undertook first to determine, so far as possible, the extent of the actual violations of the law. The findings of this subject may be grouped under three heads.

I. SMUGGLING

The only measure of smuggling, which is of course but a partial one, is found in the importations of liquor to territory contiguous to the United States, manifestly for smuggling purposes, together with the increase in manufacture of liquors in such territory which might likewise be presumed to have an outlet over the American border. We discovered that the importations of spiritous liquors from Great Britain and Ireland into the Bahama Islands had increased from almost nothing in 1918 to 160,000 proof gallons in 1921. After our data were compiled the British Premier made the statement that the figures for 1922 were twice those of 1921. The absolute significance of these figures is, to be sure, not very large, but they indicate the great extent of smuggling activities on a comparatively small base. We also secured figures on the importation from Spain to Cuba of low grade brandies, which indicated a similar increase. The total imports of distilled spirits from Great Britain into territory contiguous to the United States (Canada, Newfoundland and coast of Labrador, Bermuda, Bahamas, British West Indies, Cuba and Mexico) increased from about 180,000 gallons in 1918 to over 2,000,000 gallons in 1920. Prior to 1918 the trend had been steadily downward for several years. In 1921 these imports fell off again to 1,600,000 gallons; but even so, the total was in excess of the imports for any year since 1913 with the exception of 1920. An apparently significant fact was brought out in our inquiry with respect to Canada, namely, the inability or unwillingness of the Canadian government officials to give us figures on production of liquors in that country over a period of years. This is obviously an important element in the situation. In reply to our request for these figures we were given the data on the manufacture of grape juice. Thus far we have not secured the relevant facts. We have the official export figures, but the people whose doings we are looking into do not report to the customs office.

We are led to believe, however, that the aggregate of smuggled liquors is smaller by comparison with the amount of liquor consumed in the United States prior to prohibition than has been commonly supposed. An estimate of the Brewers' Association, which probably may be taken as an

outside figure, puts the amount of liquor now smuggled into the country at not more than ten per cent. of the consumption of liquors prior to the prohibition period.

II. WITHDRAWALS OF BONDED LIQUOR FROM WAREHOUSES

Our study of the statistics on this subject gave gratifying corroboration to the statement submitted to the Citizenship Conference by Commissioner Haynes. The amount of liquors annually withdrawn has decreased from the "peak" figure of 160,000,000 gallons in 1917 to about 11,000,000 gallons in 1923. This is due undoubtedly to two causes: the activities of the Enforcement Unit and the steady depletion of the stocks of liquors in these warehouses which may be assumed to operate, by increasing the price so as to limit automatically the withdrawal of liquors for illicit purposes. The record shows that the amount of liquors remaining in such warehouses decreased from over 285,000,000 gallons in 1914 to less than 45,000,000 gallons in 1923.

III. THE DOMESTIC MANUFACTURE OF ILLICIT LIQUORS

It is under this head that the chief menace is encountered. It should be said first, however, that there is no doubt that the production and consumption of beer has fallen off tremendously. Few people realize that beer constituted about ninety per cent. by volume of the amount of liquor consumed in the country in pre-prohibition days. Even the Brewers' Association figures that eighty per cent. of the beer production has been done away with. The actual amount now produced is probably well within the twenty per cent. estimate which they have made. There are many indications that the working population, which accounted for a very large part of the beer consumption, is drinking very much less, although as yet we have no measure of the reduction. The present law permits the manufacture of beer on a large scale as a part of the process of making "near beer." A desperate effort has been made by some of the brewers to build up a trade in these beer substitutes. It appears that one-third of them are still operating on this basis. It may be assumed that among these are the largest, most powerful breweries, and this means that very extensive vested interests are still arrayed against prohibition and are maintaining their status in the hope, and apparently in the expectation, that the law will be modified so as to allow the manufacture of beer, which they insist is a non-intoxicating beverage. "Brewed exactly as before" has been a familiar advertisement, used to keep familiar brands before the public eye. It tells the literal truth. The beer is made exactly as before, but under the restriction that the excessive alcoholic content must be distilled off before the beer leaves the premises. This opens the way, very obviously, to violations of the law. It is probable, however, that such violations have not been so extensive as might be supposed, because of the fact that a large brewing concern is relatively easy to watch, and because it is to the interest of the brewers in their campaign for a modification of the Volstead Act not to run too visibly foul of the law or to put themselves under the ban of public sentiment as flagrant lawbreakers.

The extent of the illicit manufacture of wines is one important element in the inquiry with which we have thus far made little headway. It is perfectly evident that an enormous traffic in grapes has developed, but in the absence of census figures since 1920 it is difficult to make adequate estimates. Since that date only carload shipments are given. This subject requires further intensive study. It should be pointed out, however, that the home manufacture of wine is no new phenomenon. There are certain groups among our

urban population with whom home manufacture of wine is a fixed custom which can be broken only with great difficulty.

The traffic in "hootch" or "moonshine" whisky is probably the most serious of all the violations of the law. It is possible to secure this bootleg liquor quite generally in cities and particularly along the Atlantic seaboard. While little credence can be given to unsubstantiated tales of the prevalence of bootlegging, it is sufficiently clear that in some cities it has reached the proportions of an "industry." In Boston, for example, a number of experienced social workers reported that since the prohibition law was passed there has been a distinct improvement in the standard of living of many families in their communities traceable directly to the profits of bootlegging.

Very little has been done so far to determine among what social groups and to what extent drinking has increased. It seems safe to say, however, that many young people are drinking who did not drink before, and that in certain social circles women are drinking much more than formerly. At the same time, there is some statistical evidence (which needs to be further supplemented) showing that within communities where drinking is very prevalent the family men account for less of it than "detached" men. In this connection the records of the Massachusetts Society for Prevention of Cruelty to Children are interesting. The 1922 report of the Society contains the following passage:

For many years our reports have deplored the destructive influence of intemperance upon family life. It still exists, but, thanks to national prohibition, to a far less degree. In 1916, a prosperous pre-war year, intemperance was second on our list and appeared in 47.7 per cent. of our cases. In 1921 it had decreased to 16.8 per cent., or a little less than one-third. In 1922 it has increased to 20.2 per cent., but still has an incidence of less than one-half of that before national prohibition.

The most disquieting feature of our investigation was the discovery of what we call the "typical curve" showing the consequences of prohibition in terms of the number of deaths from alcoholism and cirrhosis of the liver, in cases of alcoholic psychoses and in other indices. Generally speaking, the trend prior to prohibition was gradually down, but with the enactment of prohibition there was a sharp drop. In each case, however, the curve reached its lowest point in 1920, the first full year of national prohibition, and since that time there has been a marked rise in these several indices of the extent of liquor drinking. It is also in point that such figures as have been compiled by the Anti-Saloon League, the Methodist Board of Temperance, Prohibition and Public Morals, and by Judge Gemmil, of Chicago, on arrests for drunkenness in cities, when compared year by year, show the same general curve between 1919 and 1923. To be sure, the rise in arrests for intoxication may always be taken to indicate two wholly different facts: an actual increase of cases of intoxication upon the one hand and an increased activity in apprehending such cases on the other. There is no reason, however, to think that throughout the country there has been any general tightening up on the part of local officials with respect to apprehension of intoxicated persons, and therefore the marked rise in the number of arrests for intoxication can only be taken to indicate an actual increase in heavy drinking since 1920. In no case, however, do these curves show that we have approximated the condition which prevailed prior to the enactment of the prohibition laws.

Further confirmation of the "typical curve" appears in figures compiled by the Family Welfare Society of Boston. The total number of cases assisted in which intemperance was a factor stood at 984 in 1916-17; fell to seventy-one in 1919-20; held practically steady for a year, and rose to 278 in 1922-23.

In other words, the indications from such data as we have been able to study are that we made a fairly good demonstration in 1920 of the enforcibility of the prohibition law, but that at the present time we are unmistakably approaching, in certain areas, a nullification of the Eighteenth Amendment.

The "Fact-Finding Commission" plans to continue its activities through the Research Department of the Federal Council of Churches and is planning for (1) some specific industrial studies; (2) an inquiry into conditions in secondary schools in certain States where the co-operation of the State Department of Education has been secured; (3) an inquiry into the extent of drinking in the colleges and the attitude of students toward the law; (4) a study of the social consequences of prohibition in cities, with the aid of social workers throughout the country (this study is now under way and is proceeding well). In this connection the recent statement made to us by Mr. Payson Smith, Commissioner of Education in Massachusetts, was somewhat startling. He stated that in the colleges with which he was in closest touch he believed there was an overwhelming sentiment among the student body against the prohibition law, and that the colleges are filled with propaganda designed to create this attitude.

Our survey has made it evident that the problem of making prohibition effective is much more than an enforcement problem. The law is being violated not merely by criminally-minded people, but by a very large portion of the most conservative and otherwise respectable of our people. These violators of the law include judges of the higher state courts, prominent lawyers without number, and persons in excellent standing in social and church circles. This respectable patronage of the traffic makes it possible for bootleggers to ply their trade almost openly and in many cases without any apparent consciousness that they are engaged in a reprehensible business. Although much is said about the observance of the law for its own sake, it is undoubtedly true that large numbers of our people, and perhaps lawyers more than any other single group, consider that the Volstead Act and even the Eighteenth Amendment have not in any sense the same status as have the provisions of the common law relating to criminal acts. It is evident that such people must be won to a voluntary observance of the law if it is to be made effective, since it is scarcely possible to arrest all the attendants at an annual bar association meeting where liquor flows as freely as before prohibition days.

On the other hand, the enforcement problem itself is one of the major elements of the present situation. On the face of it, the enforcement organization is anomalous. The chief line of responsibility extends from the President, through the Secretary of the Treasury and the Commissioner of Internal Revenue, to the Prohibition Unit which is organized under that commission. This is due to the fact that in pre-prohibition days the Bureau of Internal Revenue had developed a very successful machinery and technique for apprehending violators of the excise laws. It was thought best to leave the enforcement of the prohibition law in the same hands. Prosecution of violators is of course in the hands of the Department of Justice. This division of responsibility raises an obvious question as to the efficiency of the present scheme. When the prohibition law was enacted the then Secretary of the Treasury, Carter Glass, protested against the arrangement. The attitude of the present Secretary of the Treasury on this point appears not to be a matter of record. But it is commonly stated, and supported by a great deal of evidence, that the prohibition law at the present time is not wholly in the hands of its friends.

Is This Worth While?

By William Willard Howard

CAME into the reception room of Anne Louise Howard on the border of Bolshevik Russia a young woman; bright and clear of eye, rosy and round of countenance, brisk and graceful of gesture—came smiling, with outstretched hands and pleasant words of greeting—a shining vision of imperishable youth and hope and well-being.

In the five seconds during which I rose, stepped forward and took the welcoming hands I searched in vain the card-index of memory for some clue to the identity of this radiant visitor. The face was vaguely familiar; but, I could not fit this engaging personality to that of anyone whom I had known.

Doubtless my response to the young woman's greeting lacked some quality that it should have had, for the welcoming hands were withdrawn with a faint suggestion of disappointment.

"Why!" said a voice that vibrated like the far-off chiming of bells at sunset: "I do believe that you have forgotten me!"

"I have not forgotten you," I protested, "because, you see, I doubt if I ever have had the pleasure of meeting you."

"Woe is me! He never knew me! He repudiates me!"

Anne Louise Howard turned in a sort of puzzled wonder from a half-clad child to whom she had been talking.

"Surely," she said; "you have not forgotten the Countess Marija?"

"What gentle pleasantry is this?" I said. "The Countess Marija is a pale, thin young woman, with hollow cheeks and mournful eyes. I could not forget her."

The visitor laughed aloud.

"It is true!" she said, "you have forgotten me—after only six months."

"But; it is impossible!" I protested. "It is altogether incredible! It cannot be true! Perhaps you are a younger sister. There is some resemblance—"

"The Countess Marija indeed was a pale, thin young woman, with hollow cheeks and mournful eyes six months ago. The Countess Marija to-day is—"

The radiant creature stepped back a pace, and, with an infinitely graceful inclination of lithe, supple figure, made a slow, formal curtsy that she had last used at the court of the Tsar.

"This gracious American lady, who remained here after you went away, found me half starved. I had sold the last jewel that I possessed; I had bartered the last bit of old lace for food; I had given my last warm cloak to pay the rent of one end of a room; I was so weak from hunger that black specks and blurs came into my eyes; I could not walk a block along the street without stopping to rest. I was desperate and despairing. The future seemed to hold only one thing—death.

This lady from God-favored America gave to me work and money that I might not perish from the earth. I worked, at first, a little at a time, as my strength permitted. With the money paid to me for the work I bought food. As I gained strength I worked more and more, always putting the money into food. After a few weeks I was able to work eight hours a day. For weeks and weeks I have had enough to eat—that is all! You see the result."

It was true enough. It really was the Countess.

"You are the eighth wonder of the world," I said.

"Nay," protested the Countess. "I am only a fractional part of the eighth wonder of the world. There are many others."

"You mean that the rest of Anne Louise Howard's workers show a similar degree of physical improvement?"

"You should see them! It is not only physical improvement; it is mental and spiritual regeneration, as well. It is an exaltation from the depths of despair to the higher levels of hope and courage. It is almost a resurrection from the dead." . . .

This, then, is what Anne Louise Howard has done. This is the result of the patient work of this lone relief worker during the dark and gloomy days of a sub-Arctic winter; of the raw cold of a reluctant spring; of the rainy and foggy summer—these Russian gentlewomen lifted from the quagmire of destitution and despair and placed upon the firm ground of self-support. . . .

I ask of you who read these lines: Is it a good work? Is it worth while? If you think that the saving of the lives of educated, cultured gentlewomen is worth while, will you help Anne Louise Howard to extend that work so that she may reach out a hand to the many, many other Russian gentlewomen whom she cannot save from unthinkable destitution and certain death, because of limited means?

The particular kind of help that I want just now is an opportunity to exhibit publicly to American women of taste and discrimination the hand-embroidered Russian Princess Blouses and hand-embroidered one-piece gowns made by the Russian gentlewomen employed in Anne Louise Howard's relief work. You can help me by arranging for an exhibition and sale of these exquisitely beautiful garments in your city—possibly in the assembly room of a woman's club or in the lecture room of a church. I know, from actual experiment, that the blouses will sell readily if they can be shown to women who know and appreciate fine needlework.

On my return from the border of Bolshevik Russia last spring I sold the first lot of blouses by mail only. That was well enough, for a beginning; but, now that I have returned from my second trip with a larger supply of blouses, and, in addition, a supply of one-piece gowns, I must have additional means of sale if I am to meet Anne Louise Howard's insistent call for funds to give employment to the throngs of destitute women now begging for work.

If you will help in this by arranging for an exhibition and sale under the auspices of a woman's club, a church or a local committee, I will provide, at my own expense, all the publicity matter, printed circulars, letters of invitation and other forms of notification that may be required. I will give my personal attention to these matters, and will attend the exhibition if it is a physical possibility. I must give a little time, now and again, to my own business; but, apart from that, my entire time is at the call of this work. To me this is not a duty. It is a priceless privilege of service.

May I hear from you promptly? Thousands of gentlewomen are dying of hunger and broken hearts. We can save some of them—if it is worth while.

Communications, by mail or telegraph, may be sent to the Russian Refugee Fund, care THE CHRISTIAN WORK, 70 Fifth Avenue, New York City, or to me personally at the same address.

Foreign Correspondence

Through the Earthquake in Japan

In Yokohama

[The following account of personal experiences in Yokohama while it was being destroyed by earthquake and fire was written by a missionary lady well known to me. This record of those terrible two days constitutes a document of unusual human interest. Though written for her immediate kindred and friends in America, many will be glad to see what took place, through the eyes of an exceptionally intelligent and well-balanced observer. Miss ——— had gone to Yokohama to bid farewell to her friend from California, who had been visiting Japan on a tour of inspection on behalf of the Woman's Board of the Pacific. The letter was put into her friend's hands before she actually got away on the first steamer that crossed the Pacific.—SIDNEY L. GULICK.]

HOME—safe and well, September 6, 1923.

Saturday morning Ella and I did a few last things and went to the boat in good season. She found her baggage and letters and everything all right. Her room was a beautiful one, and her roommate a very pleasant young woman from Sensen, Korea. They told her that there were plenty of empty cabins, so they could doubtless have separate cabins after she got started.

I wanted to take the 12.30 train in order to get home at six o'clock Sunday morning and have a real Sabbath, so I did not wait until the boat left at twelve, but said good-bye before the band began to play or the confetti to fly. The last word to Ella was, "I am so glad that after all these years of planning and the months of travel your trip has come to an end without one unpleasant hitch." Then we kissed and parted.

On the way to the train I went in to see Mrs. McCloy about her cook, who is to be Jennie's cook, and then to the Sakuragicho station, where I took the electric car for Yokohama station. We had just pulled out of the station at 11.58 when the car suddenly began to jump and knock and swing around in the strangest manner, utterly indescribable, and it seemed inevitable that the car should turn over. We crouched and ran for the door and jumped off, falling to the ground. We were on a built-up concrete sort of trestle. The concrete broke into bits, part of it a foot lower; the car next to us overturned. Too dazed to realize what had happened, I glanced about, and there was not a house standing. A yellow dust arose and a great shriek, and then a deathly silence. I cannot account for the silence. It may be I was too stunned to hear. A redcap seized my handbags and we stumbled back to the station, avoiding the falling wires. Many people on crowded cars were electrocuted—a merciful death. The station and two large buildings were still standing, but ready to fall. While we waited in the large open place in front for the shaking to let up, immediately in all directions fires sprang up. A stream of humanity came pouring toward us, many of them bleeding. I did not know what to do. A foreign gentleman said he would help me, but he suddenly disappeared. Another man came saying he was on the bridge when the shake came and he lost his handbag. He thought someone had taken it and would some one please tell the policeman about it. I knelt on the ground till a policeman whistled and said, "Everyone to the hills." Not knowing Yokohama, I followed the crowd over the broken, tippy roads, the walking extremely difficult, and the fear of falling into cracks. One man had the experience of the earth opening where he was standing and he fell in up

to his waist.

I saw a young man of twenty walking beside me and said, "Are you alone?"

"Yes."

"Won't you stay with me to-day?"

"Gladly."

"What is your name?"

"Hayashi Shotaro."

And so we began our journey together, and never knight had a more faithful squire! If it were not for him I think you would never have the account of this day. He proved to be a Korean with no relatives. He had come to Japan with his father, who had died, and he had shifted for himself. We went up Hogsaka till we came to a shrine, a Daijingu on quite a high hill. The shrine itself, strangely intact, sitting there calmly as if it always had and always would, while the large buildings had fallen. And one structure, an enormous concrete base, had disappeared and the great blocks of concrete were strewn about like children's blocks. You can imagine how that impressed the people, and how many earnest prayers were offered there. The people began to pour up there from every direction till I could guess there were more than a thousand, possibly two thousand. I thought we were quite secure and we stayed there several hours. I became so interested in various groups, the rich and the poor, the calm and the frightened. One woman sat there sweet and smiling with her six children sitting in a row, as proper and quiet as if they were in Sunday-school. How good the young men were to their mothers! One young man said he was connected with the Y. M. C. A. He brought his mother, his baby, his wife and his sister in safety. They had nothing but one egg each, which he had picked up as he passed the store, leaving his card and expecting to pay later. He had tried to buy some bread, but they were holding it for big prices. One man came toiling up with a kerosene can full of midsu ame [a malt candy made from wheat or rice, almost hard when cold, but quite fluid when warm]. He leaned over as he toiled up the hill and the heat of the September day and the heat of the many fires melted the ame, so when he put the can down, from his hair to below his waist he was one shiny mass of sweetness. But a shout went up, and the mothers scraped it off and put their fists in the can and got gobs of it for their dinnerless children, who had no prospects of supper or breakfast *ad infinitum*. The wounded were brought up on peoples' backs. An old mother came leading a stalwart young man who stumbled along and she supported him as best she could.

My boy went off to reconnoiter and came back with a girl of twenty on his back, and her mother tottering after. The girl was wounded and he found them lying by the roadside with the flames almost up to them. We made them as comfortable as we could with my pillow and piece of matting, and part of my ice water poured into her bottle of raspberry vinegar. In her other hand she was clutching one of those wooden vibrators.

The boy went again and came back saying he did not like the look of things. The fire was getting pretty near on two sides, and the wind was blowing a gale. It seemed to us as if we were safe, for the space was so large and there were so few buildings. I went off to look, and I did not like it either. I saw an official looking man and said, "It looks pretty bad here, doesn't it?"

"Yes, but what can we do?"

"One can't get away from here, and where is there a safer place?"

I went back to my boy and he said, "Let us get out of here."

"How can we leave these women; they will be terrified." My heart clung to all these people whom I had been watching—the little girl of eight who had been praying steadily for two hours; the old blind woman whose face was peaceful, but whose lips never ceased to move in prayer; the frail old white-haired men and women who cling to each other with such a look of despair; the family of five refined, well-dressed people, all pale and exhausted, the mother, the son, his little girl and his wife lying there with her baby a few days old. Still I could not help them and many people were undertaking a difficult and hazardous way of escape. We stole away from our prostrate friends, hoping they would not see us go. Our objective was a villa on high land across a deep valley with precipitous sides all broken and crumpled, over some fallen houses and up a hill so steep I never could have done it without help. I begged my boy to throw away my baggage, but he clung to it, would go and place it, and find the best footings and come back for me. In going down he would place his foot and have me step on it, and in going up he would pull or push, and at last we reached the top. There were villas, a shallow pond and open spaces and trees. The made ground was much broken and at every shake (there were one hundred and fifty of them that day, five hundred all told) I feared the place would slide into the valley. After resting awhile we moved down into the valley, but I could not stand it, to be where we could not see the approach of the fires, so we went up another hill to a pleasant wooded place with many people. Found a cow lying down chewing her cud. Here we could see the approach of the flames, so we said, "Let us find our way into the country if we possibly can." Another steep hill, under fallen trees and over the debris of fallen houses and with the people behind calling, "Hurry, hurry! we will all be burned," and so on, until we came to the city reservoir, the highest place in Yokohama.

The whole city was burned up to it on one side clear over to the Bluff, which was burning fiercely. We sank down on the sand they had in brick enclosures for filtering purposes and felt we were safe here as we could be anywhere, and, anyway, there was no other place to go. There we sat and watched for two hours the four places we had been in, one after another, burn and burn. The loss of life at the Daijingu was terrible. There was no way of egress but the one we had negotiated with so much difficulty. As we crossed the narrow neck of the valley the flames were within, I should say, three hundred feet and the heat intense. Had we waited ten minutes there would have been a panic. The strong pushing the weak in their frenzied efforts to get away, and many crumpled under foot. It was heart-rending to watch those beautiful, cruel flames, and to think of the many we had been interested in who could not get away.

I have not time to finish this story, but will write again when I have time of the experiences after reaching the reservoir Saturday at about six, until I reached home Tuesday afternoon. I am hoping my squire will appear to-morrow morning. We are concentrating on work for the refugees and are told to be ready to receive from thirty to seventy to-morrow morning at the College (Kobe). I have been asked to take care of rooming arrangements, so I shall be too busy to write for some days.

I have seen people who have seen Cousin Ella on the Empress Australia, but we have had no communication. They are waiting for the Empress Asia to come from Vancouver. After discharging her cargo here she will go back to Yokohama and take the Empress Australia passengers to America.

I am so grieved for Cousin Ella that her trip should be brought to an end in this way. I feel so thankful that the way has been made so easy for me and that I have this home to come to. I do not want to be a refugee.

Later. We reached the reservoir in safety about sunset. Already the whole of the city was in flames, except one small valley next to the reservoir on the other side, which is all that escaped. The Bluff was still burning fiercely in spots. A pall of smoke was over all and in every direction except the west, where Fuji was majestically smiling. Shall I say beautifully or cruelly? I spotted the sand pile enclosed in a brick bin as my abode, and presently others came, and together the men made a shelter of corrugated iron about four feet high in the center and twenty of us had our refuge there for about two nights; possibly the others remained there much longer. We came very close to each other. They were all Japanese. I saw no foreigners until I reached the steamer Monday at ten A. M.

My close contact with the many Japanese strangers has given me a deeper love for them and appreciation of real Japanese character. Patience, fortitude, generosity, kindness, sympathy—all these I saw in abundance.

I grieve to say there was one terrible blot that I wish to forget. I will omit the account of the Koreans who had escaped from their burning prison and were thought to be looting and shooting, and what angered the Japanese most, poisoning the wells and reservoirs. If the rumors had been well founded, they deserved their awful fate, but at such a time as that, credence is given to tales, however bad, if they are only gruesome. I saw and heard what went on Sunday afternoon and night and it was terrible. My Korean boy lay with his face in the sand beside me all through that horrible time. The people in our shack knew he was a Korean, but in spite of it were most kind and tied a red cloth on his arm, which was a sign of being a Japanese.

Hayashi had his life threatened on the launch going out to the steamer, but its being daylight and his being with me saved his life. I heard later that the real looting was done by men in the boats down in the concessions, who in many cases rifled the safes. Of course, a great deal must be excused at a time of such excitement and because the buildings were doomed to burn anyway. One of the head men of the Hong Kong-Shanghai bank was wounded and while the men helping him went for a stretcher he was knifed and the bank keys taken. Mrs. McArthur told me this. She, like so many others, was buried in her home and was dragged out wounded just before it burned.

You may wonder what we had to eat those two memorable days. No one had eaten luncheon, as the earthquake occurred just two minutes before twelve o'clock. My resources were a dry muffin, a small roll, a tiny bunch of grapes and a little chocolate. These we divided between us for supper and breakfast. My thermos bottle of water I gave to different people whose needs were dire, and also gave them half my chocolate. I asked Hayashi to go into the unburned valley and see if there were anything to eat. He came back with a small package of caramels. I saw some people who had evidently found bananas and asked Hayashi if he could find some. He found a hole in the ground where bananas were being ripened and brought back about fifty. I divided with the others, giving one each to twenty-five people or more. Then I tasted one and found it so green I could not swallow it. I wrapped the rest in my kimono to keep them out of sight until they ripened.

Sunday Afternoon. Some rice and potatoes have been conjured up and we have accepted a few. I did so hate to take anything because the need of those so generously offering was likely to be so great and so long continued, while I

was sure the Korean boy and I could get off on some ship bound for Kobe.

The concrete edge of the reservoir was a little higher than we were, and I shall never forget that first night. Against the glare of the burning city there was a constant procession of dark silhouettes passing and calling loudly to the mass of those from whom they had become separated, hoping to find them in one of the camps. One large, well-dressed man came into our shack and threw himself down exhausted for a couple of hours. He slept and then ate a mouthful or two and with only a word of "thanks" went out on his quest for his mother, wife and four children. This search was kept up all the time I was there, but I never heard him speak a word.

There were some joyful reunions in our shack. One fine young man was brought there wounded and burned. He had been dragged out from débris and his wounds bound up and then left where he hourly expected to be fatally burned; his own father found him and brought him to our camp. All the afternoon I thought he was dying, but was so rejoiced to see him open his eyes and when I left he was sitting up.

Monday morning I said good-bye to our camp and started out to try our luck in getting away. As we passed by the place where we had rested in what we thought to be safety, and from where we barely escaped, I stood and looked up, but Hayashi said, "Don't go up there, it is too terrible." We had no difficulty in making our way through the city by the wide streets that were paved with concrete three feet thick, all broken to pieces, yet one could easily step from block to block. There were no streets visible except the few very wide ones. I had no sense of direction, but as far as we could see there was nothing but broken tiles, concrete, wire entanglements and a sea of ashes. The odor of burning flesh was everywhere, and around the banks and offices were piles of charred bodies.

As we drew near the harbor we saw many men carrying bales of woolen goods. They were helping themselves to the goods in the iron custom godowns (storehouses). Two fellows had found a gun. When the others saw it they cried, "Guns! Where did you get them?" They ran like the wind to get some. Seeing a lot of sampans (harbor boats) I turned down to the water front. One young fellow had tapped a box of roller skates and had put on a pair and was merrily skating on a bit of unbroken pavement.

We tried to get one of the sampans to take us to a boat or ship going to Kobe, but to no avail. This was harvest time for them on shore, and they couldn't leave their looting job. We discovered a launch with steam on and, asking no questions, boarded it, and were politely requested to get off. We continued to sit in the boat and begged our sweetest to be taken to any foreign steamer in the harbor. They tried at first just as sweetly to urge us to take a sampan and said they were going "in a different direction." But we were obdurate and sat still. Finally, starting in another direction, they turned and took us to the Audie Le'Mon. I gave them two yen, which they politely returned. One fellow then began telling of the killing of Koreans at Tokyo, looking fixedly at Hayashi san. Then as we drew near the steamer he demanded five yen. Men came down the gangway shouting and protesting, and I supposed they were turning us away, but what they were doing was to tell us not to pay a single cent. They were most cordial about taking me on board, but were so angry about the money demanded that when a boy from the launch tried to board the steamer they threw him back and were doing the same to Hayashi san when I stepped on the lower rung of the gangway and said, "That boy saved my life and I will go back on the launch unless you take him

on, too." Then they were very nice and took him on gladly.

We were a little later transferred to the President Jefferson and bound for Kobe with several other refugees. In transferring I passed under the stern of the Empress Australia, on which Mrs. Brunner was a passenger. I said to the officer on board. "I would give fifty dollars gold to call a message to the Australia." He said their wireless was taxed to the limit, but I could get a message to the ship probably. So I went to the wireless room and asked them to send it. I was also hoping that Mrs. Brunner saw my name on the list of those who were saved. (Neither message nor list was seen by Mrs. Brunner.)

In transferring to the President Jefferson I was separated from my faithful Korean boy. I arrived home Tuesday afternoon, September 4th, and was received with rejoicing. Two days after Hayashi followed, although he did not have my address, only my name. He wandered about in Kobe until he found our gate-post with my name on it. He leaned his head against it and wept tears of joy. I was not at home when he came, but the servant, having heard his story from me, was ready to give him a royal welcome. I am now hoping that Mr. and Mrs. Newell may be able to take him to Seoul when they go. He is a fine looking young man, rather short, with good teeth and good features. There is something most winning in his personality and worthy of trust. He is well worth giving a chance in the world.

The Experiences of the Bible Society Man

[The following is part of a letter written to Dr. Haven, one of the secretaries of the American Bible Society.]

ON the first of September (the memorable day of the beginning as well as the cause of the terrible catastrophe), just at twelve o'clock midday, I stood at the exit wicket at the railway station, Kashiwabara, one hundred and fifty miles north of Tokyo, awaiting a train by which Mrs. Aurell and son were returning from Karuizawa. I was hardly touching the bars at the side of the wicket when I suddenly discovered a waving or staggering sensation. For a moment I wondered if there was something the matter with myself, but soon was convinced that an earthquake was on. The heaving and waving to and fro of everything about me made me step out into the open space by the station so as to avoid being struck by possibly falling tiles from the roof. The motion of the ground became so violent that it was almost difficult to stand still. Two square water tanks on the other side of the tracks opposite the station rocked to and fro extremely, making the water splash over in great quantities, first on this and then on the other side, until it seemed there would not be much water left in them. During this interesting time the train pulled in, but none of the passengers, somehow, had noticed that there was an earthquake. Forty minutes later, arriving at the lake, everybody was talking about the unusually strong earthquake and wondered if something awful had not happened somewhere. Some wondered if Mount Asama, the famous volcano, fifty miles away, had not possibly erupted and gone to pieces. I've mentioned the above to give you an idea of the terrible strength of the earthquake in the totally devastated districts in view of what we experienced here one hundred and fifty miles away from there.

No news reached us here until about nine o'clock Sunday morning (2nd). (The reason for that was that all sorts of

means of communication had been completely cut off.) Then alarming reports came first by a milkman and next by a telegram from Karuizawa. It was truly hard to believe that the whole city of Tokyo had been destroyed and was burning. But as it was said that Mount Fuji was the center of the earthquake (that was not so) we felt the reports no doubt could not be too strong. You may imagine the state of mind we were thrown into. What to think or do distressed us most extremely. Finally, that evening a party of us started off for Tokyo. The trains were already crowded and as we rolled on towards our destination people would literally "pile" into every car, even through the windows. The rudeness and unreasonable things that were done made it practically impossible to avoid fights throughout the whole train. Just before entering the city suburbs everybody had to get off the trains and walk, crossing a river on a "pontoon" bridge. The railway bridge was supposed unsafe, and there was no bridge for the public near, outside of this contrivance. It was deemed unwise and dangerous for more than two or three hundred people to cross this pontoon at one time, and there were thousands of people on each side of the river struggling to get over. Military men with bayonets had an extremely difficult time to guard and direct them. Had they been allowed to rush on freely this bridge would not only have been broken down, but thousands of people drowned.

Well, we managed to get across, and, walking a mile or more, we scrambled with the masses on to another train which took us just inside city limits. Then from there, as no transportation facility of any kind was available, we walked and walked, meeting thousands upon thousands of homeless people. The great and famous Zeno Park was covered with weary and disheartened refugees. Reaching the part of the park facing the largest extent of the city, we had our first view of the great devastation. Oh, what a scene! On the left the famous Zeno station, with many hundreds of cars absolutely diminished to heaps of stone, brick and scrap-iron. In front of us for miles and miles the same condition prevailed. Electric cars, motor cars and everything reduced to ashes and rubbish. The wire entanglements in the streets made our progress slow. Telegraph poles were still burning—in fact, they were the only pieces of wood that could be seen in the whole devastated district. At certain places much smoke and heat still emitted, making it dangerous to pass by. One of my companions said that he had visited devastated Belgium and other places in Europe, but this scene to his mind surpassed as a calamity. We lingered a little in the Kanda Ward at the City Y. M. C. A., the National Y. M. C. A. and the Baptist Tabernacle. All these buildings were supposed to be fireproof, but, alas, though the concrete walls, floors and stairways stood the test, every least thing inside of them had been wiped out of existence. Even the contents of a good safe in the Tabernacle when opened had withered so that when touched they crumbled like ashes. The fine Salvation Army headquarters, the Y. W. C. A., churches and schools of all descriptions and banks, all alike totally gone!

I cannot go into detail—it would require days to do so. We spent the night at a missionary's house in a spared part of the city. We were frightfully tired, so that we slept most sweetly despite hourly quakes that still came during the night. In the morning . . . looking up Mr. Ziegler [of the Bible Society], who had spent the past terrible days in the hotel, together with him I walked over to where the Bible House had once existed. I knew it was destroyed before I went there. I had hoped that in some way the Lord might have preserved it, but He had allowed it to go with the rest. The walls stood up very well, but the fire had done havoc

with all that was consumable within. The only thing I could see was the safe, but I could not get to it because of the still burning timbers that had fallen down from the two floors and the roof above. On one of the walls Mr. Tanaka had stuck up a note for me which said: "Staff safe." Having seen this, we walked up as far as the ruins of the Methodist Publishing House. Even the wooden blocks of the paved street were partly burned. Parting with Mr. Ziegler, I set out for Mr. Tanaka's home. It took me at least three hours to get there. All was well there—only the plastering of his house had been pretty thoroughly shaken down.

Mr. Tanaka's story is too long to tell. The gist of it is: At noon of the first they were suddenly annoyed by a terrible rumbling noise and shaking of the whole building. Something like that had often happened when large motor trucks rushed by on the street. But this time it was unusually annoying and increased and lasted minute after minute. They realized it was a terrible earthquake! What should they do? They grabbed the book-keeping material and cash box, rushed down stairs and chucked it into the safe, shut it and hastened out into the street. The earthquake lasted four minutes. Next door in the drug store combustible acids somehow were ignited in the rear and started a fire. This was fought with might and main and happily put out and all seemed safe in that locality. In many other parts of the city fires had started by the time our men went to their homes. They of course were anxious about their respective homes. Tanaka and the assistant bookkeeper before leaving the Bible House had opened the safe and taken out the ledger and other important books with the cash box, taking the same with them. Finding all well at his home, Tanaka could not resist going to the Bible House again in the evening. He found it intact and no fire in the immediate neighborhood. It was midnight by the time he got home. Early Sunday morning he went there the second time, then what he had feared really had happened—the whole Ginza street had gone down in ashes. Of course, there was nothing to do but to retrace his steps home disheartened in the fullest sense of the word. He could get no information to me. He could not get a train out of the city. And in addition to that a report commenced to spread that the Koreans were up to mischief everywhere, throwing bombs and setting fire to the still remaining parts of the city. Tanaka was out every night till twelve o'clock assisting the police in guarding their community. We do not know what to think of this scare. We are inclined to believe there were bad elements of the Japanese behind it. Yet it does seem true that some of the Koreans took advantage of this occasion to give vent to their feelings of resentment toward the Japanese. Time may make that clear.

Relatively, the disaster at Yokohama is greater than that of Tokyo. Besides our plates we had a large stock of Scriptures at the Fukuin Printing Company. That being wiped out also, the agency's loss is very great. Our fire insurance policies do not cover fire arising from causes of earthquake. So we have nothing but five thousand yen in the bank and about six hundred yen in the postoffice. As yet I have not arrived at any plan as to what shall be the first step in starting work again. To-day the thought came to me to try to get some printing done at Kobe, asking permission to use the plates of the B. & F. B. S.* If that can be realized I will start work in the part of our field nearest Kobe, which will make transportation comparatively easy. In about two or three weeks we hope to get the money out of the bank and thus begin operations if only on a very small scale.

KARL E. AURELL, *Agency Secretary,*

The American Bible Society in Japan.

*The principle plates of the British and Foreign Bible Society were at Yokohama and have been destroyed.

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

The Idea of Immortality*

IMMORTALITY is a subject of perennial interest. It is true that when a questionnaire was sent to a number of experts in physiology and psychology some replies indicated indifference. But in comparison with the total number of people who have lived and died on this planet we believe that the proportion of those who are indifferent to immortality is negligible. In one form or another, humanity is profoundly interested in the question of the future life. Multitudes in health and prosperity may not think about it, but in illness or bereavement the subconscious self becomes vigorously active. Most of the older books treat the subject in an unsatisfactory way. They are hard and mechanical, and their authors were plainly influenced by the scholastic philosophy and the poems of Dante and Milton rather than by the New Testament. Modern books are more helpful, but, as might be expected, are of varying value. We have recently been looking over the Harvard Series of Ingersoll Lectures on immortality. They include some valuable discussions and some very poor ones. The most unsatisfactory of all is Karsopp Lake's "Immortality and the Modern Mind." It would be lamentable, indeed, if the "modern mind" could find nothing more in immortality than Professor Lake has found. He calls his statement a "confession of faith," but he might more accurately have characterized it as a confession of doubt. As far as one can determine from his somewhat foggy discussion, he does not believe in personal immortality, but is inclined to a pantheism whose habitat is India rather than America.

The present volume by Professor Pringle-Pattison is on a higher level. The author is the widely known emeritus professor of logic and metaphysics in the University of Edinburgh, and a fellow of the British Academy. He is a scholar of wide reputation and a thinker of recognized power. Perhaps the fact that his special department is logic and metaphysics may be both an advantage and a disadvantage in such a discussion, since an expert of that kind is prone to treat the question from the viewpoint of the head rather than that of the heart. Some truths about immortality are deeply rooted in experience, and one can feel them even if he cannot adequately express them. The longings of the heart may be quite as trustworthy as the reasoning of the brain. However, this book is far from being a mere metaphysical discussion. It has large practical interest for the average reader and its tone is sympathetic and reverent. It deals with such subjects as primitive ideas of the soul and the after-life, Hebrew and the Greek ideas of immortality, pre-existence and immortality in Plato, mind and body, reincarnation and Karma, eternal life and personal immortality. He holds (p. 19) that "nowhere in the Old Testament do we find a clear and definite doctrine of immortality. If we think we do in certain passages, it is because we read our own

ideas into the language. All that we find is scattered anticipations, vaticinations of the heart. But the importance of these isolated passages is that they indicate the path along which a fuller and more assured belief was eventually reached." In the New Testament he, of course, finds clearer teaching. He doubts, however, whether the term "eternal life" connotes the meaning that is ordinarily assigned to it. He says (p. 142) that "the gospel He (Jesus) proclaimed was not a promise of future reward for certain beliefs about Himself, but a gospel of deliverance, a message of present salvation," "not a password enabling a man to escape dire penalties in the future or admitting him to great rewards, but a change of the inner man, the adoption of a new attitude towards life and its happenings." To St. Paul (pp. 143-144) "the death and resurrection of Jesus, and his own resurrection to which he undoubtedly looked forward as a future event, became a description of the eternal nature of the spiritual life, symbols of an experience daily realized. It is in this sense that Christ is said to have brought life and immortality to light through the gospel. 'This gift to men' (I purposely quote a strictly orthodox commentator, S. D. F. Salmond) 'is not the inculcation of the truth of an endless existence, nor any dogma of the soul's deathless perpetuity, but the revelation of a higher life.'" From an analysis of various New Testament passages he concludes (p. 145) that "eternal life is not a state of existence to follow upon physical death, but an all-satisfying present experience of the love of God in Christ."

He does not regard (p. 195) "personal immortality as an inherent possession of every human soul, or a talismanic gift conferred indiscriminately on every being born in human shape." He asks (p. 197), "Why should the universe be permanently burdened by the continued existence of those who made no use of life while they had lived?" "Immortality (p. 200) is not something that comes to us automatically, but essentially something to be won and held." He inclines (p. 202-203) to "the idea of a final restoration wherever a real self has come into being," but he argues that this idea, "if it is allowed to harden into a dogma, involves a danger," and that "to proclaim universal restoration as a necessary law of the universe is to ignore the fact that, in the nature of the case, the destiny of a self-conscious spirit is committed to itself and depends upon a personal choice. To assure people that, whatever they do, all will come right in the end is not an effective method of awakening them to the gravity of decision here and now, which bind upon the soul the fetters of habit and make it ever more difficult to find the way back."

The author concludes that (p. 205) "the idea of immortality has no religious significance, and it loses all credibility if we separate it from the idea of eternal life as a realized possession." "If (p. 208) we are occupied with 'thoughts immortal and divine,' or with some great cause which means

(Continued on page 541)

*The Idea of Immortality. By A. Seth Pringle-Pattison, LL.D., D.O.L. Oxford University Press, American Branch. pp. 210. \$3.25.

International Sunday-School Lesson

November 18, 1923

Our Lord Jesus a Missionary

MATTHEW 9:35-38; LUKE 8:1-3; JOHN 3:16, 17.

"God so loved the world, that he gave His only begotten Son, that whosoever believeth on Him should not perish, but have eternal life."—John 3:16.

THERE is a passage in one of Paul's letters to Corinth in which he says, "Woe is unto me, if I preach not the gospel." Paul may well have had in mind words to the same effect in the book of Jeremiah, where the prophet says, "Then I said, I will not make mention of Him, nor speak any more in His name. But His word was in mine heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay."

We sometimes talk as though the whole task of missions were a debatable matter, and we could take it or leave it at pleasure. Nothing is further from the truth. The missionary impulse is not a debatable one, it is a natural and inevitable one under normal conditions. It is not something to be argued about, but acted upon. The actual concrete details of missionary practice always allow room for discussion and even for candid differences of opinion. But the fundamental impulse is a religious imperative, not a religious option.

That is what Jeremiah meant by saying he had no choice in the matter. There were hard and utterly discouraging times in his life when it seemed a waste of breath to prophesy. He was whistling up the wind to no visible purpose or effect. It seemed the reasonable thing to stop and keep silence. But when he tried to do that the ferment of his own feelings and the fire of his own convictions became insufferable and he had to speak out once more.

Paul felt the same kind of necessity. He was neither the master of his fate, nor the captain of his soul in this matter. It was simply an insufferable misery to him not to preach the gospel. The "woe" was on him and he had no choice of his own about his missionary task.

Jesus never said just so much in so many words. There are great reserves in Jesus which guard much of His own inner life in the silences. But surely we read our gospels aright if we read in them the same inevitable necessity in His ministry. He has set His hand to the plow and cannot turn back. He must go on his way, to-day and to-morrow and the day following, to Jerusalem. He must preach in that city as in the cities of Galilee, for to that end was He sent. There is all through the Gospels this dominant sense of a tremendous necessity laid upon Jesus by virtue of His very nature.

We are not discussing theories, we are discussing facts. And the plain fact is that when any man has anything in his life which he values, and which means much to him, he has to share it with other persons. And the simplest rule of thumb for dividing what is really of worth in your life from that which is of no worth, is to find out what there is in your

life that you have to tell others about because it has meant so much to you, and what means so little to you that there is no inclination or need to say anything about it to anyone else.

We are all missionaries every day for a hundred interests of daily life. It is a perfectly well recognized fact among all business concerns that the satisfied customer is the best advertising medium that exists. He tells the next man what he has discovered, and this vast intricate hand-to-hand advertising is the way that a product is finally and permanently marketed.

If you are fond of your home you like to have guests come into it and share it with you. If you read a book you enjoy you cannot be content until you have passed it on to some one else. If your car runs well and gives satisfaction you urge your neighbor to buy your make, because you know he will be satisfied with it. We are all of us engaged in missionary work every day. The thing is not debatable. It seems almost like one of the laws of nature, something written by necessity into our very being.

Now the reverse side of the shield of this truth is perfectly plain. If there is anything in your life for which you are not a missionary, that means either that it is not worth much, or else that it is worth much but you have not found out what it is worth. If there are interests in your life that you can keep to yourself year after year, you probably ought not to be bothered with them yourself. They are trivial and unimportant. Or else you ought to go much deeper into them than you have gone, and discover whether there is value there which you have never found.

It is very easy to sit in the study and satisfy yourself that Mohammedanism, for example, has nothing to it. But out in Central Africa the Mohammedan missionaries are pushing their way south through the heart of the continent, making converts. And when you realize that fact you know that Mohammedanism has to be reckoned with because men seem to be under the old imperious necessity of sharing it with others.

The most significant fact that we know about Mormonism is the fact that every member of the Church of the Latter Day Saints has to spend one or two years of his life as a missionary for that faith. You may look upon the spread of Mormonism as a menace, if you are so minded, but you have to admire the vitality of a religion which can command that kind of loyalty from all its members.

This simple law of life as to the inevitable necessity of sharing what we have found to be worth while with others is the rock bottom of all missions and is non-debatable. If this impulse is absent it simply means either that the religion in question is not a vital and important religion, or else that the men who say they profess it simply have not begun to

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understand and to experience its worth.

The thing begins at home. It is first of all simply a process of going out and finding your brother Simon or your neighbor Nathanael. It may not mean that you preach at him in words, or try to argue him into conversion. But it will mean that in the most natural, effective way possible you will succeed in sharing your Christianity with him.

You may not even be conscious that you are a missionary. Probably the best and most effective missionary work is always unconscious. But if you have found out what Christianity is worth you will not be able to keep that knowledge to yourself, you will share it with others. "There are," says Rufus Jones, "multitudes of men and women in out-of-the-way places, in backwoods towns, and on uneventful farms, who are the salt of the earth and the light of the world." He goes on to describe one such, a very simple old farmer, who had no creed and made no formal profession of religion, yet one could not hoe a row of potatoes beside him, without being bettered by the direct contagion of his deeply religious spirit. That is being a missionary.

The trouble with most of us is that we enjoy our religion selfishly, that we come to it for refreshment when our spirits are dry and parched. But we do not stay long enough in the presence of the wells of water so that we are filled to overflowing. And being a missionary is simply being so filled with religion that one has no alternative but to overflow into the life of the world.

Now with Jesus being a missionary was simply overflowing into the life that was around him. He never went very far or preached to strange nations. The Christian program of foreign missions is an inevitable and logical outcome of the spirit of Jesus seeking expression through the organized life of the Church. Jesus did not reach the stage of church organization. He simply started the process.

Some of us will always have to face and accept the opportunity for such work at the outposts and in the thin red line at the van of the Church's work. But the fact that the rest of us do not or cannot enter such service does not relieve us from the missionary necessity.

We need, to-day, a greater candor and naturalness within the circle of the Church. We are too shy and self-conscious and unnatural about religion. There is a verse on the very last page of the Old Testament which says, "They that feared the Lord spake often one to another." What a fitting prelude to the missionary spirit of the

New Testament! Nothing would make so much for the spread of Christianity at the present time as a winning of this spontaneous and natural habit of speaking often to one another about our religion, as the most real and important thing in life. A lonely, noble soul of the last century once jotted down in his journal this entry, "What a superstition it is which forbids

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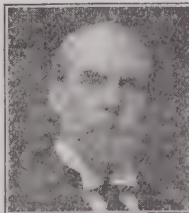
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people who really think to talk to one another on religious matters! Not a soul has said a word to me for years about God." It seems incredible that this should be so. And it only means that the religion of that man's friends was artificial and of little real worth to them.

Do not suppose that the missionary and the minister are the only persons who do this work. The Christianity which we profess rests on a half dozen great propositions, and one of these is "the priesthood of all believers"—the right of every one to be a missionary. And this is not so much a right as a duty and a necessity.

If you do not feel this old imperative urge which has kept Christianity alive and spread it from one century to another century, from one nation and race to other races and nations, there is something wrong. It means that you have been playing at being a Christian. And your lack of interest in the principle of missions is not a criticism of missions alone, it is a comment upon yourself. It means that you have never been plunged into the mind of Christ.

Each of us has the right to choose the type of missionary work he can do best, professional or unprofessional, abroad or at home. But no real Christian has any other choice than this, to share with others that life which is too great and catholic to be possessed and enjoyed alone.

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With law enforcement to the front in public interest it is worth while to quote again the statement made by the late President Harding on the twenty-fifth of last June:

"Whatever objection there is," said he, "to the so-called invasion of personal liberty does not hold when the supremacy of law and the stability of our institutions are menaced.

"I do not see how any citizen who cherishes the protection of law in organized society may feel secure when he himself is the example of contempt for law.

"Lawless drinking is a menace to the Republic itself.

"There must be no issue in this land paramount to that of enforcement of the law."



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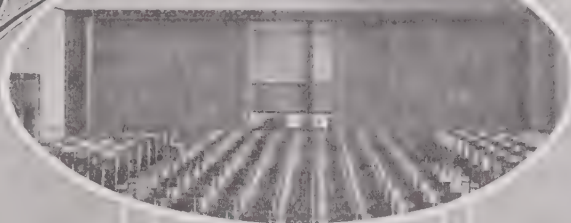
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THE ART OF GIVING IN JAPAN

We are among the most informal of people. The Japanese have a rubric for almost everything, down to the very tying of a package in which is a gift. If you are to make a gift four things are necessary—the gift, a piece of white paper in which to wrap it, a gift string, and the little emblem signifying that the article sent is a gift, which is always put in. This little emblem is called a "noshi" (no-she), and comes in many sizes and colors. It may be that the gift is too large or is not a good shape to wrap in paper, like a basket of fruit, so in this case just the little noshi is put in.

The gift string is half red and half white and consists of five strands. Sometimes one can get a red and gold string instead of a red and white one. They come in various lengths and are tied very carefully. The red must always be at the red side. Just the simple bowknot is very common, but sometimes the strands are tied separately to represent flowers or butterflies, or are curled and made to stand up in spirals. The gift string goes around the gift from underneath from left to right and not vertically on the gift. The paper is left open at the top and bottom, and one must be careful not to put things in upside down, for that would be very rude. One can get paper on which is stamped a gift string and noshi.

It seems queer to think of taking a gift to a funeral, but that is the usual thing

at Yamaguchi, Japan. Two very common funeral gifts are cake and money. If you give money, it is wrapped in a special way in the white gift paper, then put into a cake box. These boxes vary in size, but are usually two or three inches deep by six wide and eight or ten long. The box is then wrapped in paper and a black and white cord put about it, but no noshi is sent with it. If the person has many friends, there will be big piles of boxes, each labeled with the donor's name, on one side of the room in which the funeral is held. Afterwards a representative of the family must go to everyone's house and thank them for the gifts, and so many days after the funeral a return gift is made to each one who brought something. Around Yamaguchi it is usually half the value of what one gave at the time of the funeral.

"I do not despair that the very sense of self-preservation will teach the nations that the only path of security is the path of peace, the only path to prosperity is the path of good-will, and although for the moment the omens are not bright, although the firmament is clouded, I am still sanguine enough to believe that in a very short time the clouds may clear, the skies will brighten, and that Europe, as well as America, will be able to acclaim the great gospel of peace on earth and good-will among men."—Lloyd George on his arrival in this country.

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THE IDEA OF IMMORTALITY

(Continued from page 536.)

for us the kingdom of God upon earth, or, for the matter of that, in doing anything that we feel is worth doing, we have neither time nor inclination to brood over our personal future. Our life is full of these objective interests. So death should find us; and to a mind so attuned physical death ought to appear no more than an incident in life, an event to be accepted as naturally as sleep. Other preparation for death there can in any case be none. The very idea of specific preparation for death and a future life (as if the new life were to be entirely different in kind from the old, with no continuity between the two) can have no meaning for those who have sought and found eternal life here."

The average reader will probably question some of the statements in this volume. The present reviewer finds himself obliged to do so, but he has tried to give a fair idea of the book. No one can read it without being deeply stirred. It is a book to be thoughtfully studied, and although one may not arrive at some of the conclusions of the author, he is certain to be profoundly impressed by the scope and dignity of the discussion.

THE JAPANESE EARTHQUAKE

[The following is a copy of a letter written by a Japanese High School boy to the Rev. H. D. Hannaford, of the Japan Mission, now at home in the United States on furlough.]

Biwajima, Nogoya,
5th. Sep. 1923.

My dear Mr. Hannaford:—

I'm very sorry to report you the general effects of the unprecedented calamity which took place in Tokyo, Yokohama, and the neighboring town. As you already know, the damages inflicted are more than we can expect, although the exact details are still unknown, as all the communication agencies were literally destroyed.

It was just at noon and we were at our dinner table when we felt a severe shock. We unconsciously jumped out of the house. The shocks severe, or weak continually succeed, and we could not remain tranquilly at home. The shock continued for three days, although it gradually became less severe.

At that time the most severe district was Kante in which Tokyo and Yokohama is included. Almost all the houses there were thoroughly destroyed, or semi-destroyed. Meanwhile about fifty specks of fire arose, and soon they augment their blazing force and at last they were amassed on one great conflagration and spread to the whole city. The multitude of refugees must again shelter themselves desperately from heat. But being surrounded by fires crowds of people were either burnt to death or plunged into waters and were drowned.

Simultaneously with the first shock the water pipes were burst up and even a drop

of water could not be obtained. So that the fires were left alone, taking its own course. Even the fire spread to the palace and the Emperor and Empress took refuge to somewhere. But it was soon put out as all the forces of fire-brigade worked together at the risk of their lives.

At the same time Yokohama was also inwrapped with more fierce conflagration, and all the city was literally burnt down except a few buildings. Already both city were altogether reduced to ashes and annihilated, as it were, like a living hell, and nothing could be seen from the airplane but a black wastes of smoky land.

The casualties in Tokyo is amounting to a quarter of million and in Yokohama a hundred thousand, among whom European residents is amounting to five hundred and Chinese a thousand and five. At night on that day Tokyo was visited by a tidal waves. The survivors who barely escaped from the disaster were thirsty and hungry as so many wolves. Some of them quenched their thirsty and soon died away. The grand wharfs of Yokohama were sunk into waters and five thousand refugees on them were washed away. A passenger up train on the way to Yokohama were derailed at the sudden shock and fell into the sea. The whole passenger in it of five hundred were burried in a watery grave except thirty-two, who emerged from it. The conflagration continued till the afternoon of the 3d, during which both cities were 160 F. in warmth. Shiba-ku was saved from the fire. But on the second day fire broke out again at the Torano-mon girl school, and the greater part of Shiba-ku was burnt. Some say that Meiji-Gakuin

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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They Have Started a Campaign to Rebuild Their Churches

This radiogram has just come to our Mission Boards and tells its own story:

“Japanese Church Federation (and) the Federated Missions of Japan (have) formed international (and) interdenominational commission (for) survey (and) reconstruction. Seventy churches (have been) destroyed (and) 6000 Christian families (are) homeless.”

Converse.

(Secretary of Federation of Christian Missions of Japan,)

The cost of rebuilding the seventy churches destroyed cannot be less than \$500,000.

Here is a remarkable opportunity for the Christians of America to render not only a beautiful service of good-will to their Japanese fellow-Christians, but also to make an investment that will be lasting and which will go on rendering a beneficent service through many years.

We wish it could be said that every one of the fifty thousand readers of THE CHRISTIAN WORK—children as well as adults—had *some* part in this investment. It would make history. Likewise, this investment would do more to create lasting peace and good-will than all the navies in the world.

Have you not noticed that all of the yellow journals of both Japan and America have stopped talking war?

THE CHRISTIAN WORK wants to have a large share in rebuilding these churches. No doubt the Foreign Mission Boards will at once begin a cam-

paign to raise funds to rebuild their churches. The independent native churches must also look to America.

Will not every reader of these words send a contribution at once to THE CHRISTIAN WORK? Do not pass this wonderful opportunity by—send what you can, large or small.

If you want your contribution to go through one of the Mission Boards for a Mission Church, indicate that fact in your letter. If you want it to go to the native churches—and much must be sent to them—indicate that also (all unindicated contributions will go to them).

We have asked Dr. Sidney L. Gulick, who was missionary in Japan for many years, and who is known by every native pastor in Japan, to forward checks for the native churches, to be used under the direction of a committee in Japan.

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Frederick Lynch, Treasurer **70 Fifth Avenue, New York**
MARKED “JAPAN”

We hope to be able to announce within a month that every reader of THE CHRISTIAN WORK sent *something*!

the mission school was safe from fire. Another says that it was already burnt down. Takanawa palace was certainly reduced to ashes. All prominent institutes, schools and buildings were crushed and inflamed. Thousand corpses were left alone exposed to the heat of fire. On the third day a heavy storm visited the capital and millions of refugees had no shelters nor food to appease their hunger and innumerable children died of it. Such is the present condition of the capital. Successive reports informed us the more miserable state and shudders us all the more chillingly. Nothing could be compared the heart-felt thanks more deep impressioned than the life-boat of America, i.e., the despatch of American squadron for the rescue of our distress. All our native shed tears of joy at the news of it. We earnestly entreat our Father that the losses sustained will be mitigated as possible.

Please see the back of this leaf as I transcribe the outline of Tokyo in which spotted place is burnt.

I enveloped a piece of photograph just burning.

Remember me to Mrs. Hannaford.

Very sincerely,

(Signed) K. UNO.

BENEDICTION

By Minnie Frank Hays

May the silence of the hills,
The joy of the winds,
The peace of the fields,
The music of birds,
The fire of the sun,
The strength of the trees,
And the faith of a little child,
In all of which is God,
Be in your heart!

Amen.

—The Christian Advocate.

THE CHAPLAIN'S MEDAL

Despite continued effort there are some sixty of the more than two thousand chaplains who served in the World War who were entitled to receive the chaplain's medal to whom it has not yet been formally presented on account of inability to secure address. Any chaplain of the Protestant churches who served under commission during the World War and who has not received the chaplain's medal should apply to Rev. E. O. Watson, secretary, General Committee on Army and Navy Chaplains, 937 Woodward Building, Washington, D.C.

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The Chief Rabbinate of Palestine claims the site upon which the famous Mosque of Omar stands as a place even more sacred to the Jew than to the Moslems. It is one of the few places in Jerusalem whose identification is without serious question. The Temple of Solomon must once have stood there. So sure is the Orthodox Jew that the site of the Holy of Holies is somewhere beneath the Mosque that he will not enter the building lest he profane the sacred spot. The Chief Rabbi has submitted the Jewish claim to the Mosque to the Government Commission on Holy Places, which is adjudicating the rights of the various communities to the sacred places. Naturally the Arabs are very bitter in their opposition to the Jewish claim, for the Mosque of Omar is the third most holy shrine in all Moslemdom. Palestine is still far from being a land of peace.

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THIRTY-FIFTH ANNIVERSARY OF THE LORD'S DAY ALLIANCE

The Lord's Day Alliance of the United States will celebrate its thirty-fifth anniversary in New York from November 11 to 13. The anniversary sermon will be preached at St. Paul's Methodist Episcopal Church at eleven o'clock, Sunday morning, by the Rev. George Elliott, D.D., LL.D., editor of "The Methodist Review," in whose former church in Washington, the Foundry Methodist Episcopal Church, the Alliance was organized on December 12, 1888.

On Monday morning there will be a meeting at ten o'clock at the Metropolitan Methodist Episcopal Church. Dr. William E. Doughty, of the Near East Relief, will speak on the Sabbath and other conditions in Europe. Mrs. Robert Bruce Hull, of the Woman's National Sabbath Alliance, will discuss the woman's side of the question. Dr. Bowlby, the general secretary of the Alliance, will speak on "Cakes Hot from a Griddle."

On Tuesday the entire day will be given over to addresses and the presentation of papers by the secretaries of the State and District Organizations. This meeting will be held in the Presbyterian Building. Pastors, Sunday school superintendents and leaders of young people's societies should be especially interested in these anniversary exercises.

A CHINESE IDOL DAY

The processions carrying idols in Chinese villages quite make one think of similar processions carrying the images of saints in our own enlightened land. Dr. F. R. Whepley, Jr., describing the annual idol festival in a small village near Hong Kong, writes: "The three idols had all been retouched and repainted so as to look clean. The priests were arrayed in brilliant red gowns and hoods, but there seemed to be no great dignity attached to the performance, for one was shamelessly drunk. They supervised the placing of the idols in special

chairs, which had been gayly decorated, and then boys picked them up and started to carry them through the streets of the town. Cannons were fired as they started to carry them, and a constant discharge of firecrackers was kept going. Others pounded brass gongs and drums as the procession went along, here and there some one came to the door and asked that they come in and drive the devils out of their house, which was of course done and paid for on the spot. In between houses they carried the idols on a run and seemed to think it a great joke. As soon as the end of the street was reached all the noise stopped and all hurried back to the temple where a lottery was being conducted. That night a theater was run nearly all night and will be while the celebration lasts. This is the great festival of the year." It sounds as noisy and "heathenish" as Coney Island.

TEN DOLLARS FOR A WORLD MINUTE

The Congregationalists have worked out a new scheme to make people realize what their gifts accomplish. They have reckoned out that the work of their church costs ten dollars a minute. So the slogan for their benevolence canvass this year is "Every Ten Dollars Makes a World Minute Yours." Ten dollars will support for one minute twenty missions, eight hundred and twenty-five missionaries, fifty-six hundred native workers, twelve hundred and fifty schools with their eighty thousand pupils, and seventy-nine hospitals in foreign countries, while at the same time at home it will support nearly fourteen hundred missionaries, help to build one hundred and eighty-one churches, to organize forty new churches, and support thirty-five colleges, academies and schools, and two hundred and fifteen mission churches. It will do even more than that. It will support the educational program of the denomination in the colleges and will care for the Church's seven hundred pensioners. All this is done for ten dollars a minute. Who would not buy a minute?

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THE CHRISTIAN WORK

CONTINUING

THE EVANGELIST AND NEW YORK OBSERVER

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The World of To-day

BRITISH HELP AGAINST LIQUOR SMUGGLING

Last week Ambassador Harvey put a period to his work as our representative at the Court of St. James by securing the approval of the British government to a treaty which would allow the American authorities to search British vessels for liquor outside the three-mile limit of territorial waters. Hitherto vessels have lain off the New Jersey coast in plain sight from shore, but more than three miles out, and from them rum-running vessels have landed liquor on our coasts. The new treaty will allow the American authorities

to search British vessels anywhere within an hour's sail of our shore. No specific distance is set, but such a provision means anything from ten to fifteen miles. Our own government will affirm that it accepts the three-mile limit for territorial waters except for purposes of prohibition enforcement. The United States has never officially recognized this principle hitherto. The agreement also provides that the United States will allow British liners to carry liquor under seal into American ports. It is understood that the Americans will use their new right of search reasonably. They will not stop trans-Atlantic liners and other vessels which are of established reputation. Their whole effort will be directed against rum runners. In order to make the new provision really effective it should be extended to all countries. Since England, the greatest maritime country in the world, has accepted it, probably lesser nations will be ready to do so. If other nations do not, the rum runners will be able to transfer their registry to other flags. America will much appreciate the British action, for hitherto the British government has not appeared especially inclined to be helpful to the United States in enforcing the Eighteenth Amendment. Of course, the agreement will have to be confirmed by the Senate. There is a little question whether the Eighteenth Amendment will allow the bringing of liquor into our ports, even under seal. That matter will have to go before the Supreme Court.

THE BRITISH IMPERIAL CONFERENCE

The Premiers of the self-governing British dominions have been holding an important conference at London for the last month. The self-governing dominions are Canada, Newfoundland, the Union of South Africa, Australia, New Zealand, India and the Irish Free State. The last, of course, is represented for the first time. The status of India is somewhat different from that of the other dominions. It is represented by the British Secretary of State for India and two Indians, one representing the Indians under direct British rule and the other representing the semi-independent states, but neither of them elected by the Indians themselves. The conference welcomed the suggestion that the various parts of the Empire should give a preferential tariff to each other, in order to help the dominions as well as

THE WORLD OF TO-DAY

Great Britain. It also approved the extension of the American right of search of vessels for illegal liquor to a limit beyond the three-mile line. One of the most difficult questions before the conference was the right of Indians to settle in other parts of the Empire. The Indians want complete equality with all other British subjects. In the case of the British colony of Kenya on the east of Africa, just north of the Equator, the British have recently very strictly limited their rights. That decision has made the Indians very sensitive about their position. The question of Indian immigration into Newfoundland, Ireland and New Zealand is virtually academic. In Canada, British Colombia has restricted the Indians' political rights; otherwise they have full legal rights. Sydney Bruce, Premier of Australia, speaking at London, absolutely declined to depart from the Australian idea of a "white Australia." But the Indians were most concerned with the attitude of South Africa. Already in the Province of Natal they outnumber the whites. The one and a half million white inhabitants of South Africa are confronted by six million blacks within their bounds. If the Indians might come into the country freely, they would in a comparatively short time probably also outnumber the British and Dutch. Practically all the premiers said that their objection to the Indian was due to economic and not racial grounds. That makes their objection a little more palatable to the Indians, but even so the question of Indian rights is liable to make more and more trouble in the British Empire. It is one outcropping of what may be the most dangerous question to confront the world before the end of the twentieth century.

ANDREW BONAR LAW

Andrew Bonar Law, late Premier of Great Britain, who died October 30th, was a son of the manse. His father, the Rev. James Law, was a Presbyterian minister in New Brunswick, Canada. He named his son for a brother of the distinguished hymn writer, Horatio Bonar. When Mr. Law finished his schooling in Glasgow at the age of sixteen he entered the employ of his uncle, head of the iron working firm of William Kidston and Sons. In due time he became a partner in one of the largest iron manufacturing and exporting houses in the Scotch metropolis. In 1900 he retired from active business and went into politics. He became a member of the House of Commons. There, as all his biographers note, he took an obscure seat far back in the House. A little spare man, there was nothing about him at first to attract attention, but when a question involving trade and tariffs came up Mr. Law rose to speak. He poured out a mass of statistics, interpreted clearly, all bearing on the point which he wanted to establish. When he sat down the House realized that it had in its membership a man who knew trade conditions better than any man on the Treasury Bench. His advance thereafter was very rapid. In 1911, when the agitation against Balfour forced his withdrawal from the leadership of the Conservative Party, neither Walter Long nor Austen Chamberlain could command the leadership of the party. Bonar Law was elected as a compromise on whom all could unite. But even then the man in the street asked in mystification, "Who is Bonar Law?" When Asquith was forced out of the premiership during the war the King summoned Bonar Law to form a new cabinet. Law, however, insisted that Lloyd George was the right man to

head the new government. So the new cabinet formed with Lloyd George as Premier and Bonar Law as Chancellor of the Exchequer. When finally Lloyd George fell in 1922, Bonar Law won the general election on a platform of tranquillity, and so reached one of the two most powerful offices in the world. Failing health compelled him to relinquish it after only six months of office. That six months was marked by the funding of the British debt to America and by nothing else of particular note. Bonar Law was a victim of cancer of the throat, complicated by pneumonia at the last. A very humble-spirited, quiet man, a marked contrast to his predecessor, with his brilliance and his shiftiness, Bonar Law was the sort of man that the English wanted after their experience with Lloyd George. They knew where they could lay their hands on him, that he would not suggest one remedy to-day and another tomorrow, that he was dependable. While a shrewd and sometimes a sharp debater, personally he was a soul against whom no man could nourish enmity.

PROSPECTS FOR THE CONFERENCE

The French answer to the British invitation to a conference in regard to reparations has not been officially communicated to the United States, but Premier Poincaré speaks as though he expected to limit the inquiry strictly to Germany's present capacity to pay, new methods of payment, the renovation of German finance, and a new monetary system. Such limitations would not be acceptable to the United States and it is doubtful whether we should go into a conference, even unofficially, if it were so narrowly confined. In the Rhineland the firm stand of the British against the Separatists has led to the Belgians driving out the Separatist mercenaries from Aix. We may expect to see the idea of a separate Rhineland die a natural death. In Germany the Socialists have withdrawn from the Stresemann cabinet. Whether that means that the latter will fall or not remains to be seen. At this writing it takes from one to one and a quarter trillion German marks to make a dollar. The Germans are printing a new kind of currency inscribed, "4 marks 20 pfenigs gold equals one dollar," with the promise that this will be repaid the bearer with seventy per cent. premium on September 2, 1935. This new "stable currency" is extremely sought after and for the moment is at a premium even over real dollars. Lloyd George's speeches here have been a real factor in making more popular the Administration's present move to take some part in the discussion of Europe's vital questions.

THE ECONOMIC CRISIS IN THE EUROPEAN CHURCHES

One cannot study at first-hand the conditions confronting the churches in many parts of Central Europe to-day without being stirred to the depths. The situation in some areas is too pitiful to be fully credible to those who have not seen it with their own eyes. In Hungary the economic stringency occasioned by rising prices and a falling currency means that hundreds of city pastors whose parishes are made up of working people and the salaried middle class are receiving, according to Bishop Ravasz, of Budapest, no more than two or three dollars a month. In Germany the situation is heart-rending. In many districts, notably Saxony, where the reve-

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nue of the state has been completely cut off, almost every pastor is said to be working every day in a factory in order to keep body and soul together. The lot of the old ministers, indeed of all elderly people of the middle class, is tragic beyond words. The utter collapse of the mark means that the competence which they had saved for their declining years is swept away. The amount that meant a comfortable income for their declining years will now not buy a single loaf of bread. On July 23 the mark stood at one million two hundred thousand to the dollar; at the end of August it was around five million to the dollar; in September it was one hundred and fifty million. All this within eight weeks! Such a situation seems a joke to the American tourist, but means hunger and despair for the great rank and file of the middle class.

EUROPEAN NEED: AMERICAN OPPORTUNITY

In some countries the Protestant groups, being small minorities, are subject indirectly to discriminations that weaken the Church still further on the economic side and threaten its very existence. The Reformed Church in Rumania is made up of Hungarians who before the Versailles Treaty were a part of the Austro-Hungarian Empire. According to the Peace Treaty equal treatment is guaranteed to all racial, linguistic and religious minorities. But, in the light of evidence too clear to admit of doubt, it appears that this provision of the Peace Treaty for the protection of minorities is practically nullified in Rumania by certain land reform and housing legislation. If the land reform bill, which professes to provide the landless peasants with the surplus of great landed estates, applied to all alike, no objection could be raised. But it does not. The law was issued in two different forms, one for the old territory of Rumania and the other for the new territory. In the case of the latter, but not the former, the law is confiscatory, providing that the landowner can retain a maximum of only five hundred acres of arable land, which may be reduced even to thirty acres. And the owner is indemnified at the rate of 1914 prices, which, due to the collapse of the currency, is not more than one five-hundredth part of present values. This process of expropriation threatens not only to impoverish the Protestant population of Transylvania, but applies also to the landed property of the churches. Against such incredible difficulties our fellow Christians in Europe are struggling heroically. But they must have help, generous and immediate. To deal in any effective way with this problem obviously requires some central agency in Europe, and it is now at hand in the Central Bureau for the Relief of the Evangelical Churches of Europe. It has the confidence of our fellow Christians in Europe. It was warmly endorsed by the meeting at Zurich of the World Alliance of Reformed Churches. But the Bureau cannot do its work without the most generous support from the American churches. To come to the help of European Protestantism in the hour when it is facing the greatest crisis of modern times is as clear a duty as to maintain foreign missionary stations in Asia. It is a ground of great satisfaction that Rev. Chauncey W. Goodrich, the honored pastor of the American church in Paris for many years, is now to be in this country, associated with the Federal Council as the representative of the European churches, seeking for them the help which the American churches should rejoice to give.

A GREEK REFUGEE SETTLEMENT COMMISSION

The Council of the League of Nations has appointed a Greek Refugees Settlement Commission with Henry Morgenthau, formerly our Ambassador to Turkey, as chairman. Greece to-day has to look out for the housing and rehabilitation of a million Greek refugees from Eastern Thrace and Asia Minor and for more than a hundred thousand Armenians. The League of Nations Commission will attempt to raise an international loan of approximately twenty-five million dollars to put the Greeks on their feet. We trust that the United States will help largely in this loan. Probably most of those who read these words are aware that during the war we arranged with Greece to grant her a loan of forty-eight million dollars, of which we only paid fifteen million. We are morally bound by that agreement, even though we may have found holes through which we could get away from carrying it out. Here is an opportunity for the government to rehabilitate itself. In the meanwhile, who will look out for the Armenian refugees?

INTER-RACIAL FRIENDLINESS IN THE SOUTHERN PRESS

A recent conference of editors in Virginia drafted a statement in regard to the duty of the press in helping to maintain friendly and just relations between the white and colored people. Since then more than fifty other editors of leading dailies in North and South Carolina, Tennessee, Mississippi and Louisiana have attached their signatures to the statement. Practically every man to whom it was presented signed it without question, so that it may be taken that the statement fairly represents the present attitude of the Southern press. The statement is as follows:

In the attainment and maintenance of improved inter-racial relations in our Southern States we believe that a policy of co-operation between the more thoughtful of both races is fundamental, this being the antithesis of antagonism and polemic discussion.

Mutual helpfulness between whites and blacks should be encouraged; the better element of both races striving by precept and example to impress the interdependence of peoples living side by side, yet apart.

The Negroes of the South are largely dependent upon the white press for current news of the day. It would be well if even greater effort was made to publish news of a character which is creditable to the Negro, showing his development as a people along desirable lines. This would stimulate him to try to attain to a higher standard of living.

We do not believe that education suited to the needs of the individual of any race is harmful. It is a generally accepted fact that in both races if the entire mass were educated, industrial problems would adjust themselves automatically and the less fit of either race would find the work and place for which he was best equipped. It has been authoritatively stated that the Negro demand would absorb all teachers, preachers, physicians and lawyers the schools may turn out.

The influence of the thoughtful men of both races should be invoked in the effort to establish and assure equality before the law for Negro defendants in all criminal trials.

Abatement of mob rule and its crimes is an aim to which all good citizens should pledge their support.

In the harmonious co-operation of the thoughtful and exemplary men and women of both races lies the prospect of larger understanding and better interracial relations.

Anyone familiar with the South knows that a real change

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has already come over much of the Southern press in dealing with Negroes. It was a very great advance in some Southern towns when the newspapers began to publish notices of colored church services and of the meetings of colored people's associations. It was something quite new when papers began to print articles describing the good work done perhaps in a pig club by a Negro boy or the prize dress made by a colored girl. The new notice of the Negro in the white press of the South has proven a real factor in acquainting the two races with each other in a normal way. It is no longer true that only by committing crimes can a colored man get into the columns of Southern papers.

THE MENU FOR GOLDEN RULE SUNDAY

We have already spoken of the suggestion made by the Near East Relief that we all observe Sunday, December 2, as Golden Rule Sunday, eating a dinner such as the Near East orphans eat, and sending the money we save thereby to the Near East Relief. President Coolidge endorses the idea. In a letter to the Near East Relief he says:

It is with a good deal of satisfaction that I commend your proposal to observe an International Golden Rule Dinner Sunday on the second of December, 1923. I feel sure that this suggestion will meet with very widespread approval and will bring more closely to mind the charitable requirements of those who are prosperous to those who are in adversity. It suggests not only a practical method for help, but the highest expression of sympathy, by sharing for a time the privations of others.

Ex-Premier Clemenceau, Prince Carl of Sweden, Dr. Fridtjof Nansen, Premier Gonatas of Greece, Paul Hymans, former Foreign Minister of Belgium, and Mlle Alice Masaryk, daughter of the President of Czechoslovakia, are among the prominent people in other countries who propose to observe the day personally. The Near East Relief sends out the following list of the food used for seven days at the Beirut orphanages. It will assist housewives in preparing menus for Golden Rule Sunday:

BREAKFASTS:	DINNERS:
All bread (10 to 25% corngrits) desired.	Rice Pilaff once.
Tea four times a week.	Pilaff bulgour once.
Tea with condensed milk once.	Potato with meat once.
Soup twice.	String beans with meat once.
	Peas with meat once.
	White beans with olive oil once.
	Lentils and bulgour once.
	All bread (10 to 25% corngrits) desired.
SUPPERS:	
Olives once.	
Helva once.	
Rice with condensed milk once.	
Cheese with bread.	
Tomatoes with bread twice.	
Helva, olives and cucumbers once.	
All bread (10 to 25% corngrits) desired.	

Pilaff is rice cooked in water with a little fat or oil; pilaff bulgour is cracked wheat cooked in the same way. Helva is made of sesame oil and flour, sweetened a little with grape molasses.

THE AMERICAN UNIVERSITY AT CAIRO

Dr. Charles R. Watson, President of the American University at Cairo, has been released by the university for the first half of the current academic year in order to secure funds in America. The United Presbyterians, the only American missionaries at work in Egypt, appreciated before the war that if they were to make Christianity count among the

leaders of Egypt it was necessary to have a first-rate Christian university. The government had started a University of Egypt whose prestige would soon have left the mission schools in the shade. With the co-operation of the Reformed Church they worked out a plan for an independent interdenominational Christian university. During the war it was impossible to do more than make the university an institution on paper. Since then it has really got under way. It now occupies an old palace in the neighborhood of the government buildings in Cairo and has the promise of becoming a great institution. Its enrollment last year was about two hundred, of whom a hundred and sixty were Egyptians. Already the university is insisting on a high academic standard. It rejected forty-seven per cent. of those who applied for admission this year. The standing it has already reached in the community may be judged by the fact that at its first commencement five ministers from the King's cabinet; the Governor of Cairo; Prince Mohammed Ali, the leading member of the royal family; and, perhaps most remarkable of all, the head Sheikh of the ancient Azhar University, were present. The Prince, who is a brother of the ex-Khedive, and who himself has been an exile for three years and is very popular with the people, rushed to the platform at the close of Dr. Watson's commencement address to shake hands with him, while the crowd went wild. What those on the ground think of the work and need of the university is evidenced by the following letter from our American Minister:

LEGATION OF THE UNITED STATES, OF AMERICA, CAIRO, EGYPT

My Dear Dr. Watson:

May 25, 1923.

After traveling over almost the entire world, I know of no place where the missionaries are scoring for the things that are really worth while as they are doing in the Near East, particularly in Egypt.

If our people at home, therefore, desire the harvest here to be one hundred per cent. to the good, let them give liberally to this mighty cause for righteousness, which is being taught by these self-sacrificing godly men and women—the missionaries.

I think I might say that just now our people should interest themselves in the American University at Cairo, in a way and manner as they have done with Robert College at Constantinople, and the great American University at Beirut; for most certainly the opportunities to do superlative work along the lines which I have noted, are unsurpassed in this metropolis, numbering nearly one million souls.

Sincerely and faithfully yours,

J. MORTON HOWELL.

The university has as yet no dormitory. It can as yet give no courses to fit men for commerce, law or scientific agriculture. Its endowment, some one said, amounts to one hundred and fifty dollars! Dr. Watson between now and February wants to raise four hundred and thirty thousand dollars. Fifty thousand of that would supply the funds still needed for the current academic year; ninety-five thousand dollars would go to the budget for 1924-1925; forty thousand would settle the present debt on the property; fifty thousand would go toward the purchase of land outside the city for the agricultural department; one hundred and twenty thousand of it would be for the building of an auditorium sufficiently large to accommodate the students and moderate sized audiences from the Cairo community. That leaves only seventy-five thousand dollars for endowment. Those who are interested can communicate with Dr. Watson at 1120 Land Title Building, Broad and Chestnut Streets, Philadelphia, Pa.

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are well aware of the chaos in this department of human activity. You know that currency has reached the vanishing point in Germany, that Italy is meeting her fixed charges with borrowed money, that France has not faced her debt problem, that Great Britain taxes her resources to their furthest limit to reduce her vast obligations, that many of the other European states have no means at their command to discharge their immense liabilities. But far more serious than these liabilities is the loss of credit, which indicates the loss of confidence, and both are due to the loss of character. Look where you will in Europe, the last and worst spectacle is not commercial failure, but moral failure; the collapse of those intrinsic qualities which seem less able to endure the assaults of peace than the trials of war.

Fault-finding with these deplorable calamities by more fortunate Americans gets the world nowhere. Wherever you find demoralization, there are its causes. Some are near, some remote, but all should be ascertained in a scientific and a sympathetic temper. The superficial treatment of deep and aggravated distresses is worse than useless; and in the sad crisis now before us it is well nigh criminal. It is a sobering reflection that had the United States inherited European politics, nationalism and economics, she might have fared as badly as the peoples of that continent. Her recent beginnings, isolation and hitherto exhaustless natural resources have given her immunity from countless wrongs and disasters which our fellow-men across the Atlantic did not always create, and so cannot always control.

Let us beware of the patronizing pride fostered by circumstances if we would have a clear vision of world affairs. Nearly all educated people are troubled by the fear that the limits of population have been reached in New York City, and that its extension must mean its deterioration as a place for human residence. Yet as soon as one leaves that city he enters upon a comparatively sparsely populated area, stretching three thousand miles westward to the Pacific Ocean, and capable of sustaining with ease about ten times the present number of people in this country. Suppose, however, that the congestion of New York City prevailed throughout the United States! Who can question the severity of the problems that would ensue upon such a congestion? And unless we are greatly mistaken, it is the congestion of Europe, especially in her manufacturing states, that makes much of her misery. If the white inhabitants of Europe and America, of South Africa and Australia could be redistributed upon a predetermined basis, the results might insure our present form of civilization for an indefinite period to come. There are millions of square miles of fertile territory in Canada, New Zealand, Australia and South Africa, not to speak of our western commonwealths, which are largely undeveloped because they are uninhabited. Climate, soil, products, minerals, in numerous instances equal and in some instances surpass those of the countries that teem with people who are treading one another into the earth. The relations of nations become strained, treacherous, and even villainous, because of the struggle to survive. Their food supplies are so distant that a year's blockade starved Germany and three years' blockade beat down her sixty millions to the dust. At one moment during the late war, notwithstanding her incomparable sea power, Great Britain faced the same outcome. The ideal of self-sustaining states, contented within their respective boundaries, and free from the menace of invasion, can hardly be realized as long as the

Over-Population and Despair

NOTHING is easier in these days than to deride the faith which persists; which believes in an approaching age of righteousness; a new birth of social and national life; a reunion of science and religion; a purification of human ideals and practices. Ominous figures, prominent in Church and State, and in the realms of learning and trade, warn us that there is no good time coming. Europe, the mother continent of our western civilization, prolific of mighty men and mightier deeds, according to the prophets of despair is now in a decadent condition. Her time-honored institutions are crumbling, her lofty ambitions are wrecked, her eager hopes of "another world after the war" are a mockery. Those who believe that Christendom will survive cannot indulge delusions about its desperate condition, nor neglect the many and weighty evidences which sustain the gloomy conclusions to which we refer. They force their terrible meanings upon the most casual observer and compel him to speak cautiously about the possible outcome of present events and tendencies. If after they have been duly considered one remains optimistic of the future, it will at least be a reasoned optimism, dependent for its existence upon the full acknowledgment of prevalent evils and candid dealings with them. Financial questions bulk largely in the public eye because they are associated with our daily bread. You

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white race owns a house of a thousand rooms and packs the majority of its people into a dozen of those rooms.

Unemployment increases in volume where the main industries are either stationary or in decline because of the lack of material. Take the case of Britain. She has a splendid political organization, and a social system which, despite grave drawbacks, is the best in Europe, if not in the world. Her throne has increased its prestige and usefulness while nearly all other monarchies have been eclipsed or abolished. The most cursory survey of this great nation convinces us of its inherent integrity, respect for law and fine sense of honor. Her relations with the Free State of Ireland are progressing favorably, her rule over the attached dependencies of the Crown is salutary. Her daughter states showed what they felt toward her in 1914 and the following years of conflict. Her possessions have widened by leaps and bounds since 1918. Yet she has since the signing of the Paris Treaty had a million wage earners upon her hands whom her industries were unable to absorb. This army of the unemployed is without parallel in her history, and nearly every member of it is a liability. Millions of dollars are paid weekly in doles to keep these non-producers from actual starvation. Some of them have bidden work good-bye and will not undertake it again. Why live in this hand-to-mouth fashion? Why breed such extensive demoralization? Why lower the morale of a noble and a free people when nothing but the sea separates the surplusage in question from competency and productive power? Germany is also suffering from over-population. In their anxiety to lead the world her statesmen overloaded the nation and taxed the natural capacities of the land beyond all reason. The consequences were that in their demand for an outlet they broke down all barriers of religion and law and let loose destructive forces which consumed the wealth of nations. Defeated in war, compressed within still narrower limits, having lost her shipping and foreign investments, her openings for emigration and trade, one wonders what Germany can best do. Should the former policies obtain, and she proceed to crowd the new generation of Germans within the confines of the present boundaries, the old troubles will be repeated. Surely the decadence of Oriental empires should teach the Occidental nations a more excellent way. What is needed to-day is not less but more migration. It is high time for the human race to resume pilgrimage; for other Mayflowers to sail; for a large transfer of people to the untenanted portions of the planet, where fresh assimilations can be made and fresh lines of civilization pursued. If twenty millions of Britons and Germans, to say nothing of a few millions more of Belgians and Hollanders, could agree to colonize South Africa alone, Europe might be released to cultivate her soil and dismantle her military array.

Of course, the obstacle is ethnical in its nature. Britons, we are reminded, will be English, and Germans German to the bitter end. But is this a valid argument? Admitting the tenacity of blood, ideals are still more tenacious. It is conceded by Europeans that the United States is the cherished child of Time. All prognostics of her decay and dissolution have been repudiated. The little one whose democracy was scorned by the wise and the great of the eighteenth century has become a great nation. Macaulay's prediction that when all the land was occupied and its material privileges ended our popular sovereignty would degenerate into anarchy has been completely falsified. Nobody quotes the

great historian on that matter now except from curiosity. Yet here we have absorbed manifold types, some of which were highly diversified—Slav, Teuton, Latin, Celtic, Anglo-Saxon, Scandinavian, Jew and Gentile have blended into a measurable homogeneity of tastes, habits and sympathies. The point of saturation may have been reached in this marvelous process. We may not wisely proceed to introduce additional elements. But the fact that so many elements have been introduced, and in three centuries conformed to given fundamental standards of citizenship, is fatal to the supposedly insurmountable barrier of blood. It can be thrust aside by a common mind, a common purpose, and a common life, dictated by lawful freedom in an advantageous environment. If there were a dozen United States located in the strategic places we have enumerated the weight of population would be balanced and become a boon. At present it is altogether disproportionate and a curse. The lurid light streaming from the crowded cities and centers of Europe, and commencing to flash intermittently from some of our overgrown cities here, is a beacon of warning. It shows us toil without reward, misery as the general lot, social iniquities resting on unrequited labor and unpitied sufferings. It reveals revolution in its natural haunts, the dangerous contempt of the wasteful and well-to-do, and the dehumanizing envy and hate of the ill-to-do. Every species of human vermin breeds in spots where God intended men and women to be the architects of their gracious fortunes. These are the so-called masses, every one precious in the sight of their Maker, who have been at the call of arrogant princes and sanguinary triflers with flesh and blood. Considered merely from its human side, the problem is, of a complete resetting of nations upon the foundation of a new idealism, in territories where that idealism can have a living chance. If there were no land to man, or no men to man it, the plea we make would be futile. But the exodus it suggests, if gradually effected, would give the white race a stability which, so far as we can see, is otherwise unattainable.

S. P. C.

Social Service

THERE is more of what is usually regarded as social service, in the shape of philanthropic work, done in the world to-day than ever before. But the outstanding fact nevertheless is that the deplorable results with which these many agencies deal are still being produced, and on a scale on which it is impossible to cope with them. There are more men wounded every day in the struggle of life than all the Good Samaritans in the world can deal with. What is needed is some power that will stop the production of the evil. The people who take the Good Samaritan as an adequate type of Christian, and what he did as a sufficient demand upon them, have done Christianity and themselves and the world a great wrong. The first sphere in which a man should think of serving others is the sphere in which he works for himself. Things will never be right until the artisan can look upon his daily toil, the business man upon commerce, the professional man upon his professional work, as the sphere in which he must first and foremost be a social servant. If in these spheres he is first of all a self-server, he will help to create more misery and wretchedness in the world than all the so-called social workers can relieve. The

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practical problem for Christianity is, how to Christianize the ordinary life, how to make work, business, industry, professions, a real social service. The demand comes up at once against what has operated as the mainspring of commerce and industry since the industrial revolution. Self-interest first, the pursuit of private gain, the profit-making motive, has not only been the practice, but it has been the declared and defended theory of the system under which we have been working from that time. Adam Smith formulated it in the early days of the factory system. It was sincerely believed by many that the best way to increase the national wealth was to let every man get rich in his own way as quickly as he could. For this purpose all obstructions must be cleared out of his way. There must be freedom of contract, whether the contract was fair or not. It might be a contract between a rich man and poor one, between a strong man and a weak one, between an adult and a child, but in any case it must be free. There must be free trade for the same reason. Science came along very handily with one invention after another, all of which were bought by those who were able to buy them, and the benefits were not equitably distributed. On the top of all this came a false interpretation of Darwinism with a very comfortable theory to the men at the top that they were there by the operation of the very laws of Nature, as those who were at the bottom were also in their place by natural law. The system had a tremendous initial success of its kind, wealth greatly accumulated, business expanded enormously at home and abroad.

We often hear in this country that this is the system that has made England what it is. And it is true that England's greatness and prosperity were built up by making private gain, not social service, the mainspring of industry. But what were this greatness and prosperity? They never belonged to the English people as a whole. They were but the accumulated wealth of a few, leaving the vast majority in poverty. The English people as a whole have never been well off, never been comfortable under this system. In the years immediately before the war one-ninth of the population took one-half of the whole national income. Other two-ninths took nearly three hundred million pounds. The remaining amount was divided between two-thirds of the population, which meant twenty-five shillings per family per week, after deducting for sickness and occasional unemployment. Can anyone look upon this kind of business as, in a Christian sense, a social service? An article in the present number of the "Hibbert Journal" by a Japanese says: "Fifty years ago the word 'civilization' was a fascination to all Japanese and it was considered an urgent duty to usher this splendid stranger into the midst of society. But after she had entered she proved to be rather a harsh and cold miser, always thinking of money and of labor, at least to the great mass of the people, to whom she brought only toil and poverty." This coincides with the testimony of a Japanese statesman quoted by Mr. and Mrs. Sydney Webb in the "Decay of Capitalistic Civilization." The statesman said that the introduction of the system into Japan had brought in its train an ever-growing class of destitute persons—a class quite unknown in the old Japan of the daimio and the rice cultivator. "This destitution," he added, "is the price which Japan has had to pay for increasing the personal wealth of her leading citizens, and for becoming a world power." What the West gave to Japan was not a Christian social order in which all business and industries and work would be conducted first and foremost as a social service,

but an order in which the few could become rich and powerful at the expense of the many. In our own country before the war all the investigators told us that nearly one-third of our population was living close down to the poverty line. Look at things in England to-day! We have a large rich idle class living by owning not by serving, a large poor class idle by compulsion, we have huge numbers working but scarcely living, while we have many others working at things which are so little wanted that a great army of advertisers are kept busy to try and make people think they want them. Such is the chaos which has resulted from making selfish interest and a pursuit of private gain the mainspring of activity. Nor is there any remedy for it unless we can change over to a new principle, which is the Christian principle of common service in daily life.

Now is this a question for the individual or a question for society? Can it be accomplished through individual action or collective action? Surely both. It should come home to every workman that no legislation can bring about improved conditions without improved work, and improved work will be work into which more conscience is put, and work pervaded by the idea of service to the community. On the other hand, businesses and industries should also be organized on the basis of community service first. We should give the laborer the chance of doing his work for the good of the community, and not for the mere profit of the few, and then we should insist upon his doing it. In this, as in every reform, we must combine individual with social action, work from center to circumference, and from circumference to center.

A good beginning would be to recognize that social service must be regarded as service rendered in the work we do for ourselves, *i.e.*, the work we do for ourselves must be done in such a way as to truly serve society. The main motive of all business, industry and professional work should be the rendering of service, and the service rendered should be the test of its success. The test of successful business now is financial profit. The business itself may be good, and the man conducting it may be honest and fair and doing his best, but the test of his success will be that he can make it pay. This is not so in medicine or in art or in the ministry. Doctors, artists and ministers may be as keen for money as any business man, but their success in their work is never settled by the money question. A successful doctor or a successful artist may get a large income, a successful minister may get a good salary, but no one would recognize the success of either by the money he gets. The success of the doctor must always be with his patients. An artist is judged successful or otherwise by the estimate of the quality of his work made by those who understand. And no man would be called a good minister simply because he had a large salary, whereas a business man is considered a good business man if he makes a great deal of money. What a teacher would mean by having a good year would be that his scholars had made good headway. This is the standard we must bring into commerce and industry. The business must come to be judged by the kind of commodities it turns out, and by the kind of men the making of those commodities tends to produce. It is the reaction of all and the quality of the human life, and the service rendered to the world, that must become the test of success.

And whatever may be needed in the way of changing systems, let us not forget how much still lies on the hands of individuals to do. Our first social service should be our own

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work, done as well as we can do it, having taken, and still taking, good care to qualify ourselves for it. No social service done outside our work can justify us, if in the work itself we are behaving selfishly or negligently. If a carpenter scamps his work, no help he can render to his neighbors outside will make him a true social servant. If a plumber covers up defective joints, no effort that he can put into any philanthropic institution makes up for it. The first social service of a carpenter is good carpentering, the first social service of a plumber is good plumbing. A mother who does her mothering well, even if she does nothing in outside society, is rendering what is perhaps the most important social service of all. Similarly, a minister who neglects his ministry cannot make up for that by any amount of activity outside it, however helpful that activity may be. Whenever one meets a workman in any sphere who takes a pride in the quality of the work he does, it is exhilarating. Someone wanted to take a rise out of a man who had got on in the world by saying, "I remember the time when you blacked my father's boots." The reply was, "Sir, did I not black them well?" To be engaged in work which is a real service to society, and to do it at our best for the sake of that service, is to live a noble life, however lowly the sphere. "Shew thyself a workman approved unto God," said Paul to Timothy. What better joy could await us at the end of life than the consciousness that in all our work we had subordinated self to the social good? Only such a life will win the Master's commendation, "Well done, thou good and faithful servant, enter thou into the joy of thy Lord." T. R. W.

Another Kind of Hero

A GENERATION ago almost everybody read, at least once, Carlyle's great book on heroes. He gave us the hero as prophet, as priest, as poet, as king, and he made us realize that these heroes have been the real makers of human society. We should like to add a chapter on another kind of hero, who has, perhaps, not done much to build cities and states and church systems, but who has, almost more than anybody else, shown us the spiritual value of endurance—we mean the hero as invalid.

It is the hardest kind of heroism there is to achieve. Most of us know some man—too often it is oneself—who is a very fair Christian when he is in normal health and absorbed in interesting work, who carries a smooth forehead and easily drops into a good-natured smile, but who becomes "blue" and irritable and a storm-center in the family weather as soon as the bodily apparatus is thrown out of gear. Most of us have had a taste of humiliation as we have witnessed our own defeat in the presence of some thorn in the flesh which stubbornly pricked us, even though we prayed to have it removed and urged the doctor to hurry up and remove it.

What a hero, then, must he be, who, with a weak and broken body, a prey to pain and doomed to die daily, learns how to live in calm faith that God is good and makes his life a center of cheer and sunshine! The heroism of the battlefield and the man-of-war looks cheap and thin compared with this. We could all rally to meet some glorious moment when a trusted leader shouted to us, "Your country expects you to do your duty!" But to drag on through days

and nights, through weeks and months, through recurring birthdays, with vital energy low, with sluggish appetite, with none of that ground-swell of superfluous vigor which makes healthy life so good, and still to prove that life is good and to radiate joy and triumph—that is the very flower and perfume of heroism. If we are making up a bead-roll of heroes, let us put at the top the names of those quiet friends of ours who have played the man or revealed the woman through hard periods of invalidism and have exhibited to us the fine glory of a courageous spirit.

One of the hardest and most difficult features to bear is the inability to work at one's former pace and with the old-time constructive power. The prayer of the Psalmist that his work, the contribution of his life, might be preserved is very touching—"Establish thou the work of our hands upon us, yea, the work of our hands establish thou it." What can be more tragic than the cry of Othello, "My occupation's gone!" So long as the hand keeps its cunning and the mind remains clear and creative, one can stand physical handicap and pain, but when the working power of mind or body is threatened, then the test of faith and heroism indeed arrives.

A man whose life meant much to us and whose intimacy was very precious to us made us see many years ago how wonderfully this test could be met. He was a great teacher, the head of a distinguished boys' school. He was experiencing the full measure of success, and his influence over his boys was extraordinary. He realized, as his work went on, that his hearing was becoming dull and was steadily failing. He went to New York and consulted a famous specialist. After making a careful examination the specialist said, with perfect frankness, "Your case is hopeless. Nothing can be done to check the disaster. You are hard of hearing already, but in a very short time you will have no hearing at all." Without a quaver the teacher said, "Don't you think, doctor, that I shall hear Gabriel's trumpet when it blows?" He went back to his school, learned to read lips, reorganized his life, accepted without a murmur his loss of a major sense, and finished his splendid career of work in an undefeated spirit and with a grace and joy which were envied by many persons in possession of all their powers.

All our readers will think of some "star player" in this hard game of patience and endurance, and will have watched with awe and reverence the glorious fight of some of these unrecorded heroes who won but got no valor medal. The only person who ranks higher in the scale of heroism than the hero as invalid is possibly the person who patiently, lovingly nurses and cares for some invalid through years of decline and suffering. Generally, though not always, it is a woman. Not seldom she is called upon to consecrate her life to the task, and often she gives what is much more precious than life itself. We build no monuments to daughters who uncomplainingly forego the joy of married life, who refuse the suit of love in order to be free to ease the closing years of father or mother, grown helpless; but where is there higher consecration or finer heroism? Men sometimes complain that the days of chivalry and heroism are past. On the contrary, they are more truly dawning. As Christianity ripens love grows richer and deeper, and where love appears heroism is always close at hand. Our best heroes are mothers and wives and daughters, fathers and husbands and sons.

R. M. J.

THE OBSERVER

Mr. Van Loon Recommends the Bible to the Boys

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

I HAVE been reading Professor Van Loon's Story of the Bible and I am not sure whether I like it or not. I have always had a prejudice against rewriting any book, whether it be Homer, Walter Scott, Dickens, or the Bible for children. It has always seemed to me too much like re-fashioning a sunset, or a mountain, or rewriting a Beethoven symphony or repainting a Sistine Madonna for children. I have no objections to writing books for children, or even making songs and pictures for the nursery, but I have always felt a sort of repugnance against touching the classics, whether in art or literature or music. It has been done to the Bible a thousand times and generally with poor results. Every year someone rewrites the Bible stories in language adapted to children. With a few exceptions the result has been ghastly. Even where there has been some literary style in the rewriting and the spirit and some of the language of the King James Version has been preserved, I have doubted whether even the boys and girls would be any more attracted to them than to the original itself.

Professor Van Loon assures us, however, right at the start, that he has no purpose whatever to rewrite the Bible. He declares that he is leaving the original text of the Bible severely alone. He admits that the King James Version is so good that it would be presumptuous for anyone to attempt to improve upon it. But he feels that the youth of to-day do not read it and will not—and he seems to doubt that even their elders read it much. This must not be, however, for one cannot be an educated man and be ignorant of the great stories, incidents and facts in the Bible. If these stories, facts and incidents can be retold in modern parlance, in the language the boy uses in camp, on the playground, with his chums, he will read, and read them with avidity. Professor Van Loon expresses a hope that this retelling of the Bible will lead the boy to read the original, but he has not much faith in this hope. Neither have I. To bring a boy up on jazz does not fit him to enjoy music—quite the contrary. But this is just what Professor Van Loon has done. He has “jazzed” the Bible, as Paul Whiteman has jazzed the classic music.

Professor Van Loon, disclaiming any motive to rewrite the Bible, says he is simply telling the Bible stories in his own words, as he might tell them to his own children gathered about his knees. He closed his Bible and then wrote the present book, making no endeavor to remember style or words. The result is a Bible sort of a *la Brisbane*. Mr. Brisbane's theory of editorial writing is that the people care for nothing but “jazz,” and he has the “jazz” style to perfection. Professor Van Loon runs him a close second. My own feeling, after reading the book, is that there is little of the Bible in it; but that it is a very interesting book in itself, full of lively tales and incident, calculated to hold the attention of the average boy as thoroughly as Mark Twain does in Tom Sawyer.

It is natural when Professor Van Loon is telling the dramatic stories of the Old Testament that he is at his best. Here are thrilling stories of adventure, and the most has been made of them. To one accustomed to the Biblical language, they come with something of a shock. One hardly knows where he is when he reads in the story of David and Goliath:

Quick as lightning David was upon him. He grabbed the giant's sword. He hacked at him with unexpected violence. With a single blow he cut off his monstrous head. He picked it up and carried it back to the jubilant soldiers. The Philistines fled and David was hailed as the savior of the country.

It is certainly vivid—but it is new. It is very difficult to give the meaning of either Ecclesiastes or Job to a boy. They postulate a certain fulness of human experience which youth seldom knows. The best thing to do with them is to keep them until experience interprets them. Professor Van Loon has perhaps done as well in putting them in the language of youth as anyone could do. But how about such a sentence as this, which misses the whole point of the Old Testament: “Moses decided to be the savior of his own peoples.” I always gathered from my reading of the Bible that it was God who decided that Moses should be the savior of his people, and not only preserved and trained him for that task, but irresistibly compelled him to it.

It is when Professor Van Loon comes to the New Testament that he breaks down—just as Mr. Wells did. I wonder if the time will ever come when those who seem utterly incapable of comprehending or understanding Christ will let Him alone. Even such great minds as Renan and Seeley saw only one facet of His nature, and they had studied Him for years, and they at least devoted a whole book to Him. But Mr. Wells, in his “Outline of History,” dismisses Him with a few pages—and they very weary and unprofitable—while Professor Van Loon, in telling the main incidents of His life sums up His character in such sentences as these: “He was very faithful in His religious duties”; “He was not like other people”; “His heart was filled with love for His fellow-men”—all of which sentences I could apply to a hundred of my friends. The trouble with all such characterizations as those by Mr. Wells and Professor Van Loon is that they utterly misrepresent the Gospels and Epistles to their readers. Professor Van Loon is not fair to the Bible here. Either he should give his readers the Christ the Bible portrays or leave Him out. The Christ portrayed on every page of the Gospel was the Son of God, the being in whom God was incarnate, God in Christ reconciling the world to Himself. “He that hath seen Me hath seen the Father,” is the Christ of the Bible. Simon Peter summed up the Christ the Bible portrays in his memorable words, “Thou art the Christ, the Son of the living God.” At least Professor Van Loon might have told the boys that the Bible tells us of one who was “Lord and Master of us all.”

Of course Boni and Liveright have put the story out in sumptuous form, as they did "The Story of Mankind." There are sixteen full-page color prints and over one hundred and fifty drawings. There is one beautiful picture of St. Paul crossing the Mediterranean. I am told that the motor boats are supplanting the square-sailed fishing boats, which have not changed one iota since the Greeks and Phœnicians scoured the Mediterranean in them two thousand years ago.

I myself stood entranced for one hour once at the harbor of Santa Maria in Southern Spain, watching these boats coming into the harbor before the wind—with full-bellied sail—exactly the same ship in which St. Paul made that expedition bringing Christ to the Western world. I shall watch with great interest the reception of the book and shall be interested in seeing how many agree with me.

FREDERICK LYNCH.

THE WEEKLY SERMON

The Valley of Dry Bones

By the Very Reverend Howard Chandler Robbins, D.D.

Preached at the Cathedral of St. John the Divine, September 23, 1923

"Then said he unto me, Prophecy unto the wind, prophesy, son of man, and say to the wind, Thus saith the Lord God. Come . . . O breath, and breathe upon these slain, that they may live."—Ezekiel 37:9.

IN the very remarkable prophecy which we read this morning, Ezekiel foretells the resurrection of the Jewish state, which had been stricken and ruined by a devastating war. He tells of a vision in which the hand of the Lord was upon him, and carried him out and set him down in the midst of the valley which was full of bones. And the Lord said unto him, Son of man, can these bones live? And he answered, O Lord God, thou knowest. Then said he, Prophecy unto the wind, prophesy, son of man, and say to the wind, Come, O breath, and breathe upon these slain, that they may live. I do not know of a more interesting passage in the Old Testament than this of Ezekiel standing in the valley of dry bones, which symbolized ruin and frustration and helplessness, and invoking there the breath of resurrection.

It may be a far cry from Judea in the sixth century before Christ to Europe in the twentieth century of the Christian era, but the parallel is there for those who care to note it. Travelers coming home from Europe are bringing with them all sorts of impressions and depressions, depending more or less upon the contacts they have made while abroad. But there is one impression which all of them, apparently, have received, and which they are pretty nearly unanimous in expressing, and that is that the old world is prostrated just now by a very paralysis of fear. To use the language of Scripture, it is as though the nations of Europe were saying in the pathetic phrase of Ezekiel, "Our bones are dried, and our hope is lost: we are cut off for our parts." The cause is not far to seek. The travelers tell us that it is fear of the future, more than any other single factor, which is hampering and retarding the convalescence of Europe; that it is rather than any militaristic design or imperialistic ambition, which is responsible for the continuance of great standing armies, for the policies which keep open the wounds of war and rub salt into those wounds, for the widening rifts between former allies, and the new and dangerous political groupings and alignments. We are told that if the peoples

of the old world could only get rid of this incubus of fear, bury the hatchet, get together and trust each other, recovery would take place all along the line with astonishing rapidity. Crops are good, and crops are the basis of all physical prosperity. In spite of all the losses of the war, man-power is still abundant. The productive power of these civilized, disciplined, industrious people is incalculable, more than adequate to any ordinary demands that may be laid upon it. But this productive power is at the present time quite largely lying undeveloped because the conditions for its exercise are so unfavorable. It requires peace, real peace, not nominal peace. It requires confidence. It requires co-operation. It requires a great forthputting of common purpose, based upon a harmony and agreement of wills. And at the present time there is no possibility of such co-operation, no possibility of such common purpose, because Europe fears the future, because Europe is haunted by memories and anticipations that have stricken down its hope.

That, as I say, is the practically unanimous verdict of our returning travelers. There is no reason to doubt the substantial accuracy of it. It is quite evident that what Europe is chiefly suffering from to-day is hopelessness, fear of what the morrow may bring forth, and that what Europe needs more than any physical relief, more than any political readjustments, is this spiritual thing, a new birth of hope and confidence, a lifting up of hearts in simple trust in God. But where is this to come from? Not from within. The people of the old world are too weary, too worn by suffering and embittered by contention, to be capable of self-regeneration. The initiative must come from without. It should come from those who are less scathed by war and have less reason for being anxious and depressed: it should come from America. The old world is asking a greater thing of us than can be measured by the loosening of purse-strings. It is asking a gift of soul from us. It is asking that a great wind of faith and hope and courage may rise in the west and breathe upon these slain, that they may live.

Many appeals for material assistance have come to us from the other side, and in Belgium first, then in Poland, Austria, the Near East and Russia, our country has responded in a prompt and generous way. We have shown by our acts that

we are deeply concerned in the fate of Europe, and that whatever may be the case as regards political isolation, isolation as regards sympathy does not and will not be permitted to exist. But here is an appeal much deeper, much more subtle, much more difficult to meet, seldom if ever put into words, yet real, none the less. Wistful eyes are turned to America from many lands, looking not for bread, but for breath itself, for a communication of vitality.

How can we give what we have not yet got ourselves? That is the sobering and humbling aspect of the situation. We, too, with much less reason or excuse, have our post-war psychosis of fear, with its consequent moral depression. It has been responsible for any amount of objectionable and un-American legislation, most of it by this time happily repealed. It has been responsible for outbreaks of organized mob violence such as have not been known in this country since the Civil War. The ugly doings of the Ku Klux Klan and similar organizations are manifestations of fear—fear of the Negro, fear of the immigrant, fear of the Roman Catholic Church, fear of the Jew. Fear is the only explanation of our timidity in the handling of problems of world reconstruction, our delay, for instance, in following through to a great conclusion one of the greatest and most distinctive of American traditions by giving full and unqualified adherence to the World Court. In the religious world, fear of scientific knowledge, fear of new revelations which God has made of His truth through the medium of natural sciences, is back of the so-called fundamentalist movement, with its insistence upon the impossible doctrine of the verbal infallibility of the Bible, and with its uncharitable effort to drive out of the Christian fellowship those who cannot hold this doctrine.

When one talks with individuals, the same situation is evident. One finds that three out of four of the persons one talks with are living in fear of something or other. They are afraid of draughts, afraid of infections, afraid of losing their jobs, afraid that their children will be run over, afraid of taxes or of tuberculosis, afraid of poverty or of pyorrhea. "The thing that I greatly feared is come upon me," said Job. That is a typical experience. Only too often fear appears to act as a magnet, inviting the disaster which it apprehends. At the present time, a great many people are afflicted by this fear of living. They dread the changes involved in living in a world which is full of chances and changes. They want things to go on as they have always gone. They don't like the idea of readjusting themselves to meet changed conditions. They don't like the unknown. They don't like taking risks. In a period of stress and disturbance and drastic readjustment such as the whole world is going through now, these people are miserably downcast and despondent. They succumb to an incubus of apprehension which is invariably a sign of low spiritual vitality, a sort of typhus fever of the soul.

And so it seems to me that if our country is to respond at all adequately to that great, unexpressed, pathetic appeal from the old world to the new, and if there is to rise and blow from our country that breath of hope and courage and renewed faith which is to quicken Europe, it can only be after we ourselves have experienced some kind of revival of faith, of stalwart optimism, and of the spirit of adventurous trust in God in which, three hundred years ago, the foundations of the nation that we love were laid. What is this human life of ours? It is not an endless maintenance of the *status quo ante*. It is not a series of dull, drab repetitions. It is an adventure of the spirit. It is a school for the training and development of character. And, somehow, character appears to thrive best, and to develop most vigorously

when it is exposed to all manner of hazards and vicissitudes. Vicissitude develops resourcefulness and courage. The men and women who have made the most of their earthly lives are the men and women who have had the spirit of pioneers. The men and women who have done most have been the men and women who have dared most. We think of Columbus, sailing with brave eyes fixed upon the far horizons of an uncharted ocean. We think of Livingstone patiently threading the jungles of Africa and laying a new continent open to the world. Trust in God sustained them. It was belief in God, religious faith, which quickened in them the spirit of adventure.

That is what is needed now, a pioneer spirit to cope with what are really pioneer conditions. It is the splendor of our times that they constitute one of His great building eras, that the future of the world for generations to come depends upon what men think and will and do to-day. This is a world the keynote of which is creative evolution, where the future is not mechanically determined, but everlastingly in suspense. It is a world which men can alter by the forthputting of their wills. O new world, still uncreated, still undetermined, what will, what purpose, what forces, what convictions shall go into the making of you?—that is the question which is uppermost to-day in every generous mind. I believe that to a very great, perhaps a preponderatingly great, extent the answer to that question lies with our colleges and our churches, and that if they will be true to their own inherent idealism there will go forth from them a breath of inspiration which will carry, sooner or later, to the world the bright contagion of a quickening faith.

The Northern Methodist churches are already electing their representatives to the General Conference to be held next year. A little while ago a country Methodist minister in California wrote to some of his fellow country clergymen suggesting that instead of electing district superintendents and big city pastors to the General Conference they should elect ordinary pastors. The response has been almost overwhelming. The movement has spread widely through the Methodist Church, to the consternation of bishops and district superintendents. District superintendents have found themselves defeated time after time and the next Conference will have a materially different aspect from most of its predecessors. The pastors' bloc, as it is called, may control the next meeting. Although the party is referred to as the pastors' bloc, really it appears to be made of country ministers—a rural pastors' bloc.

Great Britain and the British dominions each made available last year, \$7,500,000 to assist suitable persons to emigrate overseas from Great Britain to the dominions. Beginning with this year the sum will be \$15,000,000 from each of the two parties. In spite of the fact that to-day in Great Britain there are three hundred thousand men under thirty years of age registered as unemployed, in the past fourteen months only 34,500 persons have been accepted as worthy of aid and only 26,000 have actually emigrated. This is only one-fifth of the number that might be helped by the first appropriations. In the same months the British have entirely filled their quota of immigrants to the United States. The fact is that the pull to the cities is so strong that people are not anxious to emigrate to countries where practically the only way of making a living is through farming. They would rather go where manufacturing cuts a greater figure than in the great plains of Canada or Australia or South Africa.

Memorandum of the Representatives of the Church of England on Christian Unity and the Reply of the Federal Council of the Evangelical Free Churches of England

[There have been so many requests for the full text of these two momentous documents that THE CHRISTIAN WORK is reprinting them from the British papers. They are arousing much discussion in England because of the clause in the Memorandum concerning the validity of Free Church orders. Many of our readers will want to preserve these historic documents.—EDITORS.]

THE Federal Council of the Evangelical Free Churches of England, at its meeting in September, 1922, received the report of the joint conference held at Lambeth Palace, and reappointed its committee and sub-committee to continue the conferences. In so doing, in Paragraph III of its report, the Council mentioned certain "practical difficulties which yet remain to be considered." Among them was "the status of the existing Free Church ministry." Accordingly the sub-committee proceeded to give long and full consideration to this subject, and we who represent the Church of England have been asked to submit a memorandum upon it.

It will be remembered that the main object of the conferences which have been held has been to elucidate the appeal of the Lambeth Conference to all Christian people. Whatever wishes or opinions we who submit this memorandum may individually have, we consider ourselves bound by that appeal and not entitled to go beyond its statements, or what in our judgment may be legitimately inferred from them. Further, our memorandum cannot be regarded as an official interpretation of the appeal. The responsibility for what is contained in it is limited to those who present it.

We are compelled to say at the outset that our difficulty in discussing the status of the Free Church ministry has been to discover accurately what the term includes and implies, whether the phrase represents any accepted unity as to the principles which underlie this ministry, or as to the manner in which it is conferred. We do indeed most thankfully acknowledge that the Free Church members of our committee agreed with us in the statement of principles with regard to the ministry of Christ's Church, which were set forth in our first report (II 1-6). But the very full, frank and friendly conferences which we have had together made it plain that in fact within the Free Churches there have been and are very varying traditions and conceptions as to the nature of the ministry, and as to the meaning of ordination, and very varying customs as to the manner in which ordination is conferred and ministers are accredited. For example, to mention only one of these differences, although in our first report it was agreed (II 5) that "it is in accordance with apostolic practice and the ancient custom of the Church that the commission by the Church should be given through ordination with prayer and laying on of hands by those who have authority given to them to ordain," yet in fact several of the Free Churches have not used in the past and do not always now use the laying on of hands.

During our conferences we have been asked to consider

Free Church ministries prospectively—from the point of view of the conceptions and usages in which they are increasingly ready to unite—rather than retrospectively—from the point of view of conceptions and usages which have been prevalent, in the past. It is indeed a great satisfaction to think that the principles which we were able to set forth in our first report as agreed upon by us all are becoming more and more fully characteristic of the ministries of the Free Churches represented on our committee. But our difficulty is that we are specifically asked to write about the Free Church ministry as it exists. We trust that our Free Church brethren in the committee will generously appreciate the difficulty thus frankly expressed, and understand why it is not possible for us to give any single and unconditional answer to the question put before us.

In what follows in this memorandum it will be understood that we have in mind ministries which in some real measure are given and exercised in accordance with the principles set forth in our first report—ministries which rest upon a long-established order, which have been conferred by some solemn and authoritative act implying ordination to the ministry of the Universal Church and not merely commission to the ministry of a particular denomination, and which are regarded as involving a life-long vocation.

I.

Such Free Church ministries we find it impossible to regard as "invalid," that is, as null and void, or as effecting none of the purposes for which the ministry has been divinely ordained in the Church of Christ. Indeed, we wish that the terms "valid" and "invalid" could be discontinued, involving as they seem to do a knowledge of the Divine will and purpose and grace which we do not possess, and which it would be presumption to claim.

But we consider that we are entitled, by manifest tokens of Divine blessing which these ministries possess, and also by the spirit and the terms of the Lambeth Appeal about them, to go further and to say that we regard them as being within their several spheres real ministries in the Universal Church.

The Bishops, in the Lambeth Appeal, began by saying: "We acknowledge all those who believe in our Lord Jesus Christ and have been baptized into the name of the Holy Trinity as sharing with us membership in the Universal Church of Christ, which is His body." And as to the ministries of those communions which do not possess the Episcopate, they say that they do not call in question for a moment the spiritual reality of these ministries, but, on the contrary, they thankfully acknowledge that these ministries have been manifestly blessed and owned by the Holy Spirit as effective means of grace.

It seems to us to be in accordance with the Lambeth Appeal to say, as we are prepared to say, that the ministries which we have in view in this memorandum, ministries which imply a sincere intention to preach Christ's word and ad-

minister the sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned, are real ministries of Christ's word and sacraments in the Universal Church.

II.

Yet ministries, even when so regarded, may be in varying degrees irregular or defective.

The committee has already agreed in regard to the now separate churches that, "even though they be parts of the visible Church, they cannot be considered as all alike giving equally adequate expression to the Lord's mind and purpose." Such irregularities or defects may belong to the sphere of faith or discipline, and also to the sphere of ministry. There are some who consider our own ministry in one way or another defective or irregular. It is possible that even among the Free Churches themselves there may be ministries exercised by one which are regarded by another as in some respects more or less important, irregular or inadequate. In each case such judgments must be regarded as due to our several beliefs as to the mind and purpose of our Lord himself for His Church and the continuous guidance of the Holy Spirit within the Church. The existence of these differences with regard to the authority and functions of the ministry, inevitable in the present divided condition of the Church, only increases our longing for a time when, in a united Church, they may be removed.

The belief and practice of the Anglican Church are set forth in the Preface to the Ordinal contained in the Book of Common Prayer, in which it is said "that from the Apostles' time there have been these orders of ministers in Christ's Church: bishops, priests and deacons," and that "to the intent that these orders may be continued, and reverently used and esteemed, in the Church of England, no man shall be accounted or taken to be a lawful bishop, priest or deacon in the Church of England, or suffered to execute any of the said functions, except he be called, tried, examined and admitted thereunto according to the form hereafter following, or hath had formerly episcopal consecration or ordination."

Thus, the Anglican Church is bound to secure the authorization of its ministers for its own congregations, and no one could be authorized to exercise his ministry among them who had not been episcopally ordained.

It is not possible in this memorandum to set forth fully the reasons for this position. But it can be said:

1. We regard the rule quoted above as much more than a mere rule of internal discipline. It embodies principles to which the Anglican Church has throughout its history adhered, and which contribute to the special position which it claims to hold in the Christian Church.

2. We cannot lose sight of the relations in which we stand to other Episcopal churches in East and West; nor can we ignore the danger of creating pain and disturbance, or even the possibility of schism, within our own communion if the rule and principle contained in the Ordinal were to be set aside.

III.

In the last section we have stated our position with the frankness which has been characteristic of our conferences. But we hope that what we have there said will be viewed as regards the present, in conjunction with what we have said in the preceding section as to the character of some at least of the Free Church ministries as real ministries of the Word and Sacrament; and, as regards the future, in conjunction with what was said in the first report of the committee (II 8, 9). We have there recognized that these ministries have a value of their own as standing for elements of Presbyterial

and Congregational order which should be maintained with the episcopate as permanent elements in the order and life of the United Church. We desire that in the episcopal ordinations of the future these elements should in some real way be represented so that both our traditions and those of the Free Churches should contribute to the fulness of the future ministry of a United Church.

Moreover, we see in the movements towards union, of which our conferences have been a happy and hopeful sign, that a new situation is being created which calls for new ways in which the ministry of the Free Churches and our own may be brought into closer relations. For when circumstances arise which have no exact precedent a true principle of "economy" entitles the Church to meet them with new methods. We may quote the words of the Committee on Reunion which submitted the appeal and its accompanying resolutions to the Lambeth Conference (Report, page 141):

When men set their faces steadily towards the ideal of our appeal, and specially when negotiations for organic reunion are in progress, or, again, when a scheme of union has in any place been adopted, situations will arise in which we should all agree that new lines of action may be followed.

Thus (1) as regards the immediate present, here in England, the Convocations of Canterbury and York have endorsed the resolution of the Lambeth Conference (12 A (i)). "A bishop is justified in giving occasional authorization to ministers not episcopally ordained, who, in his judgment, are working towards an ideal of union such as is described in our appeal, to preach in churches within his diocese, and to clergy of the diocese to preach in the churches of such ministers." We earnestly hope that this resolution will be followed by action in accordance with it. (2) As regards the future, if by God's blessing any of the Free Churches and the Anglican Church were to agree to unite on the basis of the acceptance of episcopacy for the future, the Lambeth Conference (Resolution 12, A (iii)), has given its approval to the suggestions that ministers of both the uniting communions should at once be recognized as of equal status in the councils of the United Church, and that the terms of the union should include for the time being the right of non-episcopally ordained ministers to conduct services other than celebrations of the Holy Communion, and to preach in churches which possess an episcopal ministry, if licensed thereto by the bishop. But the whole subject of the arrangements which should be made for the exercise of ministry by the ministers of one of the uniting churches in the congregations of the others during the period between the time when the union has been inaugurated and the time when it would be completed by the ministries of all the churches having one common source and authority, is one which demands further and very careful consideration. We do not think it necessary to discuss this subject in the present memorandum. If our conferences are continued and the subject were to be expressly referred to us, we would be prepared to consider it. It is plain that during this period of transition there would be many inevitable irregularities and difficulties and a constant need of patience, charity and mutual consideration. But there would also be the sustaining and encouraging knowledge that each year would bring the time nearer when union would be sealed by the possession of one ministry throughout the United Church.

IV.

Finally, we would urge that it is in the light of this hope for the future rather than from the point of view of the difficulties of the present or of the provisions necessary for a time admittedly transitional that the problem of reunion must

be considered. It is towards the fulfilment of this hope that we must direct our thought, our labors, and our prayers.

APPENDED NOTE—PRESENTED ON BEHALF OF THE FREE CHURCH REPRESENTATIVES ON THE JOINT CONFERENCE.

The representatives of the Federal Council of the Evangelical Free Churches of England on the sub-committee, having considered the document presented by the Anglican members as their reply to the question of the status of the existing Free Church ministries, desire to express their cordial appreciation of the spirit in which the reply is conceived. While recognizing that the responsibility for this answer must rest with the Anglican members, the representatives of the Federal Council desire to record their opinion that the document contains statements of such importance as amply to justify their hope that the Federal Council will reappoint the committee to unite with the representatives of the Church of England in further discussion of the many points that still remain to be considered.

THE FEDERAL COUNCIL'S REPLY

The Federal Council of the Evangelical Free Churches of England receives the report of its committee, which contains the memorandum on "The Status of the Existing Free Church Ministry" by the Anglican members of the Joint Conference meeting at Lambeth. The Council concurs with its representatives on the Joint Conference in expressing cordial appreciation of the spirit in which this memorandum is conceived, and it has given to it respectful and careful consideration. Believing that a direct communication of this character from the Anglican representatives calls for and is entitled to some definite statement as to the attitude of the Free Churches in respect to it, the Council makes the following comments on its main positions:

1. We cordially welcome the crucial declaration that "the ministries which we have in view in this memorandum—ministries which imply a sincere intention to preach Christ's word and administer the sacraments as Christ has ordained, and to which authority so to do has been solemnly given by the Church concerned—are real ministries of Christ's word and sacrament in the Universal Church." The Lambeth Appeal itself spoke in general terms of these ministries as having "spiritual reality" and as having been "blessed and owned by the Holy Spirit as effective means of grace." It is now explicitly said of them (a) that they minister the gospel of Christ; (b) that they minister also the sacraments; and (c) that they are within the Universal or Catholic Church. If the recognition thus so unmistakably given in words were translated into unmistakable actions a great and difficult problem in reunion would be within sight of practical solution.

2. We note, however, with regret that, in the succeeding section of the memorandum, not only is this recognition not followed by recommendations for appropriate action, but the plan contemplated and required for the exercise of a full ministry within the Anglican Church is precisely that plan which would be followed and which is followed in the case of persons possessing no kind of ministry—namely, episcopal ordination. This means that what has just been conceded in the most satisfactory language is not to be given effect to in practice. Any question—either on the part of the Anglican Church or of that of the Free Churches—of "irregular" or of what may be regarded as "defective" denominational commission is quite a different matter, to be dealt with in its own proper way; but that way certainly is not ordination to the ministry of Word and Sacrament in

the Church of Christ of a man already acknowledged to be in that ministry. All this seems to us manifest and even axiomatic; and we are unable to believe that the position which, at one moment, acknowledges that Free Church ministries are "real ministries of Christ's word and sacraments in the Universal Church," and at the next requires nevertheless that those in them must be ordained to the ministry of that very Word of Christ and those very Sacraments of Christ—that such a position will be found one on which our Anglican brethren, with consistency of thinking and acting, can permanently stand.

3. We turn to the grounds of this insistence on episcopal ordination and we are referred to the preface attached to the Ordinal in 1661, which laid it down that "no man shall be accounted or taken to be a lawful bishop, priest or deacon in the Church of England or suffered to execute any of the said functions except he be called, tried, examined and admitted thereunto according to the form hereafter following, or hath had formerly episcopal consecration or ordination." We remark that this drastic rule, which applies to "any of the said functions," is not strictly obeyed by the Church of England to-day as regards the function of preaching; and the Lambeth Conference of 1920—as the present memorandum reminds us—expressly countenances this exception in certain circumstances. This is but one indication that we are dealing to-day not with the Anglicanism of the Restoration, which deliberately desired to exclude Nonconformists and which penalized them, but with the Anglicanism of the Lambeth Appeal, which earnestly seeks reunion and which approaches Nonconformity with friendship. But we should do injustice to our Anglican brethren who present this memorandum if we suggested that they grounded themselves merely on a clause from a preface inserted at a time more marked by controversy than by charity. They say that this preface "embodies principles to which the Anglican Church has throughout its history adhered." We submit that this is hardly accurate historically. It is well known that up to the time of this deliberately exclusive preface there were ministering in the cures of the Church of England "many"—it is Bishop Cosin's reckoning—who had not received episcopal ordination and whom the bishops did not reordain. We do not magnify these cases, which were, we admit, exceptional. But if the Church of England in the seventeenth century could receive ministers from certain reformed churches without episcopal ordination and yet did not thereby lose its catholic identity, then it could and can—so far as principle goes—in the twentieth century admit, by some method other than ordination, those whom, despite their not having had episcopal hands laid upon them, it has just formally and fully recognized as being really in the ministry of Christ's word and sacraments in the Universal Church. It could do it so far as any "principles to which the Anglican Church has throughout its history adhered" are concerned. We ask no immediate or premature answer. We believe that God's guidance of us all in this matter has not ended, and that the last word on it has not yet been said on either side. We feel deeply that this age-long and difficult problem can be solved only by some great and worthy act, inspired by courage and vision, in which men and churches are willing to take their lives in their hands for the sake of the realization of a great ideal.

II.

The Federal Council makes the above comments on the memorandum which it has received in an entirely conciliatory spirit towards what it recognizes to be a friendly as

well as a sincere statement. In the interests of union, the representatives of the Free Churches have endeavored to meet their Anglican brethren at every point so far as they could do so without sacrifice of vital principle. The question of ordination is the place where we look to the Anglican Church to meet their Free Church brethren. The Council has felt that, after three years of fruitful conference, it could express its mind on this subject, as it has done, with perfect frankness. The movement towards reunion has now passed the stage when it can be dealt with simply by discussion. We have come close to the crucial issues, and must deal with them with clearness, courage and charity.

III.

The Council adds that the recognition of Free Church ministries given in the memorandum which it has considered enforces the contention which the Council has more than once emphasized, that the deliberations over union in conferences and committees should be accompanied by practical action. Since Anglican clergy and Free Church ministers are in the one Universal Church, and are ministering the same Word and the same Sacraments, then, surely, there should be more of fellowship and co-operation than there is, even though the final difficulty about ordination be not yet surmounted. The Council feels the union movement cannot—especially in the minds of the people—live entirely on private conferences and their reports; and it renews its declaration of last year that “the discussion of union should be increasingly accompanied by acts of unity between the churches.” It heartily welcomes the references to this towards the close of the memorandum. And in this connection it notes with warm appreciation the visits of the two archbishops and some of the bishops to the Free Church assemblies, and the presence of a number of Free Church preachers in cathedral and other Anglican pulpits.

IV.

The Council recognizes with deep gratitude the guidance and blessing of God in the course which the conferences have taken and the spirit by which they have been moulded. The way of reunion is not yet clear to any one of us. It is our part to seek a fuller understanding of one another in further conference and common prayer, believing that God's way will be revealed to us.

The Council reappoints the committee as follows: Rev. Walter H. Armstrong, Sir Ryland Adkins, K.C., M.P., Rev. J. T. Barkby, Rev. S. M. Berry, M.A., Rev. Charles Brown, D.D., Rev. W. T. Davison, M.A., D.D., Rev. J. C. Carlile, C.B.E., D.D., Sir Walter Essex, Rev. W. Y. Fullerton, Rev. A. E. Parvie, M.A., D.D., Rev. R. C. Gillie, M.A., D.C.L., Rev. S. Horton, Rev. J. D. Jones, M.A., D.D., Rev. J. Scott Lidgett, M.A., D.D., Sir Henry Lunn, M.D., Mr. Herbert Marnham, Bishop H. R. Mumford, Rev. T. Nightingale, Prof. A. S. Peake, M.A., D.D., Rev. Alexander Ramsay, M.A., D.D., Rev. W. L. Robertson, M.A., Rt. Hon. Walter Runciman, Rev. J. H. Shakespeare, M.A., D.D., Rev. W. B. Selbie, M.A., D.D., Rev. J. Alfred Sharp, Rev. P. Carnegie Simpson, M.A., D.D., Rev. Henry Smith, Rt. Hon. J. H. Whitley, M.P., Rev. F. L. Wiseman, B.A., Rev. Thomas Yates.

It instructs these representatives to confer further on the matters above mentioned, and also on questions still outstanding of those remitted last year. And it again commends the whole issue to the blessing of God and to the believing prayers and the practical interest of Christian people.

A Desperate Effort to Make the Reader Understand About War

BY PROFESSOR CHARLES P. FAGNANI

Union Theological Seminary

IT IS not a question whether wars in the past have been right or wrong, nor whether wars in the present are right or wrong. Nothing is gained by arguing either aspect of those questions.

The vital question that confronts our time is whether war in the future shall be declared illegal by the common consent of mankind and be outlawed, as private murder is now.

A thing may be right at one time and wrong at another; for instance, polygamy, duelling, the carrying of a revolver, the manufacture and sale of intoxicants. War has been right; shall we make it wrong in the future? Nothing is ever going to stop war but the making of it a crime. We now have laws of war; they are, of course, perfectly futile, but they show that war is legal.

To speak of humanizing war is absurd. To attempt it is waste of time and breath. From the dawn of history war has been universal. It has enormous prestige and glory, with all its accessories of music, flags, feathers, brilliant uniforms. It has afforded opportunity for the display of some of the finest traits of human character as well as the worst. But is it not high time for the race to abolish it, lest it shall abolish the race?

This will in nowise reflect upon the heroes who have fought and died in the past, upon the Fathers of the Revolution, on our dead of the Civil War, nor upon the splendid youth who sleep in Flanders Field. They did their duty, and did it superbly. But is it not our duty to banish the now loathsome thing from the earth?

Can this be done in any other way than by outlawing it, than by bringing it to the bar of a World Court, after the consensus of nations has declared it illegal, and condemning the nation that attempts it as a criminal to be held up to the reprobation of mankind.

Shall war be outlawed for all time to come? Let us settle that question first and by itself. How to work the decision out practically the future will show.

Is it possible for a man to call himself a Christian to-day unless he numbers himself with those who sigh, and cry, and agonize for the outlawry of war? C. P. F.

The National Council of Catholic Men has decided that they will submit the plan which receives the Bok peace award to the vote of their members. Such a scheme is a very happy one. The greater the number of organizations that discuss the plan, the more certainly will the peace plan have virtually the backing of the whole nation. The Federal Council of the Churches, the General Conference of Friends, the American Jewish Committee, the Jewish Welfare Board and the National Council of Jewish Women have likewise promised their co-operation in seeing that the plan is discussed and understood.

There are more Greeks in Constantinople than in Athens, more Jews in New York than in Jerusalem, and more Poles in Chicago than in Warsaw. Is the naming of the world wrong?

CHILDREN'S BOOKS

Books on the Bible Story

WHAT A CHILD OUGHT TO KNOW ABOUT THE BIBLE

By H. R. STEVENSON. *James Pott and Company*. 112 pages. 75 cents.

This is the kind of book which any intelligent child would enjoy reading because Mr. Stevenson has written it in a most attractive manner and one which is particularly adapted to making the Bible clear and interesting. The best thing about the book is that the boy or girl who reads it will not have to turn around on going to college, and unlearn what he or she has read. The introductory chapter describes what the Bible is and how it was written, in so far as facts are known. There follow separate chapters on the Patriarchs, the Times of Moses, the Period of Joshua and Judges, Kings of Israel and Prophets of Israel, and then three very interesting chapters on the Gospels, and one on the other writings in New Testament. The chapters are divided into paragraphs, and at the end of each chapter is a brief review of its contents.

It is astonishing to notice how simply and suggestively Mr. Stevenson deals with the difficult questions of the Bible. For example, the question of truth as taught in history and poetic narrative (see paragraph 28), or in dealing with Jesus' parables, where he lays down certain principles of interpretation (see paragraphs 145-148).

Certainly, the book will be valuable not only to children, but to parents who are doubtful as to just how to teach the Bible to their own children.

Dr. J. Paterson Smyth writes a most enthusiastic and discriminating foreword.

THE BIBLE STORY

By JAMES BAIKIE, F.R.A.S. *The Macmillan Company*. pp. 472. \$5.

While not written especially for children this book is one which will have a special appeal for them both because of the simplicity and innate dignity of the language and because of the fifty full-page colored pictures of J. H. Hartley, which are made from a personal study of the East.

"The story," says the author in his preface, "is told from stage to stage in the order in which its events actually occurred, so that the reader may follow it with uninterrupted attention, and be spared alike the trouble of disentangling the incidents from the somewhat bewildering setting in which they are embedded, and the toil of piecing out the partial narrative of one book with the equally partial narrative of another."

The narrative does not go outside the Bible except for a brief chapter on the period intervening between the Old and New Testaments.

THE STORY OF JESUS—THE CHRIST

By HELEN BROWN HOYT. (Revised Edition.) *W. A. Wilde Company, Boston, Mass.* pp. 233. \$2.

This is a plain narrative of the life of Jesus as recorded in the Gospels told in language that is clear to young children and illustrated with 137 black and white reproductions of pictures by many different artists.

The author lays no claim to originality, but tries to tell the story so that children will "love it and absorb into their own beings the elements of true living which only the life and teachings of the Christ can give."

Adventure

FROM THE DEEP OF THE SEA—THE DIARY OF CHARLES EDWARD SMITH

The Macmillan Company. pp. 357. \$2.50.

This volume of stirring adventure describes the voyaging of the whale ship *Diana* in 1866-7, from the edited diary of the surgeon of the vessel. It is not, of course, addressed especially to boys, and perhaps for that very reason will be the more welcomed by them and by all who love records of heroism and indomitable will. In a prefatory word the editor (who is the son of the diarist), says: "The history of the old whaling industry teems with horrifying tales of disaster, some of which are related in its diary. Many a fine ship has gone north and never been heard of again. The *Diana* was more lucky, for she managed to return fourteen months later, but only after terrible hardship on the part of her unfortunate crew.

"In the case of most of these old whale-ships the story of the sufferings of their crews has merely been retailed orally by the survivors on their return to port. In the case of the *Diana* we have a record of each day's adventures, written as soon as they had occurred, or even while they were actually occurring."

The book is illustrated by reproductions of the rough sketches in the diary. One of the interesting features is the sense of God's presence that illuminates the pages of this Quaker diarist.

This record goes to increase the noble public heritage of examples of heroism and faith.

HEROES OF THE WILDS

By CHELSEA CURTISS FRASER. *Thomas Y. Crowell Company*. pp. 372. \$1.75.

This is a good book of stories for boys with its enthusiastic descriptions of the heroic elements in the lives of men who earn their living or find their interest in the out-of-doors. Mr. Fraser has been at some pains to get real information about the men he describes. He writes vividly and with picturesque touches. The life of the lumberjack, the forester, the cowboy, the trapper, the wild-life photographer and others are portrayed with typical scenes from their lives. While each chapter is a general treatment of a type, it is yet concrete in that the author seems to have always particular men in view. In some instances the bulk of the chapter is concerned with a particular man, as in that on the explorer, where Dillon Wallace's record of the Labrador trip and the death of Leonidas Hubbard is the theme, or in that on the wild-life photographer, where the figure of George Shiras is central. There are sixteen illustrations, including a characteristic one of Theodore Roosevelt on horseback.

THE YOUNG WIRELESS OPERATOR

By LEWIS E. THEISS. *W. A. Wilde Company*. pp. 310. \$1.75.

Mr Theiss has written three other volumes on the wireless operator in various pursuits. This book is a thrilling story of Secret Service work against smuggling and rum-running. Every incident is based on actual occurrences. The author was formerly a newspaper reporter, and he knows New York and all the waterways nearby. Out of events which he knows at first hand and on the basis of the scrap-books which he kept he has constructed an exciting story of real adventure.

THE LITERARY SUPPLEMENT

MORE JUNGLE TALES

By HOWARD ANDERSON MUSSER. *George H. Doran Company.* pp. 196. \$1.50.

This is a supplementary volume to Mr. Musser's earlier collection of tales and is further evidence both of the extraordinary devotion and the love of adventure that a missionary's life in India may call forth. Mr. Musser portrays the humor and the picturesqueness and the excitement that life lived with a Christian purpose discovers. In his delight in the wonders of nature one is reminded of this same enthusiasm burning in the heart of Livingstone. And there is also evidence of that same profound pity that touches the life of the eager man or woman among an oppressed people.

Twenty-four short tales of missionary endeavor for the souls of men, women and children and of incidental adventure among monkeys, snakes, panthers, tigers, compose a really thrilling volume. In places the description seems to the present reviewer too terrible for little children. But for boys at the age when they are thinking of their careers and need to know clearly the crying need of our world it will be a real inspiration.

Incidentally this book will offer a fine lesson to those who do not realize the faith and heroism which the missionary project demands.

There are six full-page illustrations.

STORIES FROM 'ROUND THE WORLD

By HAZEL NORTHROP. *Fleming H. Revell Company.* pp. 152. \$1.25.

Here is a collection of sixteen fascinating stories written about children and for children by an author who is both enthusiastic and restrained. The very titles are attractive: "The Horse Which Bought Lella a Dress," "The Boy Whose Christmas Name Was Billy-tears," "Little-Sister-Two Is Stolen."

There is good material in these stories for imaginary tales to Sunday-schools. Only one unfavorable criticism may be made. Occasionally a word used seems unfitted to the understanding of children.

Mrs. Northrop has written other successful books of stories about children in other lands. This new volume should be of service in binding our divided world together in bonds of sympathy and understanding among children. The possibilities of such an event are inestimable!

THE STORY OF GRENFELL OF THE LABRADOR

By DILLON WALLACE. *Fleming H. Revell Company.* pp. 237. \$1.50.

This boy's life of the great apostle to the Labrador was written to help out in the campaign for a million dollars to endow Dr. Grenfell's work. Dillon Wallace, himself, has lived in Labrador. He can write of things at first hand. Of course the story of Grenfell is one to appeal to boys. The familiar stories of the great doctor's boyhood; his new consecration, thanks to the preaching of Moody; his travels as physician to fishermen and "Liveyeres," are tales to charm the boys. The episode of Skipper Tom's cod trap is one of the best Sabbath observance stories that we know—how Skipper Tom refused to rescue the trap from the iceberg on Sunday because of the example he would set to the rest of the little village. Perhaps the story would be really a little bit better if Skipper Tom had lost the trap for sticking fast to his conscience. But we are glad, anyway, that he did not.

What ignorant and poor people the Labradorean natives, the Liveyeres, are! But their letters of appeal to Doctor Grenfell are full of human feeling. Take that one from the man whose daughter was sick:

"Reverance dr. Grandfell. Dear sir we are expecting you

hup and we would like for you to come so quick as you can for my dater is very sick with a very large sore under her left harm we emenagin that the old is two enchis deep and two enches wide plase com as quick as you can to save life I remains yours truely."

The improvement in living conditions that came to Labrador with the co-operative stores is an argument to make us question whether we all might not well go and do likewise.

A Sunday-school teacher of boys will find "The Story of Grenfell" a treasure mine for an occasional tale to tell his charges. Personally we question whether there is call for quite so much moralizing as that in which Dr. Wallace indulges, but perhaps the boy does not object to it after all.

ON AUTUMN TRAILS AND ADVENTURES IN CAPTIVITY

By EMMA-LINDSAY SQUIER. *Cosmopolitan Book Corporation, New York.* pp. 230. \$2.

A collection of stories of wild animals of the hinterland of Nova Scotia, supposedly told the author by the natives, make up the first part of this book, while "Adventures in Captivity" tells of the caged animals in a moving picture zoo in California. Behind most of this is a background of Indian superstition. Many of the tales are rather tragic for children, but they are well written and show a real love for the forest brethren. The happy existence of the animals at freedom in the Nova Scotia forests contrasted with the stolid, unhappy life of the animals caged and trained for the movies carries its own argument. There are four full-page illustrations.

Patriotism and Romance

JACK GREGORY

By WARREN LEE GOSS. *Thomas Y. Crowell Company.* pp. 270. \$1.75.

Mr. Goss, whose "Jed" (published a few years ago), relates the adventures of a boy in the Civil War, tells in the present volume the plain story of Jack Gregory in the days of the American Revolution. In a brief prefatory word he says: "The purpose of this book is to teach patriotism by calling attention to those times when the foundations of this nation were cemented by the blood of its people, in its seven years war for independence. In these days when there is a threat to overturn orderly liberty and to place in its stead license, these lessons from our past seem especially needful."

The author gives a running account of the course of the war and Jack's adventures therein from a raw recruit at Bunker Hill to an aide to General Washington—a well told tale.

LITTLE STORIES OF A BIG COUNTRY

By LAURA ANTOINETTE LARGE. *W. A. Wilde Company.* pp. 146.

Here are simple records of some of the natural wonders of our country. The author writes of Yellowstone Park and Mammoth Cave and Niagara Falls and the Great Lakes and coal and petroleum, etc., as wonders which children should know. The book is illustrated with a good photograph for each subject and is well adapted to attract the interest of little children to some of the marvels of our country. Interestingly enough to the reviewer, who is a New Yorker, one of the chapters is devoted to New York.

THE LITERARY SUPPLEMENT

BILLY BARNICOAT

By GREVILLE MACDONALD. *E. P. Dutton and Company.* pp. 230. \$2.50.

A romantic tale which those who believe only in "the strict truth" will not like. It tells of a small boy washed up by the sea and of his astonishing adventures with mermaids and witches and storms and smugglers. Altogether an entrancing tale of a sturdy little boy wrecked on the terrible Cornish coast, where adventure seems the natural order of events. The frontispiece is an attractive colored picture of Billy and Caroline (a cat) on the rocks, and there are many black and white illustrations, all by Francis D. Bedford, and done with that abandon which children love.

WINONA'S DREAM COMES TRUE

By MARGARET WIDDDEMER. *J. B. Lippincott Company.* pp. 343. \$1.75.

This is the latest in a series of wholesome books on Winona by this deservedly popular author, who knows how to write about young people, both entertainingly and helpfully.

It is not in a foolishly sentimental vein that the author writes. She honestly believes in the goodness of human nature and the value of human life, and she writes with enthusiasm and conviction. In this volume she writes of the romance which came to Winona and how her dreams were realized.

It is a good human story that leaves a pleasant thought in the mind.

Stories for Little Children

RIP VAN WINKLE

By WASHINGTON IRVING. *J. B. Lippincott Company.* pp 69. 75 cents.

The Children's Classic series published by Lippincott (of which the present volume is one), provide an excellent way to bring before children some of the famous classics which alas! are being neglected to-day in favor of some very inferior tales. Some day there is going to be a revolt of the children against being talked down to as "kiddies." Childhood classics will return to favor since they are written without condescension and with real thought.

The type of this series is large and clear and the present volume contains four bright illustrations in colors and six in line.

THE LITTLE GREEN ROAD TO FAIRYLAND

By ANNIE R. RENTOUL and IDA RENTOUL OUTHWAITE. *E. P. Dutton and Company.* pp. 103. \$3.

This is a delightful volume for little children and those who would like to be little children. The latter will find the short quotations from a variety of sources at the beginning of each chapter a sort of lay text for what follows and all children will delight in the adventures of Robin and Maykin and their friends among the fairies and brownies. The eight full-page colored and eight black and white drawings signed with the initials of the second author are charming. Several pleasing and happy verses add to the attractiveness of a welcome book.

LITTLE LUCIA AND HER PUPPY

By MABEL L. ROBINSON. *E. P. Dutton Company.* pp. 124. \$1.50.

This is a supplemental volume to "Little Lucia," the story of a little girl who broke her leg and lay still in a hammock under the trees, where she made friends with little animals and birds.

Now Lucia's father has brought her a puppy which is as comical as puppies really are. This puppy provides plenty of entertainment with his love of mischief and his friendliness. Finally he saves his little mistress's life.

A simply and attractively written story for children with a number of well done pen and ink drawings.

THE BLACK CATS AND THE TINKER'S WIFE

By MARY and MARGARET BAKER. *Duffield and Company.* \$2.

The tinker and his wife find a band of enchanted cats in a great cave and rescue them, and a big black cat lives with them ever after in great happiness. The story is illustrated with a series of bewitching silhouettes of all sorts of cats and kittens as well as the tinker and his wife and their family. A fascinating book for a child.

THE MAGIC GIFT

By NANNIE LEE FRAYSER. *The Pilgrim Press.* 30 pages. \$1.

It is a curious fact that most stories told to children for the purpose of inculcating patriotism place sole emphasis on heroism in time of war, so that a great many children associate the flag only with battle. The present story is of quite a different type. The author seeks to interpret the three colors of the flag, red, white and blue, as symbols of courage, purity and truth. The story is simply told under the symbols of three fairies, each of whom seeks to make a gift to people which will be the greatest of all gifts. After the adventures of each fairy to assemble her gift, they meet to decide which shall be adjudged the best, and conclude that the only way is to unite them all in one. Thus the flag was born.

The book is attractively printed in large type, and attractively illustrated with seven black and white drawings by Elizabeth B. Warren.

We are hearing a great deal concerning the crowding of our colleges, but there is still room for them to grow. The Bureau of Education's statistics show that out of one hundred boys who enter the fifth grade only two graduate from college. Of the one hundred who start in the fifth grade, eighty-three enter the sixth grade, seventy-one the seventh grade; sixty-three the eighth grade. Then comes a great break on entering the high school. Only thirty-four of the original one hundred start their courses there and only fourteen of those thirty-four graduate. Half of the high school boys go to work and half of them go to college. According to these figures only two of the seven who enter college receive diplomas four years later. The last figure especially seems rather hard to believe.

Mussolini

By Rev. Alva W. Taylor, Ph.D.

National Secretary of the Disciples' Board of Temperance and Social Welfare

[Dr. Taylor, by virtue of travel and of constant study, is an authority on European matters. The gain or loss of the democratic ideal is of interest to all who love their land. It is very closely related to the side of religion that deals with human relations.]

THE Greco-Italian difficulty put the Italian dictator into the limelight. It served also to define his temper to the world. No time was given Greece to offer apologies or explanations. The ultimatum was swift, peremptory and high-handed. There is not one particle of evidence that Greece could have prevented the assassinations or that Greeks committed them. Indeed, the presumption is that Albanians did the work.

Had it been England, France or America involved instead of Greece there would have been no such action. Corfu was neutral quite as much as was Belgium in 1914, and Mussolini committed the same crime as did the Kaiser. The fort was unarmed and the firing was on defenseless civilians. A number of refugee children under the care of the Near East Relief were killed while in swimming. The rules of civilized warfare were flouted in failure to notify the civilian population. The helpless little wards of the Near East Relief were really wards of American charity.

The Italian dictator demonstrated very well that he meant it when he criticized a former cabinet officer for soft-heartedness, saying sarcastically that when Shanzer heard of a little killing he went hurrying about with his dove of peace. The seizure of Corfu was the act of an egoist or a madman. The Balkans are more of a tinder-box to-day than they were in 1914. Either Mussolini gambled upon their economic inability to make war or he was willing to risk it for the sake of his imperial promise that the Adriatic shall become an Italian lake.

Mussolini has learned little from those fateful days of July, 1914. Then as now there was an assassination, an ultimatum, an impetuous attack and the invasion of neutral territory. Germany flouted The Hague Tribunal as Mussolini flouted the League of Nations. Germany had boldly refused to submit to the tribunal when it was in the making; Italy had signed a bond to submit to the League. There was war in 1914 because Europe was armed and ready; there is no war to-day, though half the nations are armed to the teeth, because they are poverty-stricken. Mussolini says he loves peace and intimates it can always be had on the basis of his demands. He called efforts to prevent the Greco-Turkish war "assinity." He calls conferences "sentimentality" and "Towers of Babel" and affects to despise the word "humanitarian."

There has been much adulation of Mussolini. Most of it has been by those who most bitterly hate Lenin—and for much the same reason. Mussolini is more thoroughly the personal dictator, for his will is supreme in Italy, while Lenin is simply the brains of a small committee that rules.

Mussolini rules under the forms of the old parliamentary government, Lenin under the form of a new Soviet representation. But Lenin attempts to turn productive enterprise over to communistic control and Mussolini decisively turns it over to capitalistic control, and therein lies the difference that deflects judgment. Lenin takes over the banks; Mussolini gives them power in return for help to his government. Lenin attempts to run the railroads; Mussolini arranges to return them to private ownership, and even talks of doing likewise with the postoffice. Otherwise they are much alike, except that Lenin is a life-long and consistent communist and Mussolini is a convert, or a pervert, as one's bias dictates, for he was a raging Socialist before the war. Beneath exteriors they look much alike to one who attempts to objectify them from the standpoint of democracy.

Here are the Italian dictator's own words for it as published in the "Fascista Review":

"Neither communism or fascism has anything to do with liberty."

"Men nowadays are tired of liberty."

"The great experiences of the 'after-the-war' period marks the defeat of liberalism."

"Both in Russia and Italy it has been demonstrated that it is possible to govern outside, above and against all liberal ideas."

"Liberty is no longer the chaste, severe maiden for whom generations in the first half of the last century fought and died."

"It (fascism) has already passed, and if necessary will pass again, without the slightest hesitation, over the body, more or less decomposed, of the Goddess of Liberty."

In other words, Mussolini personally transfers his allegiance from the "dictatorship of the proletariat" to that of a military dictatorship. As to whether it was a genuine conversion or a taking of the main chance partisans will differ, but there need be no difference regarding his commitment to the theories of dictatorship. Early in 1914 he was preaching the former; to-day he is dictator, but suspends the publication of the journal in which he advocated socialist control because it continues to advocate it. His path to power lies over the embers of the labor halls in which he then preached it and he has earned for himself the sobriquet, "Knight of Castor Oil," because of the ruthless manner in which his followers have administered that delectable position to his former comrades.

Of course, a dictatorship is a wise and benevolent and far-seeing thing, providing only that it administers your own favorite political prescription. So take your choice between the Lenins and the Mussolinis. Both are remarkable men. Each has organized a minority into a host of disciplined, self-sacrificing followers and through them each rules according to his will.

Mussolini's assertion of power has been called Italy's "bloodless revolution." As compared to that of Lenin in Russia it could be so called, but it was far from bloodless. Lenin and his 600,000 disciplined communists were turn-

ing over an entire old order. Mussolini with his three hundred thousand, who would "mystically obey my orders," was returning to an old era, and it is much easier to capitalize tradition and ancient glories than it is to initiate innovations that spurn both tradition and ancient glories. But all Italy felt the ruthless hand of the Fascista. Hundreds were killed in street fighting, millions of property was destroyed and a kind of guerrilla warfare was carried on in defiance of law and order until complete control was won. There was one ingenious atrocity visited upon luckless opponents. It was that of pouring castor oil down their throats. This was reserved, it seems, as an especial degradation for men of light and leading, such as priests, editors and labor and political leaders. Government was simply taken over without legal right or plea and on the vigilance committee plan, in some such spirit as the Ku Klux Klan has manifested in some places in this country.

All this was made possible by three facts. One was that of communist radicalism, another was the driving ineffectiveness of the bloc system of parliamentary government with thirteen parties represented, none of which was able to marshal a majority, and the other was that of a war-bred youth under the dramatic leadership of Mussolini.

Communistic radicalism made for low production and low-brow control. The system of party blocs made for weak, ineffective government with a mercurial change of administration dependent upon the ever-changing front of party blocs. Government had become the plaything of selfish party negotiation and Parliament a mock stage of oratorical buffoonery. Youth returned from the war smitten with hyper-patriotism and the effects of propaganda, and the emotional Latin temperament was being played upon by D'Annunzio and his irridentism. Mussolini, reared in turmoil and coming from a section where violence and extremism had always characterized politics, either experienced a genuine conversion from radical socialism through his army experience or saw an opportunity to capitalize his genius for leadership. He needed no change in commitment to theories of dictatorship and force; that required nothing more than a transfer from the communistic to the militaristic.

So the Fascista clans were skilfully maneuvered from victory to victory until he faced the government with a demand for power. The "old fox," Giolotti, matured in long years of playing the Italian temperament, giving to take and yielding to conquer, told him to take it and see how long he would keep it. So he took it, warning Parliament to yield or he would "make these gray halls a bivouac of my bands." Out of a membership of 535 a bare majority of seventy-seven voted him one year of supreme power with authority to utter decrees as if they were laws. The Socialists alone dared vote against him, a one-time leader of their own. All others absented themselves.

Just as there are times when rebellion is the only recourse for the lovers of liberty, so doubtless there are times when a dictator is the only recourse of law and order. Apologists for the strong-arm methods of Italy's dictator rest their case on this thesis. Time alone can tell whether he is "this strutting little Cæsar" or the "one great man the war has turned up in Europe." His dramatic pose, with chin on breast, and his well-known admiration for Napoleon, makes it easy to call him the former. The rapid invigorating of Italy's anæmic body politic through efficient administration makes it quite as easy to call him the latter. But the application of efficient administrative methods to a dictatorship of legislation, together with a flouting of liberty and conference, and his loudly proclaimed slogans of Italy first and Italy only,

grates loudly upon the great slogans of democracy and peace.

He is voted power under the threat of "vote it or we will fill this chamber with Fascista clubs." He fills the Senate with Fascista appointees, turns out of office, high and low, all not of his following, and even now purges the Fascista of all who are not willing to take the oath of personal allegiance to him. He assumes supreme control of army and navy, supplants the old militia with a Fascist guard, taking oath not to the king, but "to God and the state"—the state being his own person for the present. He surrounds the Parliament with Fascist guards, announces that he will report on his year's tenure of office four months after the time expires and warns his opponents, saying: "Let our adversaries have no illusions that our control of government is brief," adding that such "illusions are childish and stupid." To Parliament itself he announces that "the Fascista has in its hands the power and the will to use it."

The Cabinet ministers no longer report to Parliament, but to Mussolini; he does the talking to the people's representatives, and he takes the place of the king at the Cabinet table. King, Pope, Parliament and opposing parties are all recognized just so long as they do not cross Mussolini's will, and Mussolini, of course, rules only for the good of them all. Thus the Kaiser's ideal of government stops for the time at least the evolution of Italian democracy toward the English system of a silent monarch as a symbol of national unity, with a Cabinet responsible to the elected representatives of the people. Whether it is because he dares not risk too swift an overturn of parliamentary forms, or because he hopes to restore them purified to a rejuvenated government, the dictator demands and secures an election law that gives a representation of two-thirds in Parliament to the party polling a plurality. His party possesses only about one-third of the votes, but is the largest of the sixteen that can go to the hustings, and "Fascista clubs" can win any election. With this "electoral reform" a four-year tenure of power is assured. With the press suborned and forbidden to print anything adverse to the government, the King, the Pope, or religious institutions, or favorable to foreigners as opposed to Italians, the only way to overthrow Mussolini will be through an armed uprising akin to his own.

Meanwhile, what may the world expect of him? He has no use for the League of Nations, calling it a "society of meddlers," and declares for the "realpolitik" method of dealing with one nation at a time, each nation taking care of its own self-interest. At the same time he demands that the Adriatic be made an Italian lake, which means a Jugoslavia without a real seaport and Italy astride Britain's route to India. To this end, no doubt, the seizure of Corfu was intended to be the first step. He boldly proclaims that the "Anglo-Saxon system has had its day," and says, "It is to Italy's interest to collaborate in destroying it." He has little love for the French and has manifested enthusiasm over no sister nation except the Turks. It would seem that world peace has little to hope and much to fear from his dictatorship.

Internally, he has scrapped much of the social legislation secured through years of effort, but has enacted an eight-hour law and set up arbitration tribunals as a method of stopping strikes and lockouts. His plan seems to be a sort of paternalistic syndicalism. He would regimentate the nation and make the pass-words of national life, "Order, hierarchy and discipline," wherein the strong are to be importuned to rule by the right of their strength, but to rule in benevolent regard for the welfare (not the rights) of the weak.

Sargasso

By William Willard Howard

IF you were on board a dismasted, rudderless ship, drifting around and around the windless Sargasso Sea, while relief ships, freighted to the deck beams with food for Bolshevik Russia, Japan, China, Greece and the Near East, passed close by without a friendly hail or offer of help, you would be in a situation no less tragic than the present plight of the Russian refugees—the members of the nobility and intelligentsia of monarchist Russia who fled from their ancestral lands and homes to escape death at the hands of revolutionists, and now are dying, one by one, of hunger and broken hearts in the alien lands in which they took refuge.

America has fed the peasants of Bolshevik Russia at a cost of sixty million dollars; she has sent score of missions to the Greeks, Armenians, Syrians and Turks; she has given ten millions to the Japanese, and other millions to the Chinese, while the brains, education, culture and creative ability of the third largest nation in the world have been passed by and left to starve in a Sargasso of hunger and cold and neglect.

During my second visit to the border of Bolshevik Russia last August and September I was able to give four weeks to an investigation of the condition of the Russian refugee children in that far outpost of Eastern Europe in which Anne Louise Howard is giving relief in the form of employment for destitute Russian gentlewomen.

I set about the investigation in as practical a manner as though I were buying a cargo of Russian pine timber for one of my ships. I sent word of my purpose to the Baroness Berends-Situna and asked her to accompany me. That fine representative of the nobility of monarchist Russia literally got out of a sick bed to go with me. Together we called into council the principals and teachers of four large public schools. We went to the schools because we knew that the Russian refugee mother insists that her little daughter shall go to school even hungry and half-clothed. The principals and teachers gave to us names and addresses taken at random from their books of enrolment. Then the baroness and I went forth on foot into that Sargasso of hunger and suffering.

The baroness and I promised each other that we should go at this work with the cool, matter-of-fact, business-like precision of a charity organization agent; that we should gather only cold facts, and that, above all, we should not allow our emotions to be stirred or our sympathies unduly excited. I thought that I might get through with it on that basis, because I have had ten years' experience in the organization and administration of emergency relief.

Looking back at it now, after a lapse of a few weeks, I am free to say that it cannot be done. At least, I cannot do it. I might have gone through with it, with the outward unconcern of a charity organization agent, had the persons under inquiry been grown men. But, they were not grown men. They were little children.

After two days the baroness went back to bed for a day's rest. I was glad to turn my attention to an inquiry into the possibility of getting a cargo of brick for shipment to New York. But, in the month that followed, we did go through with our investigation. At the end of it I was so physically

ill that I went to bed for three days. The baroness had to send for a doctor.

No, I cannot tell the story of what I saw; I cannot repeat the things that I heard. There is a limit beyond which I will not go.

There were one or two bright spots. Tatiana Livitzkaia was one. Tatiana is an orphan, ten years old, a member of the nobility of monarchist Russia. Her father was a celebrated physician and surgeon from the world-known University of Dorpat. Her mother, a member of a titled family, died of typhus in the Ukraine, in 1919. She was "buried like a dog." The father took Tatiana with him to the hospital where he was fighting typhus. He gave his life for his people; for he also died of typhus six months later. Tatiana's little sister was taken by a Russian family. Tatiana was left alone; for her only relative, an uncle, was a priest who, because of fear of revolutionists, could not take her.

Then Elizabeth Ruppul, a Polish nurse in the hospital, took the child, and fled across the border. American relief agents gave Tatiana a bowl of soup a day; but refused to give clothes because the nurse was well dressed. The nurse afterward was married to Alexander Wilson, a Polish store clerk who earns \$12 a month.

The newly-married pair decided to keep Tatiana and to bring her up as their own child. I found Tatiana well-fed and well-cared for in their humble home. There are two small rooms and a dark kitchen. There were growing plants in the windows and flowers from nearby fields on the table. To help out with the rent the young housewife does mending for a laundry when she can get it to do. She must go four long blocks to get water for household use. In a small room overhead six persons are living.

Tatiana, member of the nobility of old Russia, will be educated and brought up as the child of the poor shop clerk and good-hearted nurse who does mending to help out with the rent. Tatiana, daughter of a celebrated physician and surgeon, will live a working girl's life, unless some inheritance of her father's genius lifts her into a place in the sun.

Perhaps you will ask me to point out the bright spot in this. Whether you look upon it as a bright spot or as a shadow depends on the point of view. If you knew the stories of some of the other little girls you would see why I call it a bright spot. Whatever we may think of the future of this orphaned daughter of Russia's nobility, let us accord all honor to Elizabeth, the nurse. She also is of the nobility because she has had compassion on this friendless orphaned child.

I renew my invitation to the readers of *THE CHRISTIAN WORK* to increase the scope of Anne Louise Howard's relief work by assisting me to accelerate the sale of the beautiful hand-embroidered Russian Princess Blouses and one-piece gowns. I desire to place these exquisite garments on exhibition and sale at women's clubs, church bazaars and similar places, where their color combinations and wonderfully fine needlework can be seen by competent and discriminating judges of excellence in women's raiment.

Contributions to the working fund, in any amount, may be sent to The Russian Refugee Fund, care *THE CHRISTIAN WORK*, 70 Fifth Avenue, New York City.

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

From Gipsy Boy to Famous Preacher*

THE Lord has His own ways of finding workers for His Kingdom. If He needs an apostle to formulate the gospel, He calls a man from his tents and needles, and we have St. Paul. When He wants a great theologian, He calls Augustine from his heathen pursuits. When He wants a great organizer of forces, He calls Ignatius Loyola from the company of his soldiers. Does He need a great heart to open Africa, He calls David Livingstone. He touches the heart of an Oxford youth and John Wesley of the burning heart awakens, or John Henry Newman of the anointed pen. In far-off Asia He finds Chrysostom of the golden tongue; in medieval Italy He finds St. Francis of the holy life, and in modern New England He seeks Dwight L. Moody to be a modern Greatheart. Always, everywhere, the Lord reaches where He will. Along back about forty years ago He looked into a gipsy camp in the fields of England and called a boy named Rodney Smith to be His servant, and he has wrought wonders for the Lord.

In this book Gipsy Smith—for he has come to be called "Gipsy" ever since he began preaching—tells the whole story of his life. It is a fascinating book and full of encouragement, for it shows what one man can do whose soul is alive with zeal for the Lord, and whose heart has been touched by the Holy Spirit, although he grew up in the utter lack of education. (The Gipsy tells us he could neither read nor write when he began preaching.) The Lord had reached him in his darkness and saved him and filled his soul with light and joy. There was nothing for him to do but to go and tell the story to whomsoever would listen. He must show his light and joy. The book, after dwelling upon these early years, is the story of his missions in practically all the English-speaking cities of the world. It reads like a second Acts of the Apostles, and yet the Gipsy is the most modest man in the world. One who believes that he is a messenger of the Lord can speak of his successes without any egotism or vain-boasting. The successes are the Lord's, not his. The Gipsy certainly had successes. Quiet in method, gentle in speech, winsome in manner, as far removed from Billy Sunday as any man would be, yet everywhere the crowds came, and not only hung upon his words, but gave their hearts unto the Lord. There was the element of permanency in his work also, for the churches benefited in every instance. Indeed, his method was calculated to help the churches. He went into a community and told the story of what the Lord had done for him. Then he preached the Gospel to others in most winsome and persuasive tones. His converts immediately linked themselves up to the churches and remained with them to a greater degree than is customary with converts. He held many by midnight missions, gathering in the lowliest off the streets, and the story of this work is dramatic indeed. He also tells us that Dr. W. J. Dawson got his evangelistic impulse from sharing in one

of these meetings at Brighton and afterwards used his methods with success in his own work. (Dr. Dawson tells the story in his book, "The Evangelistic Note," and gives Mr. Smith full credit for his influence upon his work and preaching.)

The Gipsy was one of the most popular visitors to the camps during the Great War and crowds of boys flocked to his meetings at the front. One of the most interesting parts of the book is devoted to these experiences, and it is a very suggestive part for preachers. It is a well-known fact that some preachers failed quite utterly to reach, or even hold, the boys for a half hour's talk, while others had great success. The preacher was dealing with crowds of boys who had no church traditions, and many of whom were quite ignorant of the simplest Christian terminology. They had, many of them, never given a thought to religion and simply were not interested in it. They went to the meetings arranged for them, no matter who was speaking, simply because it meant a change from the deadly routine of their daily life. Some men they simply could not abide, others they took to at once, and the Gipsy was one of these. He became a great favorite with the boys and some of the incidents he tells in these chapters on war experiences are very touching.

Several chapters are devoted to the friends he has made. They are legion because his work has taken him to the uttermost parts of the earth. He has known many great preachers and has come into very intimate contact with them. Among his most intimate friends were Dr. Maclaren and Dr. Berry, of Wolverhampton, and Dr. Parker helped him in his youth by kindly counsel. There are many interesting glimpses of Dr. Jowett, Dr. Clifford, Dr. McNeill and Dr. Dawson. One chapter is largely devoted to memories of General Booth and Sir Robertson Nicol. Dr. Nicol became interested in Gipsy Smith because he was a new kind of genius as well as a remarkable preacher of evangelical religion. Dr. Nicol was always on the outlook for geniuses. Many other interesting personalities walk through these pages and the whole book abounds in delightful tones. Like all really great preachers, the Gipsy has a delicious sense of humor.

In conclusion, attention should be called to the pages where the Gipsy takes particular pains to refute vehemently the charges that he had a disposition to belittle the churches and to assume that the majority of the preachers are indifferent to the winning of souls. He says: "Whoever wrote that does not know me at all. As God has led me, I have spoken as plainly as I could on occasion of indifference and apathy where it does exist, but I have never had the slightest desire to make wholesale, sweeping indictments. I have my weaknesses. I know them far better than anybody else does. I pray God to forgive me if any word I utter is unfair or gives needless offense to any. Thousands of preachers have been my friends. Those who have really known and under-

*Forty Years an Evangelist. By Gipsy Smith. The George H. Doran Company, New York. \$1.50.

(Continued on page 573)

The President on Sabbath Observance



The above delegation called upon President Calvin Coolidge on October 10 to invite him to attend and address the thirty-fifth anniversary of the Lord's Day Alliance of the United States in New York November 11-13, to ask his assistance in obtaining a Sunday Rest Law for the District of Columbia, in securing a Saturday half holiday for the Government employees and a reduction of Sunday work in the Army and Navy. The President could not promise to attend the anniversary, but expressed his warm approval of the matters presented and assured the delegation that he would use his influence toward carrying them to a successful issue.

Reading from left to right the persons in the group are: Rev. H. L. Bowlby, D.D., General Secretary, Lord's Day Alliance; Rev. Dr. J. R. Edwards, District Superintendent of the Methodist Episcopal church, Washington; William Allen Wilbur, Dean of George Washington University; Rev. H. W. Millington, Executive Secretary, Northern and Southern Baptist Association; Bishop W. F. McDowell, Methodist Episcopal Church; President Coolidge; Hon. Hubert Work, Secretary of the Interior and a member of the Committee of the Lord's Day Alliance; Mr. Edgar B. Henderson, Chairman of the Citizens' Federation of Washington; Rev. Dr. F. W. Johnson, D.D., Secretary of the New Jersey Lord's Day Alliance; Rev. Dr. John H. Willey, Chairman of the delegation.

[The following little speech on Sabbath observance was made by the President in reply to the address by Dr. Bowlby.]

MR. CHAIRMAN AND GENTLEMEN: I profoundly believe in the Sabbath and have always recognized its sacred importance. I, therefore, appreciate the work your organization is doing for the preservation of the Christian Sabbath and the weekly rest day, and, with you, I feel that we should give attention not only to the physical aspects, but also to the moral and spiritual phases of the Holy Day.

I also appreciate your attitude toward the improvement of Sunday observance in the District of Columbia. There is certainly room for improvement. Of course, there are some kinds of work that must be done, but there is really more work being done on the Sabbath Day than is absolutely necessary and I hope to see this work minimized as rapidly as conditions will permit.

We are deeply interested in what you say about the postal employees and the proposed improvement in the service. We are glad to give every possible support to any movement that will improve their condition. There is no better body of men to be found anywhere in the employ of the Federal Government than the postal employees. To have so influential an organization as yours show an interest in these men is encouraging to us and I thank you for it.

In regard to the other matters you have mentioned, I promise you my influence toward a more wholesome observance of the Sabbath Day in the District of Columbia and elsewhere throughout the nation.

Again I wish you and your organization to know that I am interested in all you have presented for my consideration.

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JOHN 17:18; MATTHEW 28:16-20; ACTS 1:6-8.

"Go ye, therefore, and make disciples of all the nations."—Matthew 28:19.

A CHRISTIAN is a missionary. If he is not, then in some real sense he is not a Christian.

The call to missionary service is not merely one of many Christian obligations. It is the heart of the whole thing. It is not an arbitrary command added at the end of the Gospel. It is implied in every Christian principle. It is the inevitable conclusion of every Christian truth. It would be as easy to take Christ himself out of Christianity as to take away the missionary spirit.

Christianity is taken in a great many ways. Many accept what is congenial to them and leave out the rest. Others subscribe to what is reasonable, to what seems possible of fulfilment and dismiss what seem "the wilder visions of Jesus" from their program. And there is much beauty in all the parts of Christian teaching. Jesus as a poet, or a figure like his own good Samaritan, is attractive and lovable. But these diminished fragments of Christianity are something infinitely less than the daring faith of Jesus himself, and what is more significant can never supply the thrill, the strength of conviction, the passion for service which they feel who are possessed by the whole truth as He proclaimed it.

"Thou art not far from the Kingdom of God," said Jesus to one who had believed and performed many good things. That was a fine commendation for him. It meant that he had made a very good start. His life had brought him to a good point from which to go over into the Kingdom of God. But no matter how near his partial acceptance of truth had brought him, until he should go over into the Kingdom completely he was still outside of it. And what that means for such as this man is that he must be without the power of conviction, the higher enthusiasms that are only felt in the atmosphere of the Kingdom as Jesus proclaimed it.

Many pick up the missionary challenge at the beginning of Christ's clear command, "Go ye, therefore, and teach all nations." But that is the end of it, not the beginning. And the end has no force or validity apart from the beginning. Men might debate all day as to whether this exhortation is imperative, and entertain many views as to the missionary program of the Church of Christ. But that is not the point where the debate should center.

The heart of the whole matter, then, lies in the conception of Christ which we hold, or which holds us. It will be well to concentrate there. If there is anything lacking in your

feeling for missionary service, go back to Christ and to a study of His Kingdom as He set it forth. When you have seen it aright your very belief in Him will of itself, without any compulsion, commission you to enter this world-wide service. No one can measure the difference to the follower of Jesus between seeing Him as having only a limited place in the life of the world, or on the other hand as possessing all power in heaven or on earth. The limited Jesus may be a teacher, but only the universal Christ can be Redeemer and Creator of new life. When Jesus is enthroned, a passionate devotion for Him will be felt which will literally lift one to the level of great conquests and achievements. It is a pity to call anything Christian which has not the thrill of this mighty conviction. A Christ for the world is a radiant and inspiring figure who has aroused conquering enthusiasms among His followers. A Jesus denied this supremacy, after all His claims, is a pathetic figure hardly capable of arousing in His followers a moral passion adequate for the fulfilment of His simplest suggestions.

Nor shall we appreciate the basis of the missionary appeal of Jesus if we think that only at the end of His earthly ministry, and only in the specific words, He made His claim of universal power and authority. It is all implied in everything that He taught. The "therefore, go and teach all nations" follows His whole life and teaching. Everything that Jesus said and did is the premise of the inevitable conclusion of missionary service.

Not only is it in his words, "All power is given unto me in heaven and in earth," but in all His words. What stirring missionary documents are such parables as The Prodigal Son, which many feel has been unfortunately named and should be called the parable of The Loving Father; the teaching of the Lost Sheep, and the Missing Coin. And behind these graphic pictures the underlying conception of one God and Father of all, and one great family of mankind, His children, make inescapable the thought that his love must reach wherever a child may be found.

If you can think of a family circle continuing to make merry and enjoy their comparative peace and prosperity all the while a vacant chair stands to remind them that one member is tragically missing, then you may understand how far the elder brother had cut himself off from the vital bond of family life. The joy of the father was not merely a joy for his recovered son's sake. It was a personal joy that poured

(Continued on page 572)

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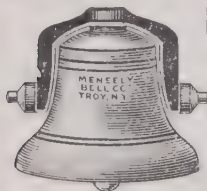
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CHRISTIANS CALLED TO BE MISSIONARIES

(Continued from page 570.)

out of his own relieved heart. Apparently the elder brother's heart harbored no pain during his brother's absence and so felt no happy relief when he returned.

It is of course very difficult to apply to the whole family of mankind the same intense feeling of devotion that we do feel in our closer, smaller circles. We do not realize the thousands who are in misery. There is nothing to remind us of those who are straying in far countries. We are not so bound up in life with all our brethren, that their pain and wretchedness is our misery, or that we can have no peace save when they are at peace.

It might be remarked that any church maintaining its life without supreme concern for those not yet reached will be getting along not only without those who are astray, but without the Christ they worship, for he is not with them, but out after the straying ones. If this generation wants to recover Christ let it go about his particular work. He is far more likely to be found in the out-of-the-way places and the byways where there are lost to be sought, than in our well appointed sanctuaries where no such Christian concern exists.

The missionary spirit then is just love for our fellow-men, an intense, unselfish love among those who have some real feeling that they are members one of another. St. Paul wrote, "Whether one member suffers, all the members suffer with it." Walt Whitman put it,

"I do not ask the wounded person how he feels, I myself become the wounded person,
My hurts turn livid upon me as I lean on a cane and observe."

When we have that spirit our lives will be given to the work of finding and recovering all who are far from the kingdom of God. To be content with our lot as it is, simply argues a heart so hardened that one can enjoy a feast while in the same house his brother writhes in pain.

The most beautiful conception we have of God is that Christ has revealed him as the "Love that will not let us go." And the love that will not let us go, cannot let the others go either. No sooner does that love win us, than it calls us into line with its own unceasing effort to reach, wherever it may through us, any who may be restored to the Father's house. Love is the indefatigable missionary. It is the "Love of God, cherishing all mankind alike which lays on us the charge, "Go ye therefore, and make disciples of all the nations."

ASHLEY DAY LEAVITT.

A GOOD "BUY"

A New England business man has been giving one thousand dollars a year for the last six years for the work of the Congregationalists in Shensi, China. His one thousand dollars has established one hun-

dred and twenty churches, brought regular preaching to two hundred points, and in the year 1922 alone helped to turn twenty-six hundred Chinese into Christians. What tremendous dividends!

CHRISTIANIZING, NOT EUROPEANIZING

We have on occasion lamented the tendency of the Young Women's Christian Association and of our missionary societies to introduce western European costume into foreign lands. We are thankful, however, that not all missionaries are doing their utmost to deprive the world of variety and color. An American young woman at Kolhapur, India, writes with enthusiasm of the girls in the Esther Patton School. They "look so nice in the native costume of eight yards of a certain bordered cloth, draped gracefully about the body. Their smoothly combed and oiled black hair is so neat, and their black eyes are so bright." She goes on: "The girls in the school do all their own work. There are teams for bringing water, scouring vessels, sweeping, cooking, etc. The food they eat is very simple. By thus keeping the home life in the school simple we do not unfit the girls for going back to the simple life of the Indian village." Such a school makes one feel that those who control it have a good store of sound, good sense in their possession.

HOW MISSIONARIES HELP THEIR PEOPLE TO BECOME SELF-SUPPORTING

Our missionaries do not help their people to learn agriculture and common trades so much as do the Germans and the French, and perhaps not so much as do the English. But our people are doing more such work year by year. In the Hilltop Orphanage in Sidon, Syria, for instance, they teach the making of jam and preserves. When Mrs. Jessup began the industry she feared that she might not be able to find a market, but she had a most pleasant disappointment. Last winter the orphanage girls made two and three-quarters tons of orange and lemon marmalade, with the expectation that it would last till next winter. But it was all sold long before then. During the apricot season many orders came in for preserved apricots, one alone for two hundred and ten rutles (twelve hundred pounds), and a hotel in Beirut ordered one hundred jars. If we discover in America that we do not have a healthy religious life except in a community which is prosperous, why should we not expect to find the same fact in foreign lands? The sale of the canned apricots is helping to make intelligent Christians.

The head of the Police Bureau of Seoul, Korea, not a Christian himself, is urging his men to join the Police Officers' Bible Class. In Korea employees in some cases are allowed to leave their offices early to study Christianity. Is Korea wiser than America?

When answering advertisements please mention The Christian Work

FROM GIPSY BOY TO FAMOUS
PREACHER

(Continued from page 568.)

stood me have brought against me no charge of this kind. . . . I always stand by the preachers. I do not criticize them. I owe them too much. If there was nobody to evangelize, there would be nobody to pastor. You must bring in before you can bring up. You must bear before you can rear. All I say to ministers is: 'You are in the ministry not only to preach, but to expect immediate results. Hand-picked fruit is the best in the market. Go for the hand-picked fruit, and when that fruit is too high and you cannot reach it, and you have not got a ladder, ask for some godly brethren to come along and help shake the tree.'"

THE POCKET PIECE THAT PUR-
CHASED PEACE

BY W. H. MORSE, M.D.

The coin so wonderfully used of God, as described in this article, was struck by the Scripture Gift Mission, and over 130,000 of others like it were circulated among the demobilization camps at the close of the World War. This story is illustrative of the good they may have done which will never be known this side of eternity.

The object of the mission which issues these coins, is the free distribution of the Scriptures. It is supported largely by voluntary contributions. In no part of the country are the Scriptures more appreciated than in the southern mountains. A plan is usually followed whereby children, if they read a Gospel, may secure a Testament, and it is thrilling to see their eagerness to become actual owners of the Word of God. All gifts to further this work are applied to the circulation of the Word of God.

Remittances should be sent to R. B. Haines, jr., secretary, Scripture Gift Mission, 119 South Fourth street, Philadelphia, Pa.

"Just as sure as you keep carrying that token in your coin purse you will be giving it to someone for a quarter!"

That was my sister's opinion.

"Oh, no," I replied, "I guess not."

"Likely as not you will drop it into the Bible school collection," she continued, and then added, "If I were you I wouldn't carry it with me."

It was one of the little white metal tokens from the Scripture Gift Mission of Philadelphia, just about the size of a twenty-five-cent piece. On one side was, "The Wages of Sin is Death. Romans 6:23." On the reverse side was, "The Free Gift of God is Eternal Life in Christ Jesus."

There was nothing superstitious about carrying it, but somehow it seemed good to have it in my pocket, and I had carried it fully a year; then, one day, it was missing. I did not have the least idea as to what had become of it, or when I had

parted with it. It might have been several days before I had noticed that it was gone. My pocket had not been picked, for it had been in the coin purse, and that was intact. But it was gone; and sister remarked, in doubtful consolation, "That's all there is about it!" I obtained another and I have it yet.

One Sunday afternoon, several months after the first token had disappeared, among those who came into the Mission Bible School at Hartford, Conn., in the men's class was a stranger—an Italian. I presume that the teacher would not have paid any very particular attention to him if it had not been for one thing, and that was that the man kept his eyes on me, the superintendent, instead of paying attention to the lesson and its teacher. After the Bible school session it is our custom to have a prayer service and testimony meeting for about half an hour, and on this Sunday there was nothing particular to distinguish it from any other Sunday if it had not been for the incident that took place.

There had been several interesting testimonies, when the stranger stood up. Pointing his finger at me he said, "And you? Why do you not give your experience?"

I do not recall my answer, and he went on, "Come now! You tell how you one time thought you would cheat a poor Italian fruit seller!"

"Explain that," I said.

"Yes," he replied, "I put it up to you straight. You were in Waterbury, Connecticut, one day. You stopped to her stand and bought the bananas. They come to twenty-six cents. Did you pay it? No, you did not. What did you pay? You paid just one cent, and you slipped around the corner and got away. You remember? No? Pretending it was a quarter, with the penny, you handed her a white metal piece."

"It is possible!" I exclaimed. "My pocket piece! Like this?" And I showed the one that I had. "I did not know that I had paid it out," I continued, "but I have no doubt but what you are right, for in some way it was missing. I will go on purpose to Waterbury, and make it right."

"You let me say more," the man said. "You see what it says on that piece. All right. The woman she showed it to me. I read it. 'Wages.' 'Death.' I could not get to understand. It fixed itself in my mind, and I could not get away from it."

"Say! I gave her twenty-five cents for it. I asked the grocer what it meant about Romans, for I came from Rome. He said it was in the American Testament, and he read it to me. I must read some more about that. So I went by the book store, and buy me one American Testament. I never had one before. I read it, read all of it. I went in the mission. And oh, you guess I came happy! Yes, sure. I go all the time. I am one of them now yet."

"How did you come to identify me?" I asked.

"I do not know," he said, "but I came in here, and the woman had told me how

you looked. When I heard you talk I did not know that maybe you did not intend to cheat her, and gave it out to convert her. Yes?"

I replied that I only wish it had done so.

"Listen!" he said with a laugh. "It did. I showed her the Testament. I read it to her, to others. It bought peace for her, for others. Yes, it did!"

"You still have it?" I asked.

"O no; sure!" he replied. "I lend it. See? I let folks read it. I let the dear Lord do the rest. Sure it buys peace!"

It was a strange expression, but true in a very large sense; for during the war thousands of those coins were distributed at the evangelistic services held in the demobilization camps, and in very deed they helped to purchase peace.

LLOYD GEORGE ON THE TURK

In his new book, "Is It Peace?" Lloyd George comments very spicily on the familiar remark that the Turk is "a gentleman." He says:

"The Turk has massacred hundreds of thousands of Armenians, and dishonored myriads of Christian women who trusted to his protection. Nevertheless, the Turk is a gentleman! By his indolence, his shiftiness, his stupidity, and his wantonness, he has reduced a garden to a desert. What better proof can there be that he is a real gentleman? For a German bribe he sold the friends who had repeatedly saved his wretched life. All the same, what a gentleman he is! He treated British prisoners with a barbarous neglect that killed them off in hundreds. Still, he is such a gentleman! He plunders, he slays, and outrages those who are unable to defend themselves. He misgoverns, cheats, lies and betrays. For all that, the Turk is a gentleman!"

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THE ANGLICANS AND DR. MEYER IN AUSTRALIA

EDITOR THE CHRISTIAN WORK:

In your issue of September 22, 1923, in reviewing three outstanding books on Christian unity, there was a pretty sharp criticism of the action of a bishop of the Church of England in Australia in refusing permission to the Rev. F. B. Meyer, D.D., to preach in the Anglican Church, which the writer of the article considered another incident making the world doubt the sincerity of the Anglican Church. While I protest that it is not reasonable to commend or condemn a whole church, be it Anglican, Presbyterian, Congregational or any other, still you may like to have the following information as to the action of another individual Anglican.

When Dr. Meyer arrived in Hobart, Tasmania, he was given a civic reception, at which the Anglican Bishop made an address, from the report of which, in "The Mercury," of Hobart, of July 13, 1923. I take the following quotations:

"Bishop Hay pointed out that the reception, rather than conferring an honor on Dr. Meyer, conferred an honor on the city, inasmuch as Hobart was honored by the presence of that gentleman, and the influential gathering which had assembled to welcome him, including as it did many members of the Chamber of Commerce among other best-known Hobart citizens, bore out that contention. . . .

"Bishop Hay, in eulogizing the mutual helpfulness of the churches in Tasmania and the assistance so freely given them in uplifting the moral life of the people, referred to a leading article which appeared in 'The Mercury' that morning. It was a very generous article in some respects, he said, but in some other respects it was rather ungenerous. One did not wish to draw attention to the statement that it Jesus Christ came to Australia he would be unable to preach from a Church of England pulpit unless he were 'episcopally ordained.' He thought he could leave judgment of that point to the minds of gentlemen present as far as the Church of England was concerned in Tasmania. He had had non-Episcopal ministers preaching in the Church of England for a considerable time. The Rev. A. Job, the former State director of the prohibition campaign, had preached in Holy Trinity and St. George's Churches at Hobart, and in many other churches throughout Tasmania. He had done so with his (the Bishop's) full consent. Mr. Job had been anxious to have opportunities of speaking to the people, and he had been allowed such opportunities. They, of course, might reply to 'The Mercury,' but it would be rather unfair to say that if Jesus Christ came to Australia, judging by the immigration laws and their application to Asiatics, He might not obtain entrance. He was sorry that certain references to what was being done here or elsewhere had been published in the way they had, but it was not for him to comment on what his brother bishops had done,

no doubt for particular reasons. He wished Dr. Meyer to understand that, as far as Tasmania was concerned, the different sections of the Christian Church were working in the most brotherly and friendly spirit possible, and such expressions in the press were apt to cause a jar, and to break a little of the fellowship which existed. He regarded ministers of other denominations as his closest friends, for he was brought into such close contact with them as to be able to appreciate them."

In an interview published in "The Mercury" on July 12, Dr. Meyer speaks of the negotiations which have been had at Lambeth between Free Churchmen and Anglicans. While he sees the difficulties, he adds: "But our negotiations have perhaps helped to bring about a unity of spirit which is far in advance of anything we have experienced in the past. I, myself, have preached in a number of Anglican churches with the ready consent of the Bishops." He goes on to speak of the renewal of his intimate friendship with the Archbishop of Melbourne and the fact that the welcome to the Archbishop's palace and his presence as chairman at Dr. Meyer's first meeting at Melbourne were happy signs that the old friendship had not been impaired.

ROBERT H. GARDINER.

[Secretary of the Continuation Committee of the World Conference on Faith and Order.]

SOURCES OF CHARACTER

"Where did you absorb those principles of yours—at your mother's knee?"

"No, over my father's."—Upper Iowa Collegian.

FOR RELIEF OF THE REFORMED CHURCH PEOPLE IN EUROPE

The Committee of the Western Section of the Reformed and Presbyterian Alliance, that has been sending clothing, shoes, food and money to the suffering people of the Calvinistic Churches of Europe, will again resume work this fall. They earnestly ask for donations (marked "Presbyterian Relief") to be sent to the American European Transportation Company, 40 North Water street, Philadelphia, the charge being ten cents per pound for freight from Philadelphia to Europe.

The committee thanks all who have previously aided them, and hopes that many more will do so this year. There is still a great deal of suffering in the churches of our faith in Europe.

Committee:

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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INTERNATIONAL GOLDEN RULE SUNDAY

BY CHARLES V. VICKREY

President of International Near East Association

ALL CHRISTIANS, in theory at least, accept the Golden Rule as a guide in life. Do we practice it? Would not our lives be richer spiritually, our churches stronger, and our nation a greater force for international righteousness if we lived as we profess the Golden Rule?

The observance of Golden Rule Sunday, December 2d, is intended as a spiritual exercise for the prosperous, as a source of food supply for the homeless and starving, and as a tangible expression of international fellowship and good-will.

On this date all persons who are disposed to make a practical application of the Golden Rule are requested to provide for their Sunday dinner the same menu that is approved and used for at least fifty thousand of the orphans of the Near East, and to contribute the difference between the cost of the usual Sunday dinner and the simpler, less expensive orphanage menus as a thank offering for the purchase of food for the orphans of the Near East.

Sunday has been chosen because it is a day when all the family are at home with a greater regularity of attendance at the dinner table and when there is usually less haste with more opportunity for self-examination and review of our stewardship of life and money.

The Sunday following Thanksgiving is especially appropriate in America, as the Golden Rule dinner will present the contrast between the unprecedented prosperity, tranquillity and good fortune of America and the poverty and suffering of misery-ridden lands across the sea.

If rightly observed, this Golden Rule Sunday should have a spiritual value in the lives of our American churches that will far transcend in im-

portance any possible material comfort that may flow from it to orphans of Christian martyrs of Bible lands.

Luxurious living and self-indulgence may be as injurious to the prosperous as undernourishment and starvation are to the less fortunate. In saving these thousands of children and training them for future usefulness we may find that we are saving our own souls and our own country from moral decadence.

It is a notable fact that this day is being observed internationally and should be an important contribution to international co-operation and world peace.

When people break bread together they become friends. On this International Golden Rule Sunday the people of all nations, figuratively, at least, will gather around the same table, partaking of the same food and in some measure thinking the same thoughts.

These tens of thousands of orphan children in considerable measure hold the future of the Near East, and by the international application of the principles of the Golden Rule, in dealing with them, we may be able to avoid international strife and disastrous warfare in the next generation.

Certainly if, through no fault of ours, it had been our lot to die in the late war, and if our children had been left not only without parents or responsible relatives, but also without a country, we would hope that some co-religionist or other philanthropist would provide for our children at least the necessities of life and opportunity for attaining self-support. "Whatsoever you would that others should do unto you (or unto your children thus left desolate), do ye even so unto them."

A DANGEROUS PREACHER

The Protestant minister is a strange and fearful animal to many a South American. Rev. Harold H. Cook, an American missionary in Brazil, writes: "There are people in the town of Ponta Grossa, Parana, who make the sign of the cross when they see a minister of the Gospel. They look on this as a protection against the evil influences which they believe emanates from him as a Protestant minister. Once a Brazilian worker offered a tract to a person, who commenced to tremble. On another occasion, writes this worker, 'the daughter of a lawyer said to me, "I cannot accept the tract you offer, because I made a solemn vow to be a faithful soldier to my bishop and help the Catholic church. I also promised not to read anything prohibited by the church."' Another person feared to attend our meetings because there is always somebody on the watch in the immediate vicinity of the Protestant churches, and woe to the Catholic who should be caught in the dreadful sin of entering it."

Mr. Cook tells of one good-sized town in his bailiwick that had seen a preacher of the gospel only twice before he went there last year, once in 1904 and again in 1915. In two other towns he was the first person that ever preached the gospel. A Brazilian preacher had visited one of the towns some years before, but had been unable to get a room for a service. Mr. Cook was so fortunate as to reach the place while the priest was away.

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A Religious Weekly Review

NOVEMBER 17, 1923

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Dr. Nansen Tells His Story

Observer's Letter

The Message of Shakespeare

Rev. Thomas Nightingale

Farewell to America

David Lloyd George

The Smyth-Brewster-Bainton Case

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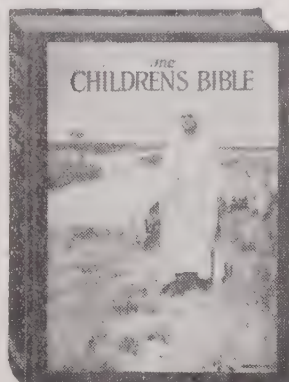
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REORGANIZATION OF MOODY INSTITUTE

The Moody Bible Institute must be the largest Bible school in this country. Eight hundred and seventy-two students attend its Day School, eight hundred and sixty-two its Evening School, and seven thousand and thirty are enrolled in its Correspondence School. The Institute has just appointed the Rev. James M. Gray as its president, succeeding Mr. Henry P. Crowell, who for nearly twenty years has held the title. Mr. Crowell has become president of the Board of Trustees. Mr. Gray was formerly the Executive Secretary. Rev. L. W. Gosnell has become Dean of the Day School; Rev. P. B. Fitzwater, Dean of the Evening School, and Rev. J. H. Ralston, Dean of the Correspondence School.

SAILORS IN TEXAS

Nearly two thousand seamen have visited the Seamen's Church Institute at Houston, Texas, since its opening in January, 1923. Men from fifteen countries and nearly every state have made use of the building and have crowded the available lodging space. The church operates the Institute, the city gave the land, and the Rotary Club the building.

INDUCEMENTS FOR VISITING LIBERIA

Archdeacon Russell, of St. Paul's School, Lawrenceville, Virginia, came home from Liberia not long ago a "Knight Commander of the Liberian Humane Order of African Redemption." It is the most highly prized decoration within the gift of the Liberian government. Liberia College did its best by mailing the degree of Doctor of Laws to the Archdeacon after he had returned.

Evidently visiting Liberia has its advantages.

A remarkable collection of Bibles is now on exhibit at the New York Public Library. It includes the famous Gutenberg Bible (printed in 1453), the first real book ever printed from movable type, heading the list; the first American-printed English Bible, which was brought out in Philadelphia in 1782; and the first Bible in any language that was printed in America—John Eliot's Indian Bible in the Natick, Massachusetts, dialect.

AN IDEAL MARRIAGE

Seeing a colored man of his acquaintance starting off on a fishing excursion, a gentleman thought it an excellent time to reprove him for his laziness.

"Tom, you old loafer," said he, "do you think it's right to leave your wife at the washtub while you pass your time fishing?"

"Yassah, colonel, it's all right. Mah wife doan' need any watchin'. She'll shorely wuk jes' as hard as ef I was dere."

Such, at least, is the tale told by "Harper's Magazine."

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CONTINUING

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The World of To-day

THE NOVEMBER ELECTIONS

Very few of the November elections this year were of much national interest. In Vermont the Republicans elected their candidate for Senator by a vote of two to one; in Salt Lake City the candidates representing the interests of the Mormon Church won decisively over the opposition; in Ohio, on the whole, the candidates who had the backing, public or tacit, of the Ku Klux Klan, did fairly well. They met defeat

in Steubenville, where their opponents had organized. Their most substantial victory was in Youngstown, where their candidate for mayor won over a divided opposition. In New York, the notorious William R. Hearst had combined with the Republicans in his support of ten candidates for the Supreme Court. The Democratic management put out a poster representing Hearst and Koenig, the chairman of the Republican Committee, as bed fellows, with the shade of William McKinley exclaiming, "Has it come to this!"—a very effective bit of work. The Hearst-Republican candidates lost by a vote of practically two to one. The majority in favor of the Tammany candidates suggests that at least some Republicans must have objected to the alliance of the party with a man of Hearst's sort and voted for the Democrats. In the six special Congressional elections the Republicans gained one vote, so that they now have a majority of seventeen in the House; but there are many Republicans who are ready to vote quite without regard to party lines, so that the Republican control of the new House will be precarious.

THE END OF THE INTERNATIONAL ECONOMIC CONFERENCE

For the moment the prospect of an International Economic Conference on the question of German reparations has gone glimmering. Premier Poincaré insisted that the conference should be limited to the question of Germany's present capacity to pay. He defined "present" as extending to the year 1930. That year is set by the Versailles Treaty as the term beyond which any modification in German obligations must receive the unanimous consent of the Powers in order to be binding. Poincaré also insisted that the conference should not consider the French occupation of the Ruhr in any way. Our Government has refused to enter a conference so limited, although it appears that Great Britain, Belgium and Italy would have been willing to do so. The fact is, America must not continue to stand off in a "holier than thou" attitude. If we told France that we were ready to consider an adjustment of French and other Allied debts to us, Poincaré could afford to take a very different course. No matter what we say, it still remains that the more we ask of France, the more she will ask of Germany. We cannot get away from that. And it is just as necessary for the French government to submit questions involving reparations to its parliament as it is for our

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administration to submit questions involving the Allied debts to Congress. It is time that we in America began to recognize that it is still true that what is sauce for the goose is sauce for the gander.

THE GERMAN KALEIDOSCOPE

The outstanding event of the past week in Germany was the opera bouffe attempt of Hitler, head of the Bavarian Fascisti, to turn his dreams into reality. Hitler is a Viennese sign painter, thirty-nine years old. After the war, during which he served in the Austrian army, he developed his talent for demagogic oratory in the campaign to keep Lichtenstein Austrian. Later he resorted to Munich, where he out-Heroded Herod as a Bavarian chauvinist. Mussolini's examples stirred him up to form a Bavarian Facismo. Its motto was, "Down with Sovietism and Jewish domination." Last January he added, "Away with the French, the invaders." He managed to enlist thousands of young men in his organization. According to his own account the number ran up to a hundred thousand. He talked of marching on Berlin to overthrow the "Communist" government there. He had been expected to make a bid for power on September 27, but concluded on that day that discretion was the better part of valor. On the evening of November 8, with six hundred of his men he invaded the Burbrau Keller, a beer hall where Dr. Von Kahr, "Dictator" of Bavaria, was making a speech to the members of his government and a group of political leaders. Hitler announced that he would take direction of the provisional government of the German Empire and that General Ludendorff would take command of the German National Army. Von Kahr and the commander of the Bavarian troops, General Van Lossow, who was also present, apparently acquiesced in Hitler's revolution. Once away from the beer hall, however, they ordered the arrest of Hitler and Ludendorff. By the next morning, the Hitler putsch had come to an inglorious end. Hitler, as far as is known, is a fugitive and Ludendorff, lately supreme commander of the war armies of William II, is a paroled laughing stock. Germany can scarcely take him seriously again. Former Crown Prince Frederick William has slipped across the German border from his refuge in Holland. Whether the Allies will try to force Germany to exile him again is not yet determined. With all the political confusion added to the trouble they have in getting enough to eat, the Germans still manage to maintain a semblance of orderly government—a proof of their inherent strength.

EX-PRESIDENT WILSON'S ARMISTICE DAY MESSAGE

The night before Armistice Day the air was cleared for the radio to carry an Armistice Day message from Woodrow Wilson to the American people. Millions of people listened to it. Although it has been published probably in every daily paper in the land, parts of it should be quoted again:

"... the stimulating memories of that happy time of triumph are forever marred and embittered for us by the shameful fact that when the victory was won—won, be it remembered, chiefly by the indomitable spirit and ungrudging sacrifices of our own incomparable soldiers—we turned our backs upon our associates and refused to bear any responsible part in the administration of peace, or the firm and permanent establishment of the results of the war—won at so terrible a cost of life and

treasure—and withdrew into a sullen and selfish isolation which is deeply ignoble because manifestly cowardly and dishonorable. This must always be a source of deep mortification to us and we shall inevitably be forced by the moral obligations of freedom and honor to retrieve that fatal error and assume once more the role of courage, self-respect and helpfulness which every true American must wish to regard as our natural part in the affairs of the world. . . .

"Happily, the present situation in the world of affairs affords us the opportunity to retrieve the past and to render mankind the inestimable service of proving that there is at least one great and powerful nation which can turn away from programs of self-interest and devote itself to practising and establishing the high ideals of disinterested service and the consistent maintenance of exalted standards of conscience and of right.

"The only way in which we can worthily give proof of our appreciation of the high significance of Armistice Day is by resolving to put self-interest away and once more formulate and act upon the highest ideals and purposes of international policy. Thus, and only thus, can we return to the true traditions of America."

The next day Mr. Wilson addressed thousands of his admirers who came to Washington on their annual Armistice Day pilgrimage in his honor. Wilson is still greatly handicapped physically, but the great brain which put out some of the enduring state papers in our history is still functioning. Three times the ex-President had to stop in his address on account of his emotion. The final words of his little speech were especially to the point:

"I am not one of those that have the least anxiety about the triumph of the principles I have stood for. I have seen fools resist Providence before, and I have seen their destruction, as will come upon these again—utter destruction and contempt. That we shall prevail is as sure as that God reigns."

LORD BIRKENHEAD'S BARBED COMMENTS

Lord Birkenhead, who started life as one of England's acutest lawyers, and who after the war became Lord High Chancellor, is a gentleman who does not think it necessary to sing in chorus with the "uplifters" of the world. Every one recalls his setting a good part of America by the ears on his recent visit here by describing President Wilson as an "impractical idealist," and by saying numerous other things which we may be thankful most of us do not believe. When he was installed as Lord Rector of Glasgow University last week he made a speech which would make one think that Bernhardt had come in the flesh once more. However, it is difficult to get away from his remark concerning the teaching of Jesus. "It would be unreasonable to suppose that when He admonished him who was assaulted to turn the other cheek to the striker, or him who was rich to sell all his possessions and give them to the poor, He was laying down standards of conduct which He either expected or desired to see generally adopted. He was, on the contrary, discussing through the medium of metaphor a sweet and beautiful moral atmosphere for the purification of imperfect mankind." Most of us might not venture to say what Lord Birkenhead has said here, but certainly we act as though we held his view. What, he asked, has been the reaction of the Christian religion upon international conduct? "What was its influence over the recent world convulsion?" He recalled the Pope's silence on the moral issues of the war. He might well have referred also to the feebleness of conviction displayed by the Church in many lands during the war. For the time being

THE WORLD OF TO-DAY

most of us ignored the command of Jesus to love our enemies.

A BRITISH REVIVAL OF PRUSSIANISM

Lord Birkenhead, in his rectorial address at Glasgow last week, quite tore away any pleasant camouflage in which we may indulge in justifying our abstention as a government from our international responsibilities. He ascribed our absence from the League of Nations as due to the fact that "they [the Americans] draw, and rightly draw, a sharp and logical distinction between idealism in their capacity as private citizens or private charity and idealism in their corporate or national character." And so, he said, "they exercise their undoubted right in repudiating at the first opportunity an idealism the contention of which they believe to be at once impracticable, strange to their position and incompatible with their national interests." He is indeed the devil's counselor. For what is the world in need of except to receive the message of Christianity as a categorical imperative, not only for individuals, but for corporations and governments? The final words of his address have been widely quoted. "The world continues to offer glittering prizes to those who have stout arms and sharp swords, and it is therefore extremely improbable that the experience of future nations will differ in any material respect from that which has happened since the twilight of the human race. It is for us, therefore, to prove in our history a martial rather than a military people; to abstain, as has been our habit, from provocations, but to maintain in our own hands adequate means for our own protection and, so equipped, to march with head erect and bright eyes along the road to our imperial destiny." The men who in the days of Greece or Rome argued that slavery was an everlasting institution were as reasonable—and as silly—as is Lord Birkenhead.

AS OTHERS SEE US

America as a country is so adolescent that we always want to find out what other people think of us. Every now and then we receive a visitor who surprises us by telling us the disagreeable things he finds in America as well as the pleasant ones. Israel Zangwill, the great Jewish novelist, has been painting us in unsparing colors the last week or two. "There is very little honor, justice or dignity in this country," he said, "compared to England." He illustrated our absence of dignity by remarking that the opinion of Benny Leonard, "who is a good pugilist, is sought on the merits of a candidate for judge and solemnly printed in the metropolitan press. Then there are sickening interviews with Little Peggy, the child cinema star, on matters of weight." He made a well-deserved comment on our Ku Klux Klan. "The Ku Klux Klan, which we would call a sort of exaggerated Boy Scout movement, is grotesque and your attitude toward it is no less grotesque. In England it would be laughed out of existence. But in America there is no sense of humor." Our lack of shame he illustrated by the terrible story of Leo Frank, the Jew who was lynched in Georgia a few years ago. Since then it has been proved that Frank was innocent of the crime of which he was accused, but the American people have done nothing to atone for the wrong done him. Zangwill contrasted the action of Voltaire, who, when he found that an

innocent Frenchman had been put to death, did everything possible to make amends, even erecting a statue to the victim in his native city of Toulouse. Zangwill ended the shameful story of our treatment of Frank with the biting charge that America "could stand injustice." There is much bitter truth in what Mr. Zangwill has said. Consider his comment that the League of Nations cannot end war because the nations do not want to end war; or his remark that Christianity cannot end war because Christianity is a minority religion and has proved an "organized hypocrisy"; or his charge that America "held up a vision of world peace and then sneaked out." Of course his epigrams are too sweeping, but how much truth there is in the sneer that we pursue "peppiness" instead of happiness? "You are inconsequential," he told us, "and in general America thinks without acting and acts without thinking." But for all his perception of American failings, he began more than one of his lectures by saying that on the whole Americans were the most lovable people in the world. Mr. Zangwill's comments should be a tonic to us.

CHOCOLATE AND ORPHANS

Some thirty years ago, Milton S. Hershey put up a chocolate manufactory near Harrisburg, Pa., close to the farm where he had started life. Since then, thanks to Mr. Hershey's enterprise and America's tastes for sweets, the poor farm boy has become a multi-millionaire. As his business expanded a veritable town grew up about his factories. He formed water and electrical companies, and then a department store company to look out for the needs of the residents of his town. Before this he had started a trolley company to bring the workers to the factory. The Hershey Transit Company, it is worth noting, is the only trolley company in Pennsylvania that has never increased its fares above the original five cents. Mr. Hershey found that it was cheaper to raise his own sugar in Cuba than to buy it and today not only owns or controls more than fifty thousand acres there, but runs one hundred miles of railroad track. Mr. Hershey in his business always had a human interest. He cared about his employees. Long before Henry Ford began to pay bonuses to his workmen, Mr. Hershey, it is said, was paying his men a bonus of ten per cent. of their annual wages, and the quarterly dividends which he now gives his workmen run as high as twenty-three per cent. of their pay. The Hersheys had no children, a very great grief to them. They resolved to do something for other people's children. Fourteen years ago he and his wife incorporated an industrial school for orphans, to be situated on his old homestead. Now it is made public that he has endowed the school with all his ownings in his sixteen companies. The total value of the gift is put at sixty million dollars. This orphanage is open first to orphans born in the three counties close to Hershey, Dauphin, Lebanon and Lancaster, second to those born in Pennsylvania, and third to those born anywhere in the United States. Probably the vast endowment gives the school larger resources than are possessed by any other of its kind except Girard College in Philadelphia. One hundred and twenty boys are growing up in the Hershey school now. Within a few years it will accommodate a thousand. The school tries to free itself of any institutional air. New pupils begin their work in a house eight miles away from the group of school buildings, and there meet the other children and

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their teachers. Mr. Hershey has made a noble gift. We would not alter it. But we wish that some man or indeed many men of means might become interested in giving funds to help the finest people of our country to have larger families. After all, but few of the children who go into orphans' homes are the best human material. The man who would establish a sixty million dollar fund to increase the salaries of professors and high school teachers and ministers with the increase of the size of their families would be performing a service to which all the generations of the future would be indebted. He would help to assure a noble leadership for America in the years to come. A new Carnegie or Rockefeller will catch that vision.

THE NEW SPIRIT IN THE CHURCH OF THE BOHEMIAN BRETHREN

The Triennial Synod of the Evangelical Church of the Bohemian Brethren met last summer at Prague. The Church of the Bohemian Brethren consists of a union of the old Reformed and Lutheran churches of Bohemia. That church fellowship in Czechoslovakia is beginning to transcend local bitter jealousies was evidenced by the presence of an official delegate from the Czechoslovakian German Evangelical Church. The example of our Federal Council of Churches has had its effect in Czechoslovakia. The Synod resolved to enter into negotiations with the other Protestant churches in the republic with a view to forming a common organization for united work. It was certainly also partly due to American influence that the Synod recommended to all its congregations that they organize special committees for the study of social questions and for the practical betterment of the social organization according to the principles of the Gospel. The Synod urged ministers and elders to impress upon their congregations that the church is not merely an organization for the administering of divine services and pastoral functions, but a working body for the making real of God's kingdom on earth. In order to stimulate interest in foreign missions, the Synod made provision for foreign missionary collections and for annual missionary meetings with lectures from foreign lands.

HUS VS. THE VIRGIN MARY IN PRAGUE

A recent incident in Prague reveals the growing force of Protestant feeling in Czechoslovakia. A Roman Catholic writer was so imprudent as to declare publicly that Prague and the nation must become openly Roman Catholic again, and that the monument of John Hus, on the chief square of Prague, must disappear in order to make room for that of the Virgin Mary, the Victorious, which had been erected in the seventeenth century to commemorate the victory of Rome over Bohemia and was torn down after the revolution of 1918. The Roman Catholic's suggestion stirred up a wave of popular resentment. Not only the Protestants and the new Czechoslovakian National Church, but the sokols (the gymnastic societies), the society of teachers, and all sorts of progressive organizations, as well as the socialistic parties unanimously declared their loyalty to the great traditions of a free national and spiritual life. From all parts of the country came declarations that if the monument in Prague were removed, not only the capital but every other town and village throughout the country would erect new tokens of ad-

miration for Hus. Thousands of people withdrew from the Roman Church and the nationalist religious movement gained new strength. The Romanist's suggestion has been buried beyond resurrection. The nation has not yet made the sixth of July, the date of Hus's martyrdom, an official holiday, but by almost unanimous consent the day is so observed. Czechoslovakia can no longer be numbered as a Roman Catholic land.

THE IDEAL THEOLOGICAL SCHOOL COURSE

The Draft Report of the Committee on Recruiting the Ministry, appointed by the Unitarian Laymen's League, which we print on page 594, is a most suggestive document. Everyone will applaud its counsel to laymen to give a more adequate support to the Church and to encourage their own sons to enter the ministry. When the whole Church thinks about ministers' salaries as do the men who made this report, ministers will no longer carry the load of anxiety which torments many of them to-day. What the report has to say in behalf of weeding out unnecessary churches is also worthy of attention. Perhaps its best suggestion is that each young man who enters the ministry should be required to serve for not less than one year as an assistant to some clergyman of ability. Just as the young physician needs to spend his year as an interne in the hospital the young minister needs to get the inspiration of seeing how some man of consecration, of force and ability does his work. Its suggestions as to the reshaping of the theological course will not command universal assent, but they are valuable as a basis of discussion. A good many critics would question how much the minister needs courses in elementary law and in international law and diplomacy although undeniably they would benefit some men. But one thing is certain, that the minister should enter deep into the spirit of Jesus Christ. He must have as the moving passion of his life the bringing of the Kingdom of God and of His righteousness on earth. Some suggestions in the course outlined in the report tie up with that passion. The authorities of our theological schools will do well to consider them carefully. If we ourselves were making suggestions to theological schools we should urge greater attention to public speaking and to the actual conduct of prayer meetings, Sunday-schools and public service. That is not to forget other needs of the minister.

Steinmetz told us that all railroads would be run by electric power one of these days. The Pennsylvania Railroad is planning to help carry out his prophecy. It is expecting to electrify the stretches of the main line through the Allegheny Mountain section on both sides of the watershed between Galitzin and Cresson. The railroad will put up power houses at the bituminous coal mines near the line.

The Reparations Commission on October 17 voted to grant Hungary a tentative moratorium for reparation payments for a period of twenty years. Hungary could receive as beneficent treatment from the League of Nations as Austria were it not that Hungary has not accepted the result of the war as a *fait accompli*. She still talks of the territory of which she was "robbed" and lets it be known that some day she means to get it back.

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Lloyd George in America

THERE was considerable of apprehension as to just what sort of reception Lloyd George would receive in America and what impression he would make. The apprehension was banished after he had been here one day. The crowds went quite wild about him. Fifth Avenue was lined with people the whole way from the docks to the hotel, and the throngs cheered vociferously. He is evidently a popular hero. Even the Irish cheered, with the exception of the few irreconcilables, who are miserable because they have lost their grievance. After his first speech the nation took him to its heart, and he has grown more and more deeply into the affection of the people.

This is all very interesting because he was turned down by his own people, as the other two, who with him won the war, were turned down by their own people—Clemenceau and Wilson. When England was at its most critical moment he stepped in and achieved the wonderful feat of amalgamating all parties to win the war. But when the peace came he could not preserve the amalgamation and it split up into its constituent elements, and he was left without an office, although more than any other Englishman he could have solved the problems of the peace. We imagine that one reason the American people have acclaimed him here so vociferously is that they feel that if his strong hand was upon the helm again in England the European ship of state

might be cleared out of the present seemingly hopeless tangle. But he is of the stuff the crowd admires. He came up from obscurity to one of the two or three most prominent positions of the world. He was, with the exception of President Wilson, the most talked of man during the war. He has a personality which has all that charm of power about it that the people admire and all of that democratic oneness with the people that they love. Whatever the British people feel about him—and there are signs of their turning to him again—the American people believe in his greatness and fundamentally democratic heart. We imagine that should Mr. Wilson go to England to-day the English people would express that same faith in him that the American people are expressing in Lloyd George, and welcome him just as vociferously. For in England they still consider Mr. Wilson the one really great American; we consider Lloyd George the one really great citizen of Britain.

Lloyd George has spoken in several of the large cities of America and it is very interesting to see the two or three things on which he has laid greatest emphasis. First of all, he has spoken in great boldness and frankness to the effect that the Ruhr invasion is threatening the peace of Europe and has all the elements of a conflagration in it. He has not minimized the obligations of Germany to pay reparations, but he has criticized in almost every speech the present policy of the French government. The English people seem to be largely with him in this feeling, and certainly if applause means anything large proportions of his American audiences shared this feeling. (It should be said that one or two "patriotic" organizations criticized his attitude in letters sent to the "New York Times" and other papers, but these same papers editorially seemed to be with Lloyd George.) Along with this he pictured the terrible and hopeless condition into which Europe is rapidly passing, and drew a darker picture than some Americans have who have made a close study of European affairs. We mention this because there has been a disposition in certain quarters to discount the stories of chaos and despair returning Americans have told of Europe. No one can paint a gloomier outlook for Europe than Lloyd George has painted, and he surely ought to know.

The second note that has run through all of his addresses is that there is no hope for the solution of the European problems, either temporarily or permanently, unless the United States associates herself in some way with the undertaking. (This runs all through the address printed in this issue of THE CHRISTIAN WORK.) It should be through the League, but if not, in some equally effective way. At present there is a deadlock between the two great powers, Britain and France, each one standing for a different policy. If the United States were there she would be a great mediating and determining factor. We cannot see how anyone could have failed to be deeply impressed with the great statesman's constant emphasis on this point. He seemed to feel that we could do with our counsels for the present Europe what we did for the Europe of 1918 with our armies.

The third thing that Lloyd George was continually pleading for was closer and closer co-operation of the English-speaking peoples of the world. The United States and the British Empire, standing together, could secure the peace of the world and keep it—without the use of force. Not only were we one in language, tradition and democracy, but our international ideals were the same, namely, the welfare of all peoples. Lloyd George did not say out of modesty

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what he would say, namely, that Britain was at present the only nation which was thinking in world terms. All the official utterances that have come from France and Italy have been purely national—what is best for France or Italy. We do not recall one instance where Poincaré or Mussolini have said, We want to act for the best welfare of all Europe. Practically every utterance from Britain, in dealing with the Ruhr, Corfu and other situations has been, What is best for Europe? Lloyd George did not say this, but he knows it, for he knows his own utterances, which have all been of this nature, and he knows the utterances of his government. He knows that if the United States would be true to its fundamental instinct it would speak in world terms too. Great Britain and the United States, *together*, thinking and speaking in world terms, could mitigate the existing conditions at once, take steps to secure co-operation among the nations for the common good, and preserve the peace of the world.

F. L.

“Blessed Be Work”

PART I.

IN the Second Epistle to the Thessalonians, the third chapter, at the tenth verse, are the words often quoted: “For even when we were with you, this we commanded you, ‘If any will not work, neither let him eat.’” St. Paul evidently laid great emphasis upon this principle, that if a man will not work he shall not eat. He himself worked and earned his bread by his craft as a tentmaker, and his Lord and Master spent His time up to the age of thirty years in working as a carpenter.

But in that simpler organization of the East it was not even taken into account, with all its fruitful plenty, with its almost illimitable resources, it was not thought that there could ever be men willing to work and yet not able to find the work to do; men eager to earn their living honorably by the sweat of their brows, but kept idle by circumstances which they could not alter. Such a sight as the hunger marches through the streets of London to-day would be incredible to the contemporaries of St. Paul and of our Lord Jesus Christ. With them it was simply the problem of the idleness of men who would not work, and the problem of men who were idle when they would work never emerged. But the fact that Christ and His apostles never took into account a situation which has come to be a reality to-day, when one and a third million Englishmen are unable to find work, shows us that somehow we have deviated very widely from the intention and thought of Christ; that somehow we have ordered society, and ordered industry, and ordered the relations of people to one another in a way that is intrinsically a violation of His law. We say, truly, that our troubles at the present time are due to one single fact: that modern society has become an acquisitive society; that is to say, a society of human beings that are all engaged in getting as much as they can; they think that the primary object of life; a society in which human beings are allowed to do this without censure, to do it as a matter of course. This acquisitive society is entirely contrary to the very fundamental thought of Christ, because, in His thought, the object of society is

to realize the Kingdom of God upon earth, and His intention is that every man should be engaged in seeking that Kingdom of God, and taking the pecuniary and material advantages of the earth as quite secondary, as coming in the train of obedience to the primary duty of life.

But perhaps the wearing misery of the present situation will open our eyes and teach us wisdom. Certainly the lessons are being driven home upon us—if not yet quite clearly—forcibly, and in such a commanding way that we cannot avoid them. In the situation to-day there is certainly a voice speaking, which says, “This is the way; walk ye in it,” when we are inclined to turn to the right or to the left, and if we are teachable—at any rate those of us who are teachable, God will teach. There is one minor result of the present situation which is certainly valuable and will be, namely, the dawning upon many a man to-day of the blessedness of work. There are many of us who begin to realize that the happiest condition of life, and, indeed, the only condition of life that is happy at all in the true sense of the word, is that a man should have his work and do it; that he should have work to do and be able to do it; that he should be able to do his work to earn a living and stand unshamed among his fellowmen, conscious that he serves them and helps them by the work he is doing. That, we begin to perceive, is the supreme felicity upon this planet, the only thing that any one of us may seriously desire as the condition of a good life. We are sometimes apt to read the Old Testament as if hard work on the soil was given as a penalty for the Fall. But if this is the correct reading of that early chapter of the Bible, it only shows the goodness of God, that the very punishment inflicted upon man is a blessing, even his greatest blessing; the remedy for the evil that man did was that he should find work the greatest blessing of human life. Yes, work is the greatest and most permanent blessing of life. There, amongst all the great movements of nature and of the other creatures upon earth, is man, who goeth forth to his labor in the morning, eager and resolute, and who returns from his labor in the evening, tired, but thankful. Something attempted, something done, he has earned his night’s repose; you can find nothing better on earth for a man than that. The regularity of labor calls out his faculties and employs his time. He has the sense of doing something that is valuable to others, something that contributes to the common weal; the knowledge that he, though his work may be comparatively small in the great sum of things, is really wanted and is playing a necessary part in the great whole. It is that which makes human life a fruitful seed of all blessings and a condition of permanent joy. This truth begins to dawn on many a man when he seeks right and left, near and far, and cannot find that supreme blessing of life—work by which a man can live.

In recent months millions of money have been spent in maintaining the unemployed. People say, “What a tax upon the community, what a sure way to national bankruptcy!” That, however, is to miss the point altogether. It is no great tax upon the community. We maintained more than five millions of men doing nothing—and worse than nothing—for four years, and yet never complained. It is nothing for a great nation to maintain two million persons in idleness; it does not hurt you, but, oh, how it hurts them! That is the calamity, that is the disease. What an injury to them all! The shame and the bitterness, the loss of self-respect, the sacrifice of joy and satisfaction in life, when the days pass and there is nothing to do! No one has yet been able to esti-

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mate the demoralizing effects of the past two years, but the committee of experts who inquired recently into the unemployment question in East London report that the unemployment doles are having disastrous moral results on young people of both sexes. It does not appear to be the men who receive the help from the state that are chiefly injured; it is the young people growing up, who see that it can be done—that you can live without work, that you can make the state support you. One observer makes this remark: "They are more than a danger; they are proving a curse." That curse we shall have to take to ourselves and bear the penalty. Undoubtedly the vast majority of those who are unemployed want work, not support. Support is, in their eyes, no substitute for work. Even if it were sufficient—which it never can be—this workless man, this man who cannot find work, the average man, what is he? He is a man with means, he does not so much want subsistence, or even existence, as a life—a life worth having, a sense of worth in living, a knowledge that his fellow-men rely upon him and thank him and honor him. That is what the workless people want.

It is said that there are some who are very well content to do nothing and to be supported at the expense of the community. Doubtless there are some in all classes of society, some of all descriptions, who are very well content to live that idle life, but they are not representative; they are the abnormal specimens of humanity. Among the richer classes, and among the poorer, they exist, the people who are well content to let everyone do the work for them, if only they may be spared trouble. But you do not reckon by those who are the exceptions, and, speaking broadly, it is true to say that the unemployed are men and women who want work, and they want to do their work, their share of the work of the world.

R. F. H.

"Adsum"*

THROUGHOUT the New Testament we find how eagerly the primitive Church watched for Christ to return and finish what He had begun. In every age Christians have cherished the same quenchless hope. They know that the one thing they need supremely is the presence of the Lord himself. And the contrast between this desire and its long disappointment proves a stumbling block to many. Christ has never come again after the fashion in which His first disciples looked to behold Him before they should taste of death. Perhaps the key to the contradiction lies in our human infirmity. For we have no skill to harmonize what is temporal with what is eternal. Because of the illusion of these mortal years we are forced to think of a past and a future which find no place in God's everlasting Now. Yet in each generation men perceive the advent of Christ as they realize how His spiritual judgment is being enacted on earth already. The day of the Lord extends down through the ages. But His manifestation arrives to successive souls as they wake up to discern Him who stands at the door and says continually, "Adsum: I am here."

A volume of "Anglican Essays" has just been published which seeks to vindicate the central position of the Church

of England against recent Anglo-Catholic propaganda. The essays are written with marked ability and follow a consecutive plan. The Archbishop of Armagh on "Christian Liberty" gives a powerful and sober summary of "the principles of the Anglican Communion as Catholic and Reformed." Other contributors show how decisively these principles diverge from the doctrine of the Mass and the cultus of the Virgin which belong to the Roman Church and its imitators. Dr. G. G. Coulton analyzes "Rome as Unreformed" with the courage and learning of a great scholar, and exposes the habitual dishonesty of modern Roman controversialists. We are chiefly attracted, however, by the essay on "The New Reformation," which glows and smoulders with prophetic fervor. The Rev. C. E. Raven, who is well known as a former editor of "The Challenge," understands at any rate that in days like these people simply do not care whether "Central Anglicans" are supported by representative divines from Hooker and Chillingworth down to Creighton and Benson. Mr. Raven looks away from the Christian past to the Christian future, and turns impatiently from the accessories of faith to its One Author and Finisher. We are living in the midst of an apocalyptic age. "When the world plunged into war the spirit of man recovered the atmosphere and the temper of those far-off days in Palestine, their romance and self-sacrifice, their fellowship and their hope." In a season of terror and great darkness, when men's hearts are failing them for fear and for looking after those things which are coming on the earth, the Redeemer is being revealed anew.

Moreover, the movement of thought leads on to a similar conclusion. The tyranny of materialism has been shattered, and the tendency of modern thinking is to pass from a static to a dynamic standpoint. Our best minds have come to conceive of human history, not as the record of the dead and buried past, but rather as the past existing in a creative present. In like manner the New Testament bids us conceive of Jesus Christ, not as a bygone legend, but as moving among us in all His creative power. For He is nowhere, unless He is here and now. Amid this present perplexity and distress of nations the Lord is risen indeed on mankind whom He has redeemed. To-day, as of old, He appears in strange places, He manifests Himself under unexpected forms. Each advance in scholarship, each discovery of science, signifies the advent of Him who is Himself the Truth. Christ comes to us in the guise of new duties—not least "in the distasteful duty of thinking things out." He lays His hand on us through new movements. He appeals to our hearts in fresh sympathies and claims. He gazes at us through the eyes of all the disinherited, the oppressed, the suffering, the ignorant, the unemployed. Nay, Christ is so wonderful that He is sometimes revealed afresh by those who would crucify Him afresh, He is crowned by teachers unconsciously even in their denial.

We may further illustrate this same truth from the fine sermons which Mr. Sidney Berry has just published under the title "Revealing Light"—sermons which are worthy of the high tradition of Carrs Lane pulpit. The preacher points out that the narratives of our Lord's appearances to His friends after the resurrection imply a mysterious fellowship, elusive and liable to be mistaken, and yet all the time supremely real. "Mary, with her great love quickening, as love always does, the faculties of insight, stands talking to

*From "The British Weekly."

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Him and believes that she is merely speaking to a gardener." The disciples on their way towards Emmaus regard Him as a casual stranger. "How near He was to them, and yet somehow far as well." The Presence we long for may be just at hand and yet undiscerned, while the light of recognition is soon succeeded by what looks like withdrawal. Yet "the message that He is risen does not mean that He has gone away, but that He has come closer"—albeit our eyes are holden and we take Him for some fellow-pilgrim by our side. Moreover, in the Gospels the risen Lord showed Himself alive, not to the world at large, but to those men and women who had forsaken all to follow Him, and had been with Him in His temptations. In like manner He is still made manifest to those who have courage to share in the perpetual adventure of faith. Their eyes are opened to discover His advent, and they recognize Him under whatever guise He appears. The Son of man is continually coming in an hour when we look not for Him. He warns His disciples to be on the watch for these unexpected manifestations. Across the bleak wilderness of centuries the King of Love draws nigh. He is even at the doors, and we may hear His voice saying, "*Adsum*—I am here."

The Church has never been deserted by Him who founded it in the beginning, who remains its Builder and Restorer. Christ is in the Church, and the Church was made by Him, though at times even the Church knows Him not. Its organization and its officials obscure Him through whom and for whom they exist. We hear many bitter complaints against present-day Christianity. People point to its lethargy, its dread of new ideas, its clinging to authority and convention, its timid distrust of passionate spiritual appeal. Others warn us against the idolatry of making means into ends, of exalting by-products of Christianity into the place of Christ himself. On the other hand, we may surely rejoice because a great new instinct for reunion is drawing Christians to meet in the heart of their holy faith, which is nothing else than the living person of the Redeemer. Yet how often in our sermons and conferences we assume His real absence, we discuss Him as some one remote, we "talk of Him behind His back." Outside ecclesiastical fences multitudes of men and women are drawn irresistibly to the person of Jesus Christ, their consciences pay homage to His authority, their souls respond to His unsearchable love. Mr. Raven finds the dominant feature of the religious situation to be a concentration of interest on the Central Figure of the Gospels, a deepened reverence for His teaching and example, a fresh devotion and enthusiasm for Himself. Christ, at least, has not abandoned the congregation of His flock dispersed throughout the world. To-day He comes knocking at the church door—knocking, too, at the vestry door—with His message "*Adsum*." He is literally present in the midst of the humblest company of His disciples, moving and working among them though their eyes are holden. He is actually guiding the spiritual fellowship which He alone formed, which He alone sustains. Yet the Lord's advent in His Church remains mysterious and incalculable, like His manifestation to each individual soul. Our sense of Christ's awful and glorious presence remains elusive—a thing of glimpses and withdrawals. None can understand or explain the secret of His earth-visiting feet,

"The terrible, shamefast, frightened, whispered, sweet, Heart-shattering secret of His way with us."

Now, as of old, His way is in the sea and His path in the

great waters. But amid storm and gloom and peril He still speaks to reassure each of our spirits, "It is I: be not afraid."

[EDITORIAL CORRESPONDENCE]

Australia: Peace Movements and Romanist-Protestant Jangling

YOU will be pleased to hear that there is to be an Australian section of the World Alliance for International Friendship. Its headquarters will be Melbourne, a fine city of 750,000—the central city of the Commonwealth of Australia.

It was my pleasure to lay the matter before the Council of Churches. The Council is purely a local body, but it is the strongest organized Protestant group in Australia. Australia has not as yet any Federal Council of Churches, but it is safe to say that she is rapidly approaching the day when a body similar to the Federal Council in America will be organized. The Council of Churches in Melbourne strongly favors the idea, but New South Wales, for some reason, is standing out.

The Council in Melbourne proved an excellent medium through which to do the work. It assembled a representative group of religious leaders. Over fifty of the most outstanding clergymen were present and several men from the university. Men said they have been in the dark as to the desperate condition of world affairs. Distances from European capitals are so enormous and cable rates so costly that news is scant and articles interpretative of the outlook for peace do not come to the Australian dailies as frequently or as fully as they do to the great newspapers of America.

The story of the development of peace movements is new to the ears of Australians, especially societies that are working through organized religion. The group in Melbourne were particularly interested in the World Alliance. Leaders of the church life speaking in favor of the resolution to form an Australian branch expressed the opinion that Australia has been waiting for just this sort of thing. The churches here have made an effort to work through the local branch of the League of Nations Union, but that body is in the main political and they have not been able to get far. They have also made an endeavor to work through the English-Speaking Union, but felt that that body was composed of Anglo-Saxons only, and while extremely important at this hour, it was not broad enough for preachers of a gospel that includes all races and nations. Consequently, they rejoiced to know that an organization was in the field for the sole purpose of building good-will into the life of all empires and republics through the churches. The churches here, like churches in other lands, have over-emphasized the question of personal salvation. They have not entered the realm of international life. There is not much attention given here to the social gospel, but there is meticulous care manifested toward the individual—drunkards, gamblers, cynics, skeptics, atheists have occupied much of their attention. Great efforts at "soul-winning" have been made, but scant care has been paid to the winning of governments and nations.

There is need for an Australian National Council of the World Alliance. The Pacific problem is always looming up. Newspapers and people are given to talk concerning the dan-

E D I T O R I A L

ger of the yellow races some day gobbling up the country. This gives rise to long discussions on the necessity of the Commonwealth's equipping itself so that when the day comes it may withstand the alleged menace. The Washington Treaty has not ended the constant talk about "freedom from molestation by the colored races of Asia." Papers in all the large cities urge a strong national defense against some purely hypothetical colored invasion. Conscription is here under camouflage. It is called compulsory military service. Lord Dudley, a late Governor General of Australia, on his return to England, speaking of the system in Australia, said he felt sure they would have to increase the length of training, for he did not believe that sixteen days' training in a year was sufficient, but that they were right to go slowly. "It is tactful and politic not to make the term of service too long and arduous at first, and let it grow."

A few days ago in Sydney a Liberal Prime Minister said it was impossible that a fortnight a year training could produce the military efficiency that existed, say, in Germany or Japan. It ought to be said that Lord Kitchener's recommendations have not yet been carried out in their entirety. Lord Kitchener was very strong on one point, that beside compulsory training there was to be continuous home training, with compulsory camps to test the value of the home training. The conscript system here is following along lines common to the continent of Europe. Those opposing it refer to it as "boy conscription."

The World Alliance here will endeavor to strengthen the ties of good-will between Japan, China and the United States. It will endeavor to stop the spread of military sentiment, especially as it manifests itself in conscription.

There is no noticeable co-operation here between Roman Catholics and Protestants, so that the nucleus forming the branch of the World Alliance expect little help from sources other than Protestant. Sad to say, there is much contention between Roman Catholics and Protestants here. More than in America or England elections divide up votes into the two religious parties. The struggle is bitter at times. It is not uncommon to read cutting phrases in the Protestant journals here. "Rome needs to be watched now as never before. Still waters run deep," says the Australian "Christian World," an influential weekly. Denunciations of the Woman of Babylon and all her works are frequent. The Protestant-Roman Catholic contention here has been long and bitter. It has not brought any good results. The most prominent personality among the Roman Catholics is Archbishop Mannix of Melbourne. Dr. Mannix was the outstanding opponent of conscription during the war. He made the statement, "This war is simply a sordid trade war," and was immediately pounced upon by Protestants and denounced as an Irish Romanist of the worst kind, engaged purely in political machinations. This led to the formation of the Protestant Federation, the result being that religious affiliation became the only political and social test for public office or public service. Is he a Protestant? That was the supreme question. Opposition to the Archbishop strengthened his position every time. Town halls were refused him and his party. This resulted in the building of new and beautiful halls by the Roman Catholics, the new halls coming into successful competition with the public and town halls. The Melbourne City Council prohibited a St. Patrick's Day procession. What was the result? It was a great success. The promoters were prosecuted and dismissed. An appeal to full court resulted in a declaration that whilst the Council had power to regulate,

it had no power to prohibit. The Protestant Federation is now talking of appealing to the Privy Council of London.

There are, of course, extremists on both sides, but the Protestants have been badly led and have been bitter and un-Christian. I am of the opinion that if our people talked much less about "Protestantism" and started doing things, demonstrating its reasonableness, they would be much more successful.

The charge here against the Roman Church is that it has captured the Labor Party. This is a charge that is usually made against the progressive wing in political life under all circumstances. Fully seventy-five per cent of the Roman Catholics are working people. They naturally vote for the party they expect to get the most from, whatever name it may be known by.

One outstanding fact is that the Roman Catholic Church and party have strengthened under opposition. To me it is a sad fact that in this young country sectarianism should be so rampant, with all its hate and strife, and that in the face of evils so powerful and destructive. Gambling is strongly entrenched. It is estimated that it cost the public over forty million pounds last year. The drink bill ran into twenty-eight million pounds. Is there any wonder that the churches are losing their hold on the people? Religious leaders here tell me that churches are half empty, and that it is more difficult to get large audiences than before the war.

LINLEY V. GORDON.

Melbourne, Australia.

William and Mary College in Virginia recently celebrated the two hundredth anniversary of Sir Christopher Wren's birthday. Wren's only work in America was the design of the main building of the college. Cass Gilbert, the architect of the Woolworth Building in New York City, made the principal address.

On October 31 there was unveiled on the walls of the garrison church at Aldershot, England, a memorial to the one hundred and seventy British army chaplains who gave their lives in the World War. Twenty-two of our own chaplains did not return from the war. We might well put up a similar memorial to them.

President Coolidge is making known his ideas on a good many public topics. He would favor a constitutional amendment to put an end to the issuing of tax exempt securities by Federal and local governments. He would also like to see a reduction in the maximum income surtax rates. He is proving that he is not afraid to be as conservative as the multiplication table. We expect to see him prove also that he is willing, on occasion, to be as revolutionary as science.

The Polish Cabinet has approved a perpetual treaty of peace with Turkey. It was under such a peace treaty that Turkey alone of all the European nations refused to acknowledge the annihilation of Poland in 1795; until the deposition of Sultan Abdul Aziz in 1876, the Polish Ambassador was always invited to all the Turkish Court ceremonies; and during the century and a quarter when there was no Polish State, Turkey was the friend of the Pole. Indeed, many Poles settled in Turkey.

THE OBSERVER

Dr. Nansen Tells His Story

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

SELDOM in my life have I listened to such a romance as when last week I heard Dr. Nansen tell the story of his work as High Commissioner of the League of Nations in repatriating the prisoners of war scattered all over Europe and Asia. To most Americans, Dr. Nansen is known chiefly as the great explorer and scientist. But his wonderful work during the last four years as general messenger of mercy and as the man who got half a million suffering, homesick, deserted prisoners safely home will be his chief claim to enduring fame.

Dr. Nansen has come to America as the guest of the Church Peace Union to plead the cause of the hungry, homeless refugees of Europe. On Monday evening Mr. Caldwell and Dr. Henry A. Atkinson invited about one hundred people to a dinner to hear Dr. Nansen tell this story of the stupendous task of returning to their homes these thousands of war prisoners, left stranded principally in Russia and Siberia. He suggested to the League of Nations that it undertake this task. The League agreed to his suggestion if he would take charge. There were about four hundred thousand war prisoners in Russia. Russia could not afford to feed them, neither could she afford to send them home. They were living in Siberia, nearly frozen and nearly starved to death. Many of them had died, but four hundred thousand were left living on one meager meal a day. Dr. Nansen had to bring them together from all sorts of remote points; then he had to get trains where there were no trains; then he had to get boats to transfer them across the Baltic Sea; then he had to get them distributed to their homes in Germany. It was one of the most wonderful feats ever accomplished by any man.

There were Turkish prisoners away up in Vladivostok, and they had to be brought clear around through the Pacific and through Suez up into Turkey, and this while Greece and Turkey were at war. There were Russian prisoners in Germany, and these had to be sent home to Russia. Dr. Nansen wished to emphasize the fact that both the Soviet government and Germany rendered every assistance possible in this work of exchange. He also went out of his way to pay high tribute to the remarkable work done for Russia by the American Relief, organized by Mr. Hoover. He did not know how hundreds of thousands of Russians could have been kept alive during the last two years if America had not rendered this great aid.

His story of how the League cared for the million Russian refugees who had escaped from the Revolution and were scattered all over Europe was another most moving tale. Thousands of them flocked to Constantinople, until the city was literally swamped by them. It could not possibly care for them. It was as though a million people suddenly swarmed to New York and became a burden on the city. For months he worked distributing these hundreds of thousands all over Europe, most of them throughout Germany.

They were getting on in Germany, but now that Germany is in a state of poverty and in the throes of internal strife, their lot is becoming critical again. Many of these Russian refugees went to Switzerland, and the Swiss have been very kind to them. Switzerland has always been a home for the exiles and refugees of the earth.

Dr. Nansen is now engaged in caring for the Greek refugees from Asia Minor. About a million suddenly fled to the little country of Greece and swamped it, taxing the government far beyond its capacity. The necessity of paying fifty million lira to Italy has made the burden harder. Dr. Nansen declares that it is a shame that this sum could not go to these refugees. The Greek government is doing everything in its power to care for this great host of refugees. The American Red Cross has helped to feed them, the Near East Relief is caring for many of the children—he praised all this—but there will be great suffering this coming winter if this country does not help on a large scale. The League is floating a great loan to help put these thousands to work in agriculture and industry and provide them with homes; the Greek government is giving land, but they must be helped by outside aid until self-supporting, which will be in a year or two. Dr. Nansen is undertaking the whole of this gigantic task, one before which any other man would stand helpless, in dismay.

I have barely hinted at his story. I wish everybody in America could hear it. It would melt a heart of stone. Neither do I see how any American, hearing it, could ever again urge his country to stand apart in these great tasks of reconstructing the world. I think that many felt as I did as Dr. Nansen went on telling all this story of marvel—one of the greatest, if not the greatest single achievement of history—all done by the League, what a strange thing it was that the League was doing this beautiful, Christlike work of mercy and we were having no share in it.

FREDERICK LYNCH.

Before ending its annual convention, the Investment Bankers' Association of America elected as its president, John W. Prentiss of New York, a partner in the firm of Hornblower and Weeks. Postmaster General New sent the bankers a message asking for their co-operation with the Government to check the sale of fraudulent securities. The Government officials estimate that during the year the American public wasted one billion dollars in mail fraud schemes. The Government is particularly directing its drive against the oil-stock promoter. In Fort Worth alone, it estimates, there are five hundred men in the oil promotion business, who have taken one hundred million dollars from the public in the last two years.

Farewell to America

By David Lloyd George

[The following is the great speech delivered by Lloyd George early this month at the New York Metropolitan Opera House, the night before he sailed on his return to Great Britain. John W. Davis, formerly our Ambassador at London presided at the meeting.]

I HAVE traveled in the course of the months I have been on this side of the Atlantic some thousands of miles in Canada and in the United States of America, and my first, and I think my deepest impression is the vastness of these two great countries, countries of infinite resources and of endless possibilities. There was an old Welsh peasant who had lived inland all his life and had a very hard time of it on his small farm, who, in his old age, came for the first time to the seaside, and when he saw the sea he said, "Thank God for something of which there seems to be plenty."

I had that feeling in crossing your plains and prairies. It is a gigantic country, with possibilities which are beyond the dreams of men. May I say that one thing has—I will not say surprised me, but has given me great delight—and that is the great beauty of your country in its autumn robes. I had heard of the grandeur of the Far West, but I had no idea that the eastern portions of Canada and of the United States of America were so beautiful as they are at this time of the year. The profuseness, the variety, the brilliance of coloring—the oak and the maple, clad in splendor, even little shrubs, the mere weeds of the wilderness, arrayed in radiant glory. I felt that the great King must be holding His autumnal court in the great forests of the West. It is a beautiful sight, and one I shall never forget.

I came here to address eight meetings—I believe this is my seventieth. It is not in mortal man to deliver seventy speeches without saying something for which he is sorry, and I have known men who were not able to deliver one speech without committing an indiscretion for which, if not they, a good many other people were sorry; and if I have said anything in the course of these numerous speeches that is apart from the strict rules, that has given offense to anyone, that has transgressed any of your party controversies—well, please put it down to my ignorance and pass it over.

I did not willingly trespass. The frontiers between parties are not always very clearly marked and I may have missed the posts now and again, but I did not deliberately introduce contretemps. I came on no mission, but being asked to speak, I have spoken frankly. I have spoken what I believe. I have spoken what I am convinced of. I have seen a suggestion that I was in collusion with Lord Curzon in something which I said. Well, I haven't the honor of having any consultation or communication or previous arrangement with Lord Curzon. I am a member of no government. I am simply a private citizen. But in the things I have said I had a certain sense of personal responsibility, having regard to the part which I had played in the war and in the making of the peace.

We have all had our responsibility—all had our responsi-

bility. During the war I stood for the ruthless prosecution of the war to a triumphant end.

The moment the war was over I equally stood for a ruthless prosecution of peace to an even more glorious end. Those who make war, whether they are individuals or nations, cannot escape responsibility for the peace.

Europe is in a deplorable condition. Who is responsible? What is responsible? Some say it is the Treaty of Versailles. Well, I am not here to defend the Treaty of Versailles; I am quite willing, on an appropriate occasion, to do so, and to say that it was the best treaty that could be negotiated under the conditions of the time. But it is not the Treaty of Versailles! Every treaty depends not merely upon its intrinsic merits, but upon the methods and manner of its execution.

When I was driving out of Washington I noticed warnings to motorists on the roadside. Evidently motorists give some trouble in that city if in no other. The road was a winding road; it could not go absolutely straight from point to point. What road can? It had to dodge hills and difficulties; it had to cross ravines and rivers; and it was a road that was adapted, like every other road, to the configuration of the country. And motorists, evidently some, drove recklessly, drove wildly, drove injudiciously, and there was this notice on the roadside, "This road is not fool-proof."

I put that on the front page of every treaty and statute.

But the condition of Europe was not created by the Treaty of Versailles. The difficulties were not created by that treaty. They were created by the war. They were created by the completeness of the victory. It was the most complete victory that has almost ever been won in wars between great nations. Germany, Austria, were shattered, demoralized, disarmed, prostrate; we left them like broken-backed creatures on the road for any chariot to run over. We created the responsibility. Who did it? Who did it?

Who smashed Germany? Who destroyed Austria? Who created this impotence which makes it difficult to execute treaties? Well, if you had asked it on Armistice Day we all would have gently hinted that it was really done by us.

There was an old preacher in our country who, going on the Saturday night to his preaching engagement, saw on the roadside, a haystack, very neat, very well put together; it looked very firm. And he saw a farmer standing alongside it, and he said, "Who made that excellent haystack?" "Oh," he said, "I did it; I did it."

The following day there was a great storm, and on Monday morning, when the old preacher was returning that way, the haystack had been scattered all over the field in hopeless confusion. And he saw the same farmer standing there, and he said to him, "That was very badly put together; that was not very well done. Who did it?"

"Well," he said, "we did it somehow between us."

That is really true of the condition of things in Europe,—we were all responsible for the victory, we each contributed his part, we each did something toward shattering the fabric,

and we have got our responsibility for what follows. It is easier to make war than to make peace. In the Civil War in America there were millions of men who were prepared to sacrifice their lives to wage successful war, but there was only one man who was prepared to risk his career to make a successful peace, and he was shot down. You say, "Yes, by an unbalanced mind." All vengeance is unbalanced. Every vindictive man or woman is partly insane.

Your chairman has referred to the great step taken recently by your government to try to restore order out of chaos in Europe. I acclaim that step with full enthusiasm. When it was first proposed a year ago I felt it was the right step to take. It is suggested that I have been using flattering words since I came here about the proposal. The moment it was published in December of last year I wrote an article supporting that proposal—I thought it was the right course to take, and I am glad that at last there is some prospect of its being acted upon.

I have only two things to say about its future course. I do not know how many ladies and gentlemen there are here who play golf. Just a few, I see. There are two principles which are constantly dinned into the ear of the golfer which I would apply to Mr. Secretary Hughes' proposal now. The first is, follow through. The second is, keep your eye on the ball. It might get lost. You are playing in rough country, full of bunkers, part of it a wilderness. There are some who might try and get the ball into the rough, and once it is there they might even substitute another. Follow through. Keep your eye on the ball, once you have begun. And if you do that I believe this great play will be won. Europe will be better for it. America will be better for it. The world will be better for it. Humanity will be better, civilization will be better for it. The world is better because America at one moment took an interest in the enforcement of right beyond its own frontiers. The world will be better tomorrow when it knows that the interest of America in human right has not weakened.

You sent millions of your most gallant young men, brave, dauntless. I saw them in France; I knew their quality. The mere sight of them gave confidence to us, who had been for three and four years going through the valley of despair. You sent millions of them to enforce justice. Justice is not sporadic. Justice is not an explosion which spends its force on a single outburst, and then vanishes into thin air. Justice is the steadfast will to see right done in the world. That is why I hail this step with acclamation, and I wish it, from my heart, success.

Your country and ours have very largely the same problems to consider and to confront. There is a natural disinclination in England to get entangled in European politics. It is traditional. We have always stood more or less by the policy of isolation. We have said, "We are an island in the Atlantic. We have got the sea between us and you," and in the past it has proved to be just as difficult to cross the Straits of Dover as to cross the Atlantic Ocean, when the British fleet is about.

So there is a very strong section, a powerful section of opinion, which pleads for leaving Europe alone. They say, "Turn your eyes away from that confusion; give your minds to developing the resources of the British Empire. Leave that turbulent continent and don't worry about it." Well, it is no use getting angry with Europe. It has passed through a terrible time.

Supposing you had had an earthquake which swept over America and either killed or crippled every young able-bodied man in the whole of the Eastern States of America, from the St. Lawrence to the Gulf of Mexico; supposing you

had had enormous accumulations which had been the result of the industry of generations scattered and destroyed—that will give you an idea of what Europe has passed through. Between those who have been killed and those who have been mutilated, Europe has lost over twenty million of her best young men, and the destruction of property, of wealth, of the accumulated fruits of industry has been gigantic. No wonder Europe is distracted, Europe is nerve-wracked, when she hears a rumble; no wonder she gets into a panic! Don't think harshly of Europe!

There are events in the lives of men and in the lives of nations which are like the fall of the autumn leaves. They fall by the myriad to the ground. They are swept by the breezes into unconsidered corners, where they are forgotten; they sink into the soil and form part of the earth. We cultivate, we dwell upon them, or tread upon them. Nothing more of them is heard, they are indistinguishable from others.

But once in a century there are events which are like the fall of the stars, the fragments strike the earth and send it rocking and reeling out of its course. Look at Europe before the war, study the map of Europe to-day, its geography, its frontiers, its currency, its condition, its people, its governments—study its pension lists. There were empires that were like the planets in the heavens that have been rolled down into utter, endless darkness. There were countries that were like the fixed stars in the firmament, they have crashed into atoms. The earth quivers in Europe, and no one can tell how far it has been shocked out of its course. Don't be hard on Europe.

But they say to us in Britain and they say to you here, "Keep clear of the wreckage." Yes, but there are millions underneath. There is Scriptural precept for it. It has only happened on the continent of Europe. Great nations cannot say, "Am I my brother's keeper?" Europe has played a great part. There would have been no known America had there been no Europe to find it. You have got a great, virile population. It came from Europe. You have got great names that inspire your people, and will continue to do so world without end—George Washington, Franklin, Jefferson, Hamilton, Lincoln. They all sprang from European stock. Your free institutions in this country—and well you may be proud of them—the great struggle for civil and religious equality, came from the long agony of Europe. May I say with reverence, when the cross was turned out of Asia and hunted out of Africa, Europe stood by it, carried it through the Via Dolorosa of the Dark Ages, and if it is planted firmly on American soil, Europe carried it here. Don't be hard on Europe!

What is the real problem in Europe to-day? I will tell you. In spite of the war, because Europe has been left so much to herself, she still believes in force. Why?

France says: "Alsace-Lorraine was torn from our side fifty years ago. It was unjust; it was wrong; it was cruel; it was oppressive. Justice never gave it back to us. We had to lose 1,400,000 of our young men. You, in the British Empire, had to lose 900,000 of your young men. Force gave it back to us."

Poland! Poland says: "One hundred and fifty years ago our nationhood was destroyed. We were locked in the prison of great autocracies. We waited for justice. We thought we could hear possible footsteps, but they were simply the footsteps of our jailers outside. Force came at the end of one hundred and fifty years and unlocked the door."

The Russian peasant says to-day: "We never saw the light of liberty until the revolutionist came with his powder and blew our prison walls down."

What does Germany say? Germany says: "We trusted to justice. We trusted to a treaty. We are broken; we are shattered. Why? We are disarmed. We have no force."

That is why Europe believes in force.

That is why Europe believes in violence. What is the remedy? Give Europe the conviction that right is supreme over force. Who is to do it? There are only two countries on earth which can establish that conviction, and those are the United States of America and the British Empire.

Unless it is done I don't know what is going to happen. France, at the present moment—and I am sorry for it; I have always been a friend of France; I have always been a believer in French democracy; during the thirty-four years I have been in the British Parliament I have always supported France when she had few friends—at the present moment she is committed to holding the wolf by the ear. She cannot let go, but ultimately it may tear and rend her.

I heard yesterday from a man who had just returned from Germany, who met one of the officers who had been appointed at the Treaty of Versailles to break up the cannon and the machine guns and the torpedoes of Germany. He said up to the last year the German workmen, whenever he went to the workshops and arsenals, used to help him to destroy these guns and say, "For God's sake, destroy them; these are the things that brought ruin on our country." Now he says there is a change. There is a change. They say, "We cannot trust justice, we cannot trust treaties, we cannot trust the word of great nations, force is the only thing that rules in the world." Unless you stamp out that conviction, civilization is doomed on this earth. That is why I don't know.

Why do I say that these great nationalities are the only two that can provide the remedy? These two countries entered the war for no selfish purpose. You came in to redress a great wrong. So did we. I remember a few days before the war—I was Chancellor of the Exchequer—I had to deal with the great financial interests in the City of London, and of one accord they came along and said, "Keep out of this quarrel; we don't want to get mixed up in it." There was no reason why we should. We had no quarrel at that moment with Germany. Germany was our best customer on the Continent of Europe. They were giving a guarantee that they would not send their fleet even down the English Channel. But, I think it was Saturday, came the word that treaties were to be dealt with as if they were scraps of paper; that international right was to be trampled upon; that a little nation was to be destroyed purely because it was weak. From that moment the nation rose, forty-two millions, as one man, and we entered the war.

Why did we enter the war? Why did you enter the war? Why did the unanimous impulse come to you? You cannot tell, you cannot tell—mystic—the wind bloweth where it listeth, and we know not whence it cometh nor whither it goeth. It was one of those great impulses which come when a nation's sense of justice is outraged. That is why I say that nations that are moved by such incentives are the only sure guarantors of freedom and civilization in the world.

There have been times in the history of the world when you had two or three nations that for the time being have been the trustees of civilization. One after another they have failed. They have not discharged their functions, and in spite of the efforts and the power they enjoyed in the days of their might one after another they went and new nations sprang up to take their place. The commission of trusteeship for civilization does not come from kings; it does not come from rulers or princes; it does not come from senates and parliaments nor councils. It comes from on high. When

it comes it does not come from the choice of the people; it comes from the will of God.

That commission—that commission is yours and ours today. The scene is a divine one. You responded to the invisible message in 1917 and we had already done so; but the commission is not fulfilled. The work is only half done. If it is not discharged fully—fully—civilization is doomed within this generation to a catastrophe such as the world has never seen. But if you here, this mighty people, if our people throughout the British Empire, resolutely, firmly, courageously, without flinching carry out the message, then I have no fear but what humanity will climb to higher altitudes of nobility, of security, of happiness, than any it has ever yet known.

Paris showed President Masaryk of Czechoslovakia much honor on the occasion of his recent visit. France looks with maternal pride at Czechoslovakia, the chief of the Little Entente, and it is probable that, partly as a result of Masaryk's visit, she will pay two hundred and fifty million francs to the Czech government as a part of the twelve hundred million francs voted by France as a loan to Poland and other members of the Little Entente. Curious that France should be able to loan other nations money when she cannot balance her own budget.

The Department of Physiology at the University of Chicago has for three years been investigating the physiological effects of prolonged fasting both on men and beasts. A fast of fifteen days for men and of thirty to forty-five days for dogs very decidedly increases the power of tissues to consume or burn food, that is, the metabolic rate, and also increases the secretion of gastric juices for many months after eating is resumed and the body has regained its normal weight. The power of the tissues to consume food is greater in the young than in the adult or aged. Of course, people ought not to undertake fasting without competent advice.

Some time ago we reported the plan of the churches in Utah to unite in supporting Westminster College at Salt Lake city, making it interdenominational. Westminster was founded and received its support from the Presbyterians. Now the Presbyterians and Methodists are planning to support Montana Wesleyan College jointly. The scheme is for the Montana Presbyterian Synod and the Montana Methodist Conference each to raise ten thousand dollars for the support of the college until the endowment shall be sufficient to maintain it. Each of the two communions will also begin to build up a permanent endowment fund. The Methodists will contribute the property of the college, valued at one hundred and fifty thousand; the Presbyterians will match this with an equal sum in cash. They already have on hand about eighty thousand dollars received from the sale of the college of Montana, of which they disposed about two years ago. The citizens of the State will be asked to subscribe one hundred and twenty thousand dollars to be used in clearing up the present outstanding bonds and indebtedness of Montana Wesleyan. The Commercial Club of Montana has approved the plan and will aid in raising the fund. Before the agreement finally goes into effect it must be ratified by the education boards of the Methodist and Presbyterian churches. It is good to see these joint enterprises increasing.

Recruiting the Ministry

Draft Report of the Committee of the Unitarian Laymen League

[A year ago last June the Unitarian Laymen's League appointed a Committee on Recruiting the Ministry. The committee consisted of twelve educators, manufacturers and lawyers. Percy W. Gardner, a Providence lawyer, was its chairman. Its secretary was Prof. Fred Merrifield of the Chicago University Theological School. Its report is of such wide general interest that we are printing it entire. We make some comments on it on page 582.]

THIS committee does not presume to give a final solution of the difficult problem of recruiting the ministry.

Its members, gathered from the far reaches of the United States, and representing a wide variety of callings, have given the problem earnest and thoughtful attention. They hope this report, from which all matters of detail are omitted, will be of value as voicing the sentiment of laymen.

We have considered, first, what the laymen feel is most needed in a minister.

Our committee is practically unanimous in the opinion that what we need primarily in a minister is spiritual counsel. The minister must understand the problems which confront laymen in the various daily walks of life and be able to advise and guide men in their human relations and in their religious aspirations. We place the ability to preach as secondary, and the capacity to organize a parish, systematize its and his own work, third.

We realize that in large city parishes there is opportunity for specialization. We believe, however, that in recruiting the ministry we should seek men who have the capacity for all-round development. We know that to-day there is a great deal of specialization in many professions, but that the great mass of the members of every profession must be general practitioners. We see no reason why general practitioners cannot be obtained for the ministry, and needed specialists developed from among our general practitioners.

It has become obvious to this committee that in order to attract men of the type needed for the ministry, and in order adequately to train them for the most essential part of their work, it is necessary to change methods which have been used in the past by theological schools.

A sub-committee has made an analysis of the curricula of twenty theological schools of various denominations and representing various sections of the country, with a view to ascertaining what is now furnished and along what lines of teaching the stress is laid. A chart giving a graphic summary of these courses is annexed to our report.

A glance at this chart shows striking uniformity in the various schools of marked stress upon the subjects of Old Testament, New Testament, Church History, Systematic Theology and in a number of cases so-called Practical Theology. This chart also demonstrates the fact that while there is a tendency in some schools towards the study of sociology and some other more practical subjects, this tendency is so limited as to make it conspicuous in the instances where it occurs.

Without unduly minimizing the desirability for a reason-

able knowledge of the Old and New Testaments, we feel that in order to train a man to meet and deal with the problems of to-day the stress should rather be laid upon those practical subjects to which, up to the present, the least time has been devoted. Indeed, if modern educators had not been led by conservative theology to lay stress upon the Biblical books as especially God-given they would never think of making this literature the chief element of modern education.

We are convinced that any theological training given by any school should be in conjunction with courses given in universities of the highest type; that the main stress should be laid upon the study of sociology, political economy, political science, psychology and world history; and that the so-called biblical-theological training should supplement this work rather than make work of this nature supplement the biblical-theological training. In other words, the subjects used for a minister's training should come out of the needs of the day rather than from the conventional theological theories which the Church has inherited.

In order that we may be reasonably specific and constructive in our criticism, we give a typical required course of a theological school of recognized standing and parallel with it a suggestion of a course which it seems to us would come nearer to fitting a man for the actual needs of the day; and which we are sure would appeal more strongly to the type of young man whom we desire in the ministry than the course offered at the present time.

All of the better theological schools require a bachelor's degree from a reputable college. Very little is stated, however, concerning the particular lines of work which should be taken in the college course. As preliminary to the course which we suggest hereafter the applicant should be required to present evidence of having taken one or more courses in each of the following subjects: Psychology, philosophy, economics, history, political and social science, and of having done creditable work in at least one of the following scientific subjects: Astronomy, biology, chemistry or physics.

Course number one following is the typical required course now offered by the theological school above mentioned. Course number two is the course suggested by the committee as much more likely to meet the peculiar needs of the minister of to-day:

COURSE NO. I.

Old Testament—Beginnings of Old Testament History and Literature. History and Prophecy. History and Judaism.

New Testament—Development of Early Christianity. The Literature of the New Testament. The Religion of Jesus.

Church History—The Ancient Church. The Reformation. Modern Christianity.

Christian Theology—The Christian Idea of God. Sin, and the Person and Work of Christ. The Christian Life.

Practical Theology—The Theory of Preaching. Preparation and Delivery of Sermons. The Organization and Pastoral Care of the Church. Principles of Religious Education. Organization of Religious Education. The Church and Community.

COURSE NO. 2.

History—Survey of World History. History of Religions of the World. History of the Christian Movements.

Philosophy—History of Philosophy. Philosophy of Religion.

Social Science—Modern Social Problems, *i.e.*, Poverty, crime and social agencies dealing with them; health, immigration, child welfare, etc. Social Institutions: Survey of fundamental social institutions, their development and present trend. Social Research, Investigation and Field Work.

Economics—Problems of Labor and Industry.

Political Science—Elementary Law. International Law and Diplomacy.

Education—History of American Education. Educational Psychology. Religious Education: Modern methods and the relation of religious education to general education.

Current Events—Newspaper reading and the writing of editorial comment and subsequent comparison with comment of leading magazines.

Courses covered in Course No. 1 combined as follows: The three courses in the Old Testament into one survey major course. The first two courses in the New Testament into one major course. The third one as at present. The three courses in Christian Theology into one course. The six courses in Practical Theology into three courses.

We have recommended the change in the emphasis on the courses of study in theological schools not alone after careful examination of the courses offered, but as a result of conferences both with experienced clergymen and with men contemplating going into the ministry. From the former we have learned that much which they obtained in theological schools immediately went into the discard as soon as they became actively engaged in their work; and what is more important, we have had many notes of regret from these same men because they now know the tremendous need for the type of preparation which we have suggested and which they did not obtain.

From the theological students themselves, as well as from college students who are considering the ministry, we have found that the type of man most desired for the clergy realizes the present-day need, feels that that need cannot be met by the courses offered, resents the necessity of devoting time and energy to such courses, and in some cases is even turned away from the ministry by this obstacle. Such a man feels that he can apply his social, literary, scientific and economic training obtained in college through other channels of activity, such as the law, medicine, teaching, social work and business, to the greater betterment of the world.

There is unquestionably an opportunity for some school to try a lively experiment along the lines suggested in this report. It seems to us that in a denomination which was born and has lived upon liberalism and forward-looking there is an especial opportunity to try this experiment.

In addition to the changes herein suggested in the school work we feel that upon completion of this course the embryo minister should, so far as possible, be required to serve for not less than one year as an assistant to some clergyman who has demonstrated his ability as a leader in the Church. The permanent committee hereinafter suggested should have the right to choose from our clergy a sufficient number of experienced men who would be asked to assume this most important work of directing the new men and we feel sure that enough leaders could be found who would be willing to assist young men to bridge the chasm between theory and practice.

We are convinced that a very large part of the past and present weakness of the ministry is directly attributable to laymen. We do not expect any material improvement in the ministry until the laymen give their personal service in the affairs of the church. By this we mean, in the first instance, that men must attend church; in the second place, that men must take the same interest in the management of their

church as they do in their own business, or at least as they do in their clubs, lodges and other associations.

We believe that most churches have not offered large enough salaries and in most instances are not paying as large salaries as they are capable of paying. We do not believe that men should go into the ministry primarily for the pay received. We do believe that men of fine mental and moral ability should be able to go into the ministry with the assurance of being able to maintain financial self-respect and independence for themselves and their families. Men should expect to pay for their divinity course, just as prospective lawyers and doctors pay. They should have the same financial burdens as every other citizen. The churches should make it possible for good men to meet these obligations in a businesslike way.

While it is the duty of the laymen to see that the churches offer adequate salaries, it is equally their duty to see that ministers are obtained who are worth the amount paid. When a good man is obtained, the men of the church should be as ready voluntarily to increase his salary with his growing value to the church as they are to increase the salaries of worth-while men employed in industry. If this were done, most of the instances of one church taking a minister from a church which wished to retain his services could not occur.

The problem of the small church has given us considerable concern. Where there is more than one such church in a community, or more than one in immediately adjoining communities, we are **unanimously** of the opinion that these small churches should be consolidated. The persistent maintenance of unnecessary churches weakens the denomination and breeds incompetent ministers.

In new communities where there is a demand, or an opportunity, for the development of a church, we favor its establishment. We do not believe that such a church should be expected to pay the salary of a first-class clergyman. Such churches are most in need of the strongest men. We believe that it would be better policy for our denomination to employ a number of the best obtainable men and send them into the new fields, to remain for a time sufficient to develop the new churches, than to give so-called missionary support to the small church and a weak clergyman.

We know that the laity have been remiss in their home attitude towards the clergy. It has been common for our own people to discourage their children from going into the ministry. We do not see how the ministry is going to be built up of the best men when it is secretly frowned upon in our family circles.

We feel that the time is at hand when the theological school—setting aside all pride of opinion, and the men of our churches by personal service, should so work together that ministers may be developed who will meet the needs of the day, and that they may be assured of congregations of men giving their money, their presence, and their effort to make the church worth while.

It may be felt that the committee has gone largely into the question of what is needed from the clergymen and how it may be obtained, and how we can make attractive to men of the right caliber this most important of all occupations, without giving any specific recommendation as to methods of recruiting.

We feel that the entire matter of the method of preparation, the means to be used by individual churches to make the work attractive, and the specific methods of recruiting, should be placed in the hands of a general supervisory committee, not too large, representing the entire denomination, and composed of the biggest men in the denomination; that such a committee should be a permanent organization with

full power to act; that it should in general do the following things:

(a) Work with the faculties of our existing theological schools, or work to establish a theological school which will give the desired preparation for the type of men needed.

(b) Procure the services of leading clergymen to act as mentors for the graduates during their first year out of theological school.

(c) Work with our existing churches to place before them the necessity for co-operation by the laymen and the importance of adequate compensation for the minister.

(d) Prepare adequate literature on the subject of the de-

sirability and opportunity for service in such a ministry as can be developed if these recommendations are adopted.

(e) Select men of the right type in the various important college centers to place before college men the literature thus prepared and by its aid and by personal discussion present the opportunities which the ministry offers and keep in close touch with such prospective material.

(f) Pass upon the qualifications of men who desire to prepare for the ministry; that is, act as a central fellowship committee.

(g) Keep track of churches where there are vacancies, or where changes are desired, and see that proper ministers are furnished for such churches.

The Smyth-Brewster-Bainton Case

By Robert H. Gardiner

Secretary, World Conference on Faith and Order

THIS is an attempt merely to state all the facts relating to the action of the Rt. Rev. Chauncey B. Brewster, D.D., Bishop of the Protestant Episcopal Church in Connecticut, regarding a suggestion made to him by the Rev. Newman Smyth, D.D., to give Episcopal ordination to Professor Bainton of the Yale Divinity School, who had not been ordained, but had regular standing as a licentiate in the Congregational ministry. Dr. Smyth wrote to Bishop Brewster saying that Dr. Bainton "informs me that he wishes to receive ordination," and later in his letter he said: "He will accept the obligations as stated in the terms of the Canon, I think, to your satisfaction." Bishop Brewster at once sought out Dr. Bainton. This is not an attempt to justify the Canon passed by the last General Convention of the American Episcopal Church entitled Canon II, of the Ordination of Deacons and Priests in Special Cases. While the writer cordially approves most of that Canon, there are important respects (not the provision hereinafter quoted) in which he would like to have seen it different.

Some six years ago a number of Congregationalists and Episcopalians, in each case of varying schools of thought, came together, largely at the suggestion of Dr. Newman Smyth, to try to find a way to give a commission to minister in Episcopal churches to Congregational ministers without any aspersions on the validity, regularity or efficacy of their previous ministries. A number of harmonious meetings were held and a considerable agreement reached. The Episcopalians presented that agreement to the General Convention of 1919, which, recognizing the importance and hopefulness of the matter, appointed an official commission of bishops, presbyters and laymen to continue the negotiations, making certain recommendations as to what should be included in the Canon which the commission was instructed to draw to carry out the purpose. Several meetings were held; but owing to the illness of some of the leading men no final meeting was held and the draft canon presented to the General Convention of 1922 had not received the approval of the joint body, nor even of all the Episcopalians.

The House of Bishops amended the draft by inserting, among other provisions, the following:

"That the minister desiring to be so ordained shall satisfy

the bishop . . . that he will not knowingly admit to the Holy Communion any person who has not been baptized with water in the name of the Father and of the Son and of the Holy Ghost."

It was then sent down to the House of Clerical and Lay Deputies, coming up for action there in the evening of the last day before final adjournment, when, on account of the great pressure of business, speeches were limited to five minutes. It seemed to the friends of the measure that it was wiser to accept the Canon as passed by the Bishops than to try to amend it, for if amendments had been made there was not time for the Bishops to consider them, and therefore no legislation would have passed.

The House of Deputies therefore concurred with the Bishops, and the Canon, as passed, is now, whether it be good or bad, the law of the Church.

[NOTE: The Journal of the General Convention is very confused, and in his statement of its action Dr. Smyth, who evidently had not had time to work his way carefully through it, confused the Canon which did pass with the amendment to the Constitution mentioned in the next paragraph, which did not pass.]

Some of the Bishops had felt that before action could be taken under the Canon it would be necessary to make changes in the Episcopal form for ordaining priests, which would require an amendment to the Constitution, and the House of Bishops adopted such an amendment. In the opinion of eminent ecclesiastical lawyers in both houses, such an amendment was not necessary, and partly in deference to that opinion and partly because, on account of the pressure of business, the importance of the matter was not recognized, the House of Deputies failed to pass the amendment.

While it is not important, it may be well to note that the statement in THE CHRISTIAN WORK for September 22, 1923, in a review of Dr. Smyth's book, "A Story of Church Unity," that the World Conference on Faith and Order grew out of the conferences on this matter, is mistaken. That World Conference was suggested in 1910, some years before the conferences on this matter of ordination began, and grew out of the World Missionary Conference held in Edinburgh in June, 1910.

In his reply to Dr. Smyth's open letter, Bishop Brewster says that Dr. Bainton never made oral or written applica-

tion to him. In a letter to Dr. Smyth, Dr. Bainton says: "Bishop Brewster says that I never applied to him for ordination. I did not in my own name, but you wrote for me with my complete knowledge and consent. The Bishop says that 'I had not read the Concordat or Canon, nor understood its details' until his conference with me. I had not read them when you wrote, but I had gone over them very carefully before I saw him. Naturally, I did not understand his interpretation until after our meeting."

With the deepest respect for these two eminent divines, and the warmest sympathy with Dr. Smyth's eagerness for visible Christian unity, the writer cannot but deplore most profoundly that so important a matter was not taken up with more patience and thorough comprehension. The statement that the ordination was desired in order that Dr. Bainton might minister to a few Episcopal students in the Yale Divinity School is not within the spirit of the Canon. It does not seem an effort to meet a genuine need. There are several Episcopal ministers in New Haven who can and will minister to such students.

Nor does Dr. Bainton's objection that after ordination he would not be able to invite to the Lord's Supper "all those who love our Lord Jesus Christ" seem very carefully considered. There is nothing in the Canon prohibiting such an invitation. Nor is it any more comprehensive than the Episcopal form: "Ye who do truly and earnestly repent you of your sins, and are in love and charity with your neighbors, and intend to lead a new life, following the commandments of God and walking from henceforth in His holy ways; draw near with faith, and take this holy sacrament to your comfort; and make your humble confession to Almighty God, devoutly kneeling."

Dr. Bainton apparently did not notice that the Canon says "shall not *knowingly* admit any unbaptized person." No Episcopal minister would ever refuse the sacrament to anyone who presented himself at the altar, unless a notorious evil liver or blasphemer. And surely it is not unreasonable in a church to require that those who desire to partake of the supreme privilege of the Christian Church should have been admitted to membership in the manner which has been well-nigh universal since our Lord established the Church.

But however that may be, the fact remains that the Canon, good or bad, is the law of the Episcopal Church, which Bishop Brewster, in the most solemn moment of his life, promised to obey. Dr. Smyth's theory that, as a bishop of the Church Catholic, he might have disregarded that promise leads only to anarchy. Whatever may be the powers of such a bishop, it surely does not permit him to violate a solemn vow in order that he may do what seems good in his own eyes.

In Dr. Smyth's report on the matter to the Association of Congregational Ministers of Connecticut, as quoted in the New Haven "Journal and Courier" of June 13, 1923, he says: "Two of us, first having laid our hands upon him (Dr. Bainton) and with consecrating prayer, would have ordained him according to our simple Congregational usage." The writer had always understood that the Congregational requirements for ordination gave no such power merely to any two ministers without the call of a congregation or the approval and deliberate and orderly participation of a council. Dr. Smyth's first suggestion to Bishop Brewster was that "what would be necessary on our part for this end would be a certificate to you by the State Congregational Association of his regular standing as a licentiate in our ministry and of their consent to your ordaining him." Dr. Smyth seems to have failed to notice that the Canon applies to a

"minister." But it is not necessary here to consider whether, in either church, a licentiate is a minister.

Dr. Smyth's statement in the same report as to Congregational ministers being "only as yet permitted to glance up at the pulpit" does great injustice to Bishop Brewster, who, on Whitsunday last year, himself conducted to the pulpit in his own cathedral the Rev. Dr. Carter, an eminent Congregational minister, who, from that pulpit, preached a sermon to the edification of all who heard him.

The editorial in *THE CHRISTIAN WORK* of July 7, 1923, and Dr. Smyth state the matter as if Bishop Brewster had refused the ordination. The fact is, that Dr. Bainton was not ready to accept ordination on the terms of the Canon when he knew what they were, and the writer agrees with him that he was right in so refusing, though the writer's agreement is based, not on the ground taken by Dr. Bainton, but on another provision which Dr. Bainton seems not to have noticed and which would raise special difficulties in the case of a man not ordained to the Congregational ministry, but simply a professor in a Congregational divinity school. Bishop Brewster, bound by his promise to obey the law of his church, simply said that he had no power to change the terms set forth in the Canon.

The road to that visible unity which shall manifest Christ to the world is full of difficulties. In Christian love and patience, God will show us how to overcome them, but He is a God of order and we shall only thwart and delay His will if we do not each recognize his obligations to his own church.

[NOTE: The editors of *THE CHRISTIAN WORK* submitted Mr. Gardiner's article to Dr. Newman Smyth and asked him if he had any comment to make upon it. Dr. Smyth's reply is subjoined.—EDITORS.]

TO THE EDITOR OF *THE CHRISTIAN WORK*:

DEAR SIR: In answer to your request for me to reply to the letter of Mr. Gardiner, I would say that it does not seem necessary or desirable for me to enter into any discussion of the details of Mr. Gardiner's statements. In ecclesiastical discussions we are too apt not to see the woods for the trees. It is due, however, to Professor Bainton to say that we both expressed our willingness for the Bishop to take all the time he might desire for such patient consideration of the important matter, which Mr. Gardiner regrets seems not to have been done. In justice to Professor Bainton, I must confirm his statement in his letter to "The Churchman" that previous to his interview with the Bishop he had carefully studied the obligations upon a Congregational minister of the Concordat, and was ready and desirous of receiving such additional orders. As a member of the two commissions, Episcopal and Congregational, who had prepared the Canon and discussed the meaning and extent of every obligation of it, I must further say that under the interpretation of it given by Bishop Brewster neither Professor Bainton nor I, nor any Congregational minister, could accept it and remain a Congregational minister.

Mr. Gardiner is probably mistaken in his statement that last year the Bishop of Connecticut himself allowed a Congregational minister to *preach* in his pulpit, as the Bishop correctly informed Professor Bainton that all he could do would be to grant him possibly, on special occasions, license to make addresses. If, however, Mr. Gardiner is correct in this statement that the Bishop has in this single instance, above all canonical restrictions, risen to the higher law of the Spirit wherewith Christ makes free, I certainly shall be pleased to spread such glad tidings as far as I may.

Irrespective of the case of Professor Bainton, the decision of the Bishop is that he has no power under the law to act in

accordance with the agreements of the Concordat. Consequently, we must leave it to the ecclesiastical lawyers of the Episcopal Church to decide the following issues:

1. As the Canon now stands, is it a valid contractual agreement between the Episcopal Church and the ministers of other communions?

2. If so, what obligations are consequently laid upon the Bishops when applications are made to them from other churches, to act in accordance with the terms of the Canon?

And above all the ecclesiastical lawyers or partisans, may I presume to inquire what in the liberty of the higher law of the Spirit should now be done—what in the present crisis of civilization would our Christ say?

Our National Council voted, as at present advised, to lay the Concordat on the table, leaving further responsibility to act with the Episcopal Church. We also voted to lay the greater Lambeth proposals before our churches.

NEWMAN SMYTH.

How It Looks to the Younger Generation

A Personal Letter

[The following letter was written by a young married woman of Boston to her uncle, who had written his niece regarding the questions which have come to the fore in the Fosdick discussions. The uncle in his letter had enclosed one from a neighboring pastor who agreed in essence with Dr. Fosdick. The subjoined letter expresses so well the point of view of a great number of our thoughtful young people that it is well worth printing.]

DEAR UNCLE: I want to thank you most earnestly for writing me so full and beautiful a letter, for I am honored to know that you care to spend so much of your time in telling me your thoughts. You know that I think that your faith ranks to me with that of Philip's grandparents and of a very few other people I have known, as one of the most beautiful external proofs (I mean outside of one's personal conviction) of the truth of our religion. I mean that one who lacked a personal faith could go a long way toward it by thoughtful observation of such witnesses as you.

I know that you will forgive me and perhaps not even be bored if I write very fully to you of these matters which are very close to me in feeling and interest. There are not many people to whom I talk of them, but, like Mr. ———, I can always be sure of your generous sympathy, whether or not we agree, and your views have helped me greatly, so that I think the statement of mine may help me, too, and will, I hope, be understandable to you.

First, I want to say that I realize how completely you are in accord with Dr. ———, and President Faunce and Fosdick and most of the big men of the day in your regard for the *spiritual* rather than the *material* message of the Bible. There is nothing in your faith—nor, I hope, in mine—but the completest worship of a wholly spiritual Saviour and a desire to help in the establishment of His spiritual kingdom. To many of us, now, the heavy stress being laid upon the virgin birth, as an actual physical miracle, has an unpleasantly material aspect which for you it utterly lacks. And I think the reason isn't a difference of character at all, but purely a matter of education and environment. Just think of Jack and Harry and me, and thousands, of course, younger than Jack, and just beginning to face spiritual problems seriously. We came into a world infinitely more complicated in physical, mechanical and scientific knowledge and affairs than that of your youth, scientific discoveries that were unknown

to you were a part of our grade school education and our daily reading; evolution came to be an accepted theory rationally taught; man's gigantic power in the physical world was being acclaimed as never before—and with all this added stress upon *science* there was less stress than at any time previous (in American history, at least) upon religious instruction. To most of us (I'm not thinking now so much of your sons, who were especially fortunate, but of, oh, so many of our generation) the Bible was *not* lovingly, thoroughly, prayerfully taught as it was to you; it was not even intelligently taught. And so when we came to read it and it did not "check up" with what we *had* been taught—by authorities we did not question—was the truth, many felt that it was all just "fairy tales," and many were greatly distressed and suffered great upheaval of mind and heart. The intelligent men who knew how much we needed our religion and who understood our perplexities began to point out ways whereby our faith *could* "check up" with the new knowledge which we knew must be the gift of God; showed us that there must be spiritual laws as mighty, though as yet undiscovered, as those whereby we are learning control of the physical world; that the unchangeable eternal truths of Christianity, the perfect life of Christ and the perfection and simplicity of His teaching are affected not at all by controversies over doctrine, dogmas, scriptural inaccuracies, and so forth. *The thing we know*—the example that inspired St. Francis and Jeanne D'Arc and Cardinal Newman and Edith Cavell and Lyman Abbott and Phillips Brooks—lives forever, not in a book, or collection of books, or any written words, but in men's hearts. Of course, those who did not know our Lord during His life on earth had to learn of Him through others, but they didn't all learn of Him, or learn all they could know of Him, through the King James Version!

I don't want to argue with you about the inerrancy of the Bible. I think it would be—or is—very hard for anyone of our generation to look at the Bible in any other manner than as the Quakers do—"Not as the Word of God, but *containing* the Word of God." I think Mr. ——— most beautifully expressed the way the thoughtfully religious young people I know feel about it; Lyman Abbott, too, wrote many times of the only attitude toward the Bible that can be accepted by young people educated as they are now, with the scientific and historical knowledge before us now. But does it really affect the quality of our Christianity? Don't you

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COUNTRY CHURCH DEPARTMENT

Wheat and the American Farmer

By Rev. Edmund de S. Brunner, Ph.D.

“WHEN I came here five years ago every one of our six churches had a resident minister. Now I am the only one left and my salary has been cut twenty per cent. in this year when my two children begin their college education.”

These words from the minister of a county-seat church in the wheat belt reveal in human terms what the crisis in agriculture means. This is the fourth successive year in which the farmer and especially the wheat farmer has been in a difficult place. As “The Country Gentleman” puts it, the farmer has been too long exchanging three to four hours of his work for one hour of labor’s toil. The Illinois Manufacturers’ Association has put the matter in other terms in a recent letter to leading farmers. It says:

“The following shows how the farmer gets the worst of it:

“It takes 63½ dozen, or 762 eggs, to pay a plasterer for one day of eight hours’ work.

“It takes 17½ bushels of corn, or a year’s receipt from half an acre, to pay a bricklayer for one day.

“It takes twenty-three chickens weighing three pounds each to pay a painter for one day in New York.

“It takes forty-two pounds of butter, or the output from fourteen cows, fed and milked for twenty-four hours, to pay a plumber \$14 a day.”

A farmer-manufacturer conference is proposed as a first step to improve conditions and to break the grip of “such men as Senators Brookhart, the two Johnsons and La Follette,” none of whom are “going to fool anyone very long.” The circular credits La Follette with being the “brains” of the group.

Other capitalist and financial groups have recognized the dilemma of the farmer. The monthly reviews of the big New York banks, such as the National City and the Guaranty Trust, have discussed the situation at length. Present ills are laid at labor’s door, the obvious moral being that the farmer join the campaign for wage reduction. It is safe to say that the average farmer does not look with favor on anything that looks like higher wages in any basic industry until his return on labor and capital invested is more nearly commensurate with the wage and commodity price level. Labor, on the other hand, through the mouth of none other than Samuel Gompers, served notice at last summer’s wheat conference, that any reduction in wages meant less prosperity for the farmer.

What, then, is the solution? Many voices arise to answer the question. Some urge farmer-labor co-operation. Last summer Chicago was the scene of a conference called under the inspiration of this idea, but the net result was not of large significance from the rural point of view. Neither the more influential farm journals nor the “releases” of the large farmers’ organizations treated the gathering as of much importance. Agriculture is based upon the ownership of land, and the farmer cherishes no radicalism that strikes at his

basic concept of land as property. What he does desire is the opportunity to earn a fair return upon his investment.

In the face of the meager results at Chicago, measured in terms of widespread farmer support, comes the election by Minnesota of a “dirt farmer” to the United States Senate. Labor leaders, both state and national, assisted actively in the campaign and for the second time within a year this State swept a Farmer-Labor candidate into the Senate. Senator-elect Johnson’s platform may look radical to the city voter. Actually, there appears to be no conscious philosophy of radicalism behind his demands for government control of the railroads, mines and other natural resources and for taxes which would shift a larger share of the burden to the urban and industrial taxpayer. These demands but expressed the immediate discontent of the economically disadvantaged farmer—and particularly the wheat farmer. The platform also appealed to labor, and hence the alliance was formed.

It is doubtful if the alliance can continue. Some of the farmer papers point out that many of the labor leaders who have sought farmer-labor co-operation in the political field have opposed the curtailment or control of agricultural production, on the ground that it would raise food costs to labor, while at the same time they have advocated coal and rail strikes which have raised fuel and transportation costs to the farmer, and which aim not merely at curtailed but at suspended production.

Another solution proposed is to curtail production, which was tremendously stimulated by the war under the necessity of feeding the world. Such production was averred to be a continued necessity by many a prophet in high places. This optimistic view coincided with the farmer’s desires, and wheat production remained exceptionally high. But the optimists reckoned without the economic consequences of the peace. Depreciated foreign currencies could not pay for American grain. As it became apparent to Europe that no help could be expected from the United States the farmers of a number of countries turned to wheat growing. Italy’s acreage and yield, for instance, have gone up by leaps and bounds. Production is picking up again in Ukrainia and the Balkans, while Argentina and Australia, to say nothing of Canada, have been able to sell largely abroad.

For this reason decreased yield only can produce an equilibrium of supply and demand.

Others would preface this reduction in acreage by government purchase for resale of the two hundred million surplus bushels of wheat or by such financing that twenty-five per cent. of the new crop would be held in warehouses under supervision of the Department of Agriculture. It is feared by others that either of these plans to raise the price of wheat above production costs would not effect the desired decreased production, but would rather have a contrary result.

Other authorities, especially those in the banking world,

see in crop diversification the way to permanent solution of the problems of the corn, wheat and cotton belts. They forget that crop diversification, useful and necessary as it is in many regions, if made the only way of salvation, will simply result in future over-production of other crops or dairy products. At the time of the Great War it was estimated by the Department of Agriculture that the cotton belt imported half a billion dollars worth of foodstuffs each year. Naturally, if this food were raised locally it would deprive other regions of these sales. The advocates of curtailed production do not, therefore, welcome the idea of wholesale diversification.

Alliance with capital or labor, price control by the government, additional credit are all unnecessary, according to others, if the marketing of farm crops can be co-operatively organized on a commodity basis operating on a national scale. Mr. Aaron Sapiro, foremost advocate of this plan, quotes the example of the Burley tobacco growers, who received eleven cents a pound in 1921 before organizing, but twenty-one cents in 1922 and thirty cents in 1923. In this rise in price only the speculator was hurt. The aim of these commodity associations is to merchandise and not dump crops. Supply and demand are considered not only nationally, but in terms of given times and markets.

Enthusiasm for commodity marketing, Mr. Sapiro says, must be accompanied by technique to insure success. Thousands of co-operative enterprises, most of them local, some national, have failed. The methods of building a successful co-operative are now known. Organization must be on a commodity, not a local, basis. The commodity must be studied so that marketing plans fit its need. The organization must be incorporated under a definite law which sets forth the rights and obligations of co-operative marketing associations. Some States do not have adequate laws. Only farmers must be admitted to membership on the "one man, one vote" basis. The organization must be districted for directors so that no one section monopolizes control. The organization must operate on a non-profit and non-speculative basis. The co-operator, *i.e.*, the individual member, must be bound to his organization by a definite, long-term contract which obligates him to deliver all his product to it. Sure of business and controlling a sufficient proportion of the whole crop, the co-operative organization can finance the crop by using it as collateral. It can loan to individual members.

Probably Mr. Sapiro comes nearer to being fundamentally right than any of the other doctors, though all of them have good ideas. At best, political action or economic alliances will be palliatives, not cures. Real co-operation, as Denmark has proved, is immensely valuable and has by-products of great worth. There is a dangerous tendency at present on the part of Mr. Sapiro's school to regard the product of the farmer and not the man as the chief element in the co-operatives. The spiritual elements in co-operation have been overlooked. "The Journal of Social Forces" has recently published a criticism of this movement written from this point of view by Mr. B. C. Lindeman. He feels that there are some evidences that these big co-operative machines will turn out to be merely agencies for marketing farm products and that their social values will be negligible. "There exists among co-operative organizers a theory which leaves the community emphasis until last." The farmer is first linked with the large central organization and then attention is given to the local or district groups. This, says Mr. Lindeman, "leaves the weakest point, the most vulnerable point in the entire structure, unguarded and undeveloped." The legal contract binding the farmer to deliver his products to the co-operative, which has become so popular, is in itself insuffi-

cient to produce the cohesion and loyalty necessary for a co-operative movement which will endure.

The proper way, he thinks, is that of Denmark—to secure educated loyalty in the local community groups. This means that the progress of co-operation must be slow, something that our impatient organizers cannot or will not tolerate. It would be a good thing to get the entire family definitely allied with the co-operative, in fact, "this is necessary if the movement is to exercise real social functions." "Co-operative organizations would do well to place farm women on the boards of directors in the very beginning." Again, "if the co-operative movement provides for enlarging circles of human relationships, it will indeed become a potent factor in the socialization of the farmer and his family." "The fairest fruits of the Danish co-operative system are to be found not in accumulated wealth, but rather in the social and spiritual content of rural community life."

Mr. Lindeman concludes that "if the co-operative movement is looked upon as a means of acquiring the various elements of social progress, the progress itself will never come. Economic causes do not produce social effects. The rationalistic habit of separating cause and effect, means and ends in the social progress is in itself one of the chief inhibitors of progress. It is to be hoped that the oft-betrayed farmers will be saved from this error in the present instance."

Thus there appears as yet to be no agreement, but this is certain—the American farmer must find a way out. It must be a way that will do no injustice to other groups. Whatever others have done the farmer will succeed best by seeking no class gain, but rather the larger good of America. In this situation the leadership of the country church has an opportunity for guidance never before equalled. Will the church respond?

AGRICULTURAL ORGANIZATIONS IN THE UNITED STATES, by Edward West, Ph.D., University of Kentucky. 618 pp.

This monumental work brings together into one book a concise statement of the history, organization and purposes of public and private agricultural organizations. As Professor Dwight Sanderson points out in his introduction, there is real need for such a book. The material it contains has never before been brought together. It will give to men in public life, and this includes ministers and rural social workers, information that will help them to a better understanding of our agrarian movement and its organizations. The book is inclusive. It considers public and private organizations and does not omit the social aspects of either. One-fourth of the book is given to the Department of Agriculture and its bureaus. The land grant colleges, experiment stations and extension service are described and evaluated. One chapter is devoted to agricultural education under the Smith-Hughes law and another to State departments of agriculture. The last half of the book is given over to the private organizations like the Grange, Farmers' Union and the American Farm Bureau Federation. In all the books is a most valuable compendium.

In 1926 there will be exhibited in Philadelphia, the great panorama painting of the battle of Chateau-Thierry. The French artist, Renimel, is painting this picture and in it he will portray many American officers and soldiers.

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

An Introduction to the Psychology of Religion*

THIS is one of the best books on this popular and important subject that we have ever read. The author takes a large view of his theme and writes with the restraint that indicates genuine command. The book is addressed particularly to "those who wish to study the psychological terminology," but its popular form does not seem to us to limit its value in any way to amateurs. The most striking feature of Mr. Thouless' treatment is his eminently scientific spirit. He never becomes so preoccupied with one aspect of an explanation as to neglect the facts supporting another aspect. Indeed, one of the most useful qualities of the book is its skill—pointing out the incompleteness of many writers' point of view on the psychology of religion. Durkheim, Mauss, Lenba, Jung, Pratt and others are justly and fairly criticized for overemphasizing one aspect of psychology-religion and implicitly assuming, or leading the reader to assume, that this particular aspect is the *whole* explanation.

Probably Mr. Thouless' most valuable contribution to the present-day study of his subject is his treatment of auto and hetero suggestion and his argument that "the fact that religious beliefs are fostered by the methods of suggestion is no evidence either of their falsity or of their truth. The only real relevance of this fact to the problem of the truth of religious belief is that it makes impossible any proof of the truth of a religious doctrine from its mere *existence* as a belief. It still remains possible to argue that the belief has characters which give evidence that it is true." Pointing out that the "character of givenness belongs not only to perceptions of external reality, but also to any experiences which result from the passage of mental processes, from unconscious regions of the mind, to consciousness," he criticizes the limitations of the mystic's argument as a final and complete proof of religious truth and argues that this should be supplemented by the approach through metaphysics and revelation. He does, however, find that the ability of a belief to materialize experience, including subjective experience, is a criterion of the truth of a religion as it is of a scientific hypothesis. The sane and balanced conclusion reached is as follows: "If the God revealed by religious experience is found to be, in fact, the God required by the moral consciousness, and to be the God required to explain the world as we find it, and to be the God revealed in historical Christianity, then the probability that each of these largely independent lines of approach to God, is based on error, becomes small. The probability that the concordant result of all four expresses some real insight into objective reality, becomes proportionately great."

The first chapter of the book begins with certain definitions in order to delimit the field of the theme and clarify the discussions. Mr. Thouless classifies the various definitions of religion under three heads, the first describing "a

mode of behavior, the second on intellectual belief or opinion, the third a system of feelings." All three of these elements he considers essential and defines religion as "a felt practical relationship with what is believed—as a super-human being or beings." The psychology of religion he describes as "an attempt to express the workings of the mind, when it is religious, in terms of the mental processes we have discovered in secular psychology." At the very beginning a warning is uttered that the power of the psychological study of religion to discover faith is exaggerated.

The great part that suggestion (defined as "a process of communication resulting in the acceptance and realization of a communicated idea in the absence of adequate grounds for its acceptance") plays in the traditional element in religion is next emphasized. That dualism is inherent in the natural element of religion is well established, despite most poets' rather one-sided stressing of the single experience of beneficence, harmony and beauty. The moral conflict in the known mind is the next element discussed and interesting illustrations are offered of opposite extremes in Bunyan and Cellini. The effective element is not very seriously treated, because "effective grounds can always be found for any opinion, and if that were the end of the matter we would have to give up writing books or delivering lectures which were anything more than a mere recitation of facts." The rational element receives greater stress because it is discovered to be rather neglected in the formation of beliefs.

Having discussed briefly the five roots of belief in God, Mr. Thouless treats of what underlies these elements, dealing especially with the unconscious, the field in which Freud has made his greatest contribution to psychology.

The chapter on instincts contains some clarifying distinctions and definitions and that on "the sex instinct and religion" is marked by a refreshing sanity. Witness the concluding sentences: "It is possible that the infantile sexuality insisted on by the Freudians is in some real sense an initial factor in religion as in all other human activities; but that this is not a fact of such importance that it dwarfs all the other factors in the building up of religion, and makes the question of the truth of its objects a trivial one. It is possible that the Freudians who insist that it is a factor of such importance are in the position of botanists who, having dug round the roots of an oak tree, have discovered the remains of an acorn from which it grew, and insist that in this, and this alone, lies all the significance of the oak; and that the other scientists who spend their lives in the investigation of the structure of the tree itself, the artists who rejoice in its beauty, and the carpenters who use its wood are all alike living in a fool's paradise, because they have not realized that the oak is a decayed acorn and nothing more."

There follows a balanced treatment of the herd-instinct in religion with abundant evidence of Mr. Thouless' judicial

(Continued on page 605)

*An Introduction to the Psychology of Religion. By Robert H. Thouless, M.A. The Macmillan Company. pp. 281. \$2.50.

International Sunday-School Lesson

December 2, 1923

The Power of the Early Church

ACTS 2:1-8:1.

"Whosoever shall call on the name of the Lord shall be saved."— Acts 2:21.

THE beginnings of any movement are always interesting, especially those movements that have influenced and still are influencing human life. And among these forces, working in society, none has had a more potent place and none a more significant beginning than the Christian Church. The chapters of its early life have a strong fascination. We turn to them for the historical understanding of the inception of the most powerful factor in modern civilization. When men have been discouraged with the religious life of their own day, they have turned back to the first part of the Book of Acts to study anew the power that made the early Church grow as it did.

The power of the early Church did not lie chiefly in the unusual. Were that so, we could never hope to renew it. It had the elements which are within the grasp of Christians to-day, as they have been utilized also in all periods or years which have been marked by a spiritual quickening.

1. It was the power from great *convictions*. The early Church was not built upon negations. It was built upon positive truths. Men want to hear what other men do believe. Better one truth of which I can say, "This I believe," than a thousand statements, "This I do not believe." The creed of the blind man was a very simple one (John 9:25), but it was positive and it came out of his own experience. One thing he knew. Paul did not go through the cities of Asia Minor and Europe preaching negations. He knew whom he had believed.

The early Christians spoke in no uncertain terms. Their convictions were definite and direct. A quotation from the prophet Joel was their evangel (Acts 2:21), "Whosoever shall call on the name of the Lord shall be saved." The steps they deemed essential were repeatedly expressed (2:38; 3:19), repentance, baptism, spiritual quickening. Their message was centralized in one name and was exclusive of all others. "Be it known unto you all, and to all the people of Israel, that in the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even in Him

doth this man stand here before you whole. He is the stone which was set at nought of you the builders, which was made the head of the corner. And in none other is there salvation: for neither is there any other name under heaven, that is given among men, wherein we must be saved" (4:10-12).

2. It was the power that comes through *personal testimony*. Men tell one another in business what they have learned. Educators meet for conference and the interchange of their methods, as such have proven wise or unwise. Peter and John spoke of what they had seen and heard (4:20). They were witnesses of the vital facts they were proclaiming, the death and the resurrection of Jesus (2:32; 5:29-32). This was the burden of the apostles in their later missionary work. John wrote and so must have talked, out of what he had seen (John 1:14; 1 John 1:1, 2). We are asked to be witnesses of what we have found true in ourselves. Christian Science has spread because of the personal testimony of its adherents to what they believe has been done in them. They speak to others of it in conversation; they publicly testify in their Wednesday evening service. The Christian Church, because of some past and present abuses, should not neglect this power for its own growth. A suggestive word is used in Acts 2:4. It is translated "utterance"; it means to "make a sound in accordance with one's nature." The dog barks because he is a dog; the cow, the horse, the cat, the wolf, the lion—each has its distinguishing "utterance." It is what we expect from them. The Christian has been given such a distinctive sound. He can make it audible if he so wills in his speech.

3. There was the power in the early Church that came through *personal devotion* to God and what was believed to be His will. Obedience to Him was more vital than obedience to human commandment, even though the latter came from the highest religious tribunal among the Jews. "We must obey God rather than men," was repeated by the disciples as the reason for their conduct (4:19, 20; 5:29). This exalted conception of duty has been the dynamic of all genuine Christian progress. It led John Wycliffe and William Tyndale to proceed with their translations of the Bible for their fellow countrymen, though hu-

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man ecclesiastical authorities sought to prohibit their work. It inspired Martin Luther to defy edicts of emperors and popes. It is more essential in any day for the Church to seek to know and to obey the will of God than to know and follow current popular opinion.

This early devotion was marked, even to the enemies of the Church, by a loyalty to Jesus and imitation of His spirit and ways (4:13). The disciples were not illiterate men. Such an inference is not intended by the record. They had not had the education of the more advanced schools. They were, however, animated by the passion for Christ. Suffering for Him was counted a joy; teaching and preaching Him was a privilege (5:41, 42).

4. There was in the apostolic church a *tactful* and *wise leadership*. Officers of the modern church as well as leaders of the Jerusalem church have a peculiar burden laid upon them which demands the purest of motives and the finest insight into human nature, as they lead in solving the problems of the denomination or the local church. Spiritual progress is hindered or aided by the wisdom with which the temporal and financial aspects of church life are met.

5. There was power in a *real fellowship*. There was an absence of unselfishness. If any had need, the lack was met by those who had houses and lands (4:32-37). Jesus had given mutual love as the distinctive sign of discipleship. The first Christians showed their love for one another. Communion may not be needed to-day. Christian sympathy and helpfulness, Christian sharing of material blessings, are needed. And while this was the outer expression of the fellowship, the inner vitality of it was in the wholesome joy in religious things (2:46, 47). The bond that can never be broken between men is the bond that is cemented by a common love for the one Lord and Christ. And when this radiates joy in each professing Christian life, then others are led to seek and to find for themselves the source of this happiness.

We can never inspire others to seek what we have unless they see that our possession is of supreme and vital moment to us. "We would see Jesus" once was spoken by a company of Greeks to the recognized disciples of our Lord. Words such as these will be spoken to-day, as they were of old, to those whom the seekers rightly judge know Him best.

CLARENCE WELLS DUNHAM.

To return for just a moment to the virgin birth. To you it destroys Christ's divinity to give Him two human parents. To us it does not seem to add to His divinity to give Him a human mother but a divine Father; we cannot see why God should set aside His own law when it was *the life* that Jesus led, anyway, that proved His divinity, that proclaimed Him as "proceeding from the Father." To us it seems that no story of a miraculous birth can add to our belief in Christ's Sonship; His whole ministry showed Him to be what He declared Himself. That's why, to us, it doesn't seem "essential." I'm sure that's what Dr. ——— and Dr. Faunce and the others have in mind. They have no doubt—nor have we!—of Christ's divinity. They simply think His divinity better proved by other things than by the virgin birth.

You have read, have you not, Dr. Abbott's "What Christianity Means to Me"? That wonderful book affected me profoundly, and I was much struck by the similarity of Dr. ———'s ideas to Dr. Abbott's, particularly on the subject of the atonement—the significance of Christ's sacrifice. It has been the greatest possible comfort to me to have the guidance of Dr. Abbott's wisdom about this question, and I'm sure he helped thousands like me through the same problem.

The finest thing Dr. ——— wrote to you, I think, was, "I may not put all my faith in the terms used in the past, but the truths in which I believe are the truths of Christ which have been proclaimed through all ages." That is just what I have been trying to say at such length. We can't tell just how our children will state their faith in these same truths; the "terms" may change greatly even in one more generation, but we can believe that these truths will prevail, that the "faith of thy Grandmother Lois" will endure from father to son, forever.

I think Dr. ——— is *great*. Dean Rousmaniere at St. Paul's in Boston is the only man I know of here who dares say what we really want to hear. Of course, there must be many others, but we just don't happen to know them. The pastor of the little Presbyterian church where we go with comparative regularity is very, very good and kind and friendly, but painfully conservative. So we get most of our inspiration from reading.

Very lovingly,

ANNE.

How It Looks to the Younger Generation

(Continued from page 598)

see we have just the same ideals, we worship the same God and Christ and Holy Spirit, we are eager for the establishment of His Kingdom, we want to do justly, and love mercy, and walk humbly with our God?

Secretary of the Treasury Mellon estimates that the Government will have a surplus of five hundred million dollars this year. In view of this surplus Senator Smoot proposes a reduction of the income taxes. He would exempt all incomes of three thousand dollars and less; scale off one hundred million dollars of taxes on incomes from three thousand to six thousand dollars; scale off another one hundred million dollars of taxes on incomes from six thousand to ten thousand dollars; reduce maximum surtaxes to thirty-three and one-third per cent., and abolish the tax on candy, jewelry, and so on.

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INTERNATIONAL GOLDEN RULE SUNDAY

BY CHARLES V. VICKREY

President of International Near East Association

ALL CHRISTIANS, in theory at least, accept the Golden Rule as a guide in life. Do we practice it? Would not our lives be richer spiritually, our churches stronger, and our nation a greater force for international righteousness if we lived as we profess the Golden Rule?

The observance of Golden Rule Sunday, December 2d, is intended as a spiritual exercise for the prosperous, as a source of food supply for the homeless and starving, and as a tangible expression of international fellowship and good-will.

On this date all persons who are disposed to make a practical application of the Golden Rule are requested to provide for their Sunday dinner the same menu that is approved and used for at least fifty thousand of the orphans of the Near East, and to contribute the difference between the cost of the usual Sunday dinner and the simpler, less expensive orphanage menus as a thank offering for the purchase of food for the orphans of the Near East.

Sunday has been chosen because it is a day when all the family are at home with a greater regularity of attendance at the dinner table and when there is usually less haste with more opportunity for self-examination and review of our stewardship of life and money.

The Sunday following Thanksgiving is especially appropriate in America, as the Golden Rule dinner will present the contrast between the unprecedented prosperity, tranquillity and good fortune of America and the poverty and suffering of misery-ridden lands across the sea.

If rightly observed, this Golden Rule Sunday should have a spiritual value in the lives of our American churches that will far transcend in im-

portance any possible material comfort that may flow from it to orphans of Christian martyrs of Bible lands.

Luxurious living and self-indulgence may be as injurious to the prosperous as undernourishment and starvation are to the less fortunate. In saving these thousands of children and training them for future usefulness we may find that we are saving our own souls and our own country from moral decadence.

It is a notable fact that this day is being observed internationally and should be an important contribution to international co-operation and world peace.

When people break bread together they become friends. On this International Golden Rule Sunday the people of all nations, figuratively, at least, will gather around the same table, partaking of the same food and in some measure thinking the same thoughts.

These tens of thousands of orphan children in considerable measure hold the future of the Near East, and by the international application of the principles of the Golden Rule, in dealing with them, we may be able to avoid international strife and disastrous warfare in the next generation.

Certainly if, through no fault of ours, it had been our lot to die in the late war, and if our children had been left not only without parents or responsible relatives, but also without a country, we would hope that some co-religionist or other philanthropist would provide for our children at least the necessities of life and opportunity for attaining self-support. "Whatsoever you would that others should do unto you (or unto your children thus left desolate), do ye even so unto them."

AN INTRODUCTION TO THE PSYCHOLOGY OF RELIGION

(Continued from page 601.)

disposition in the consideration of religious revivals. The chapter on Worship and Prayer enters into a careful review of the Nancy School of autosuggestion, draws an interesting parallel between certain Hindu and Roman Catholic practises, and utters a fine warning to the present age in saying: "Clearly, the abandonment of effort is a dangerous formula if it is taken as a complete guide to life. It may be important to know when to abandon voluntary effort, but it is surely even more important for effective action of any kind to know when voluntary effort is required."

The subject of conversion is cautiously dealt with under two groupings: Adult conversion, and mystical and adolescent conversion. A number of particular instances are described and interpreted, such as Paul, Augustine, Pascal, William Booth.

Two chapters on mysticism conclude the book (aside from a chapter on general considerations which has been already cited above). For purposes of delimitation a mystic is taken to be "a person who experiences a particular kind of mental power." Introversion and extroversion are most clearly described, and a new word is hesitantly but effectively coined for the process of the greater mystics—deoverion. This chapter gives an able outline of the phenomena of religious mysticism and the schemes of classification for them. It is followed by a short summary of the observations and conclusions of Flournoy on a modern mystic, Mlle. Vê. This is a most illuminating history, which unfortunately was ended by the death of the observer at a most interesting point, and is here made available for the first time, we understand, for English readers.

The book is well written, and despite Mr. Thouless's warning that its brevity necessitated dogmatism, maintains a fine scientific spirit in simple language throughout.

A CHICAGO INSTITUTE FOR CHURCH WORKERS

The University of Chicago is conducting an Institute for Church Workers on Thursday evenings from November 1 to December 13. In addition to the University Public Lectures, open to all, there will be a course on "The Teachings of Paul," by Dean Mathews, showing how Paul applied the Christian gospel to problems of his own day; class work, by Miss Chamberlin, on "The Bible in the Religious Education of Kindergarten and Primary Grades"; "The Religions of Other Peoples," by Professor Baker; and "Modern Methods in Church Work," by Professor Holman.

INDIAN WOMEN AT WORK

In Vengurla the Indian Christian women have organized a society to evangelize their neighbors and aid the local church as much as possible. The six teams of the society reached nearly two thousand women in a

recent campaign and sold over four hundred portions of the Gospel and hymn-books. For women in India to undertake such work is a long step away from their old ideas.

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Sound travels at the rate of four hundred yards per second. Exceptions to the rule:

Scandal, one thousand yards.

Flattery, five hundred yards.

Truth, two and one-half yards.

Alarm clock—.

—College of the Pacific Weekly.

Of the 256 girls in the Sapporo School in Hokkaido, Japan, forty pupils on Decision Day expressed a desire to become Christian workers; thirty-six a determination to lead at least one person to Christ during the year; eighty-six promised to pray for others every day; thirty-five definitely accepted Christ and asked for baptism; and sixty-six asked for prayers that they may better understand what it means to be a Christian.

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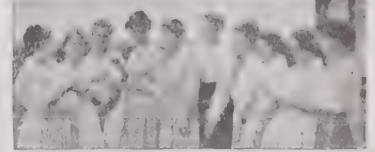
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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day *The Monday Club Sermons for 1923* happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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The Response to the Appeal for the Japanese Churches

To the Readers of THE CHRISTIAN WORK:

DEAR FRIENDS: The response to our appeal for the re-building of the Japanese Churches has been very generous but most of the contributions being made by the American people are being made for the Churches of the various Mission Boards.

There are, however, the independent Churches and they must look to subscriptions from independent sources. They are in a pitiable plight and yet they are strategic centers and powerful influences. They do not know where to turn.

I am writing this second letter to the readers of THE CHRISTIAN WORK, sincerely hoping that if you have not already contributed through your Church to the Mission Churches of your denomination, and have not answered my first appeal, you will send *something* even though it be little, at once. They are waiting upon us.

A letter from one of the native pastors reads:

"Your remittance has brought new faith and hope to us. We did not know where to turn in our dire distress. We sat in despair. Now we begin again. What America is doing for Japan is making all Japanese love her."

Please do not trouble to answer this appeal if you have already contributed to the Church Fund, but if you have not, may we not ask that you will put some investments into these permanent memorials of mercy and good-will?

In my previous letter I said I hoped to be able "to say that every reader of THE CHRISTIAN WORK had put some investment into these Churches." Judging from the response to our appeal and from the letters from readers saying that they had contributed through their own Church Mission Board, I should judge that about two-thirds of the readers have answered.

If every one of the one-third who has not answered would send one dollar or more we would be assured of ten thousand dollars more, which would practically rebuild three Japanese Churches.

You do not want to let this opportunity go by, do you? It is doubtful if your money can do as much permanent good anywhere else. Here it becomes like a stone in the temple, permanent, enduring. I am sure you wish to send something, but have simply overlooked it.

Yours sincerely,

FREDERICK LYNCH, Treas.

Send your contributions at once to THE CHRISTIAN WORK
Frederick Lynch, Treasurer, 70 Fifth Avenue, New York *Marked "Japan"*

THE GLASGOW SUNDAY SCHOOL CONVENTION

Those who purpose attending the World Sunday School Convention at Glasgow in June, 1924, should make early application for membership, communicating with the general secretary of the association at 216 Metropolitan Tower, New York city. The Transportation Committee for the convention is planning seventeen very attractive tours in connection with the trip to Glasgow. Those who are interested may obtain a tour bulletin from the World's Sunday School Association at the above address.

THE EDITOR OF LIFE ON READING THE BIBLE

In a running race to see who can mispronounce the greatest number of Biblical names in a given time, I'll take my chances with anybody. That was what kept me from reading the Bible at all in the beginning. I was afraid that I might get talking about it inadvertently to some one, and he would know more about it than I did. Then I got reckless, and began to read it for pleasure, just as if I didn't care how little I could learn from it. I discovered that the Bible has several good points, which should appeal to practical and ignorant people like myself.

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You can get it in almost any size you want. It comes so small it will fit into a waistcoat pocket. If you want something to carry around for exercise, it comes up to ten or fifteen pounds.

So far as I have been able to discover, there isn't a single word in it that you cannot understand as soon as you look at it.

You don't have to read it through. You can pick it up anywhere.

Any part of it gets better every time you read it.

My principal discovery about the Bible indeed, as far as I am concerned, is that the only way to read it is without any system.

When I found I could read the Bible according to my own lights, I found I had an occupation that created more new values for me than anything I had ever tried. Perhaps the principal difficulty one meets in reading it at first is the fact that it is so closely written. A modern writer (just as I am doing now, shame on me), is always at some pains to explain his idea. This is, of course, due to competition, the one who succeeds in making it easiest or most obvious for the reader being the one who has the greatest number of readers. But the Bible is not competing with any other book. It is the bed-rock foundation of all our literature, and therefore if you want to know anything, the Bible is where you must go to find it. It contains all the latest news. No newspaper man, no sage or scientist, no philosopher or statesman has ever been able to get up early enough in the

morning to get ahead of the Bible. Being so compactly written, without a superfluous word, no word in it can therefore be overlooked, and that is why it must be read without any ambition, that is, any thought that one may acquire a reputation as an authority for having read it; and that is why it can never be read by any method or system. It is too big for systems; it comprehends man himself and all his thoughts. It is in reality a great gallery of superb human portraits.—Thomas L. Masson in "The Christian Herald."

A WISE MOTHER

A woman to whom four healthy boy babies were born, only to die of stomach trouble in their second year, brought with infinite care a fifth boy past the danger point and into his eighth year. Then he began to go to school, but became at once subject to attacks that no tonic or diet could help.

Finally, the mother, who had weak eyes herself, conceived the idea that her boy might be similarly affected. Her friends ridiculed the idea, but the mother, knowing something of the subtle relation of the eyes to the rest of the body, took her son to a specialist in the nearest city.

The first day he wore glasses he said, wonderingly: "Why, Mother! Print is black, isn't it?"

Yes, dear, what did you think it was?"

"Why, grey, and sort of mixed like, and besides, the letters look straight up and down now."

The child had a complicated defect which made it difficult for him to see things near at hand, although the eyes themselves did not seem to feel the strain. The stomach trouble vanished as if by magic.

The moral of this story is obvious. Never leave a "stone unturned" until you have discovered the cure for your child's backwardness. Very often it is defective vision.

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TENTH ANNIVERSARY OF THE HEBREW CHRISTIAN PUBLICATION SOCIETY

You are cordially invited to attend a meeting in celebration of the Tenth Anniversary of the Hebrew-Christian Publication Society, to be held in the Guild Hall of St. Thomas's Church, 1 West Fifty-third street, on Monday evening, November 19, at eight o'clock. The Right Reverend Arthur Selden Lloyd, D.D., President of the Society, will preside. Addresses will be made by the following: Rev. Frederick Lynch, D.D., editor of *THE CHRISTIAN WORK* AND *EVANGELIST*; Rev. Kenneth MacKenzie, secretary of the Hebrew-Christian Publication Society; Rev. Howard C. Robbins, D.D., dean of the Cathedral of Saint John the Divine; Rev. Caleb R. Stetson, D.D., Rector of Trinity Church; Rev. Ernest M. Stires, D.D., rector of Saint Thomas's Church; Mr. P. Whitwell Wilson.

Communications regarding the anniversary, please address the Rev. Kenneth MacKenzie, 83 Bible House, New York City. HEBREW-CHRISTIAN PUBLICATION SOCIETY, INC.

CHRISTMAS PEACE CARDS

The National Council for the Prevention of War has prepared a Christmas card representing the various nations lifting their flags to welcome the song of the angels, "Peace on Earth." The cards may be secured from the National Council for the

Prevention of War, 532 Seventeenth street, Washington, D.C. The price of the cards is five cents a piece, or fifty cents a dozen. The Council also puts out a peace poster of a like design, measuring twelve by eighteen and a half inches and costing the same as the cards.

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A Religious Weekly Review

NOVEMBER 24, 1923

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George Albert Getty, D.D.

Europe's Need---America's Opportunity
Archbishop Soderblom

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THE DEARTH OF INVITATIONS TO TAKE A DRINK

A former resident of Kansas who is a wide traveler and a keen observer, in a letter to the "Manufacturers Record," discussing the enforcement of the Prohibition law, writes:

"In a general way I might say that, in so far as I am able to judge, invitations to take a drink are practically never encountered in public places now. Along with increasing compliance with the law, good liquor is scarce. I have heard that doctors have ceased to prescribe whiskey because of the quality of the stuff that now remains in the drug stores. No person as good as half-witted thinks of drinking 'uncertified' stuff. Governor Pinchot declared the United States is dry and steadily getting dryer, and he is right. The old drinking places have vanished from every city; the old crowd of drinkers is scattered to the winds—many dead, the others mostly dry.

"I lived in Kansas during the beginning of prohibition in that state. The same backwash of protest and defiance was present there as in the larger cities of the country now. The tumult and the shouting died when the captains and the kings of liquor-dom departed, as they at last had to do. Then the frivolous of both sexes, who at first thought it smart to feast on forbidden fruit, settled down, sobered up, or flickered out, finding the game not worth the candle, and to-day drunkenness is hardly more common in Kansas than adultery or murder.

"Eliminate the liquor interests and the bankers who are identified with them, and I don't believe there would remain anything like a formidable opposition to the Eighteenth Amendment and the Volstead Act."

WOMAN'S HAIR

Even the "New York American" stands sometimes on the side of the angels. It recently printed the following editorial:

"Most mere men have an idea that woman is most beautiful as God made her.

"The efforts of most beauty experts and their feminine victims to beautify themselves by subjecting their hair to artificial processes have been regarded dubiously by the ordinary man.

"A number of men will take comfort in the statement of Penrhyn Stanlaws, a well-known artist, who was one of the judges of the Beauty Contest at Atlantic City. When Mr. Stanlaws was asked what qualifications were lacking in the girls who entered the contest, a part of his reply was as follows:

"Well, for one thing, they don't know how to do their hair. Some of them look like Zulus. You know, the fuzzy-wuzzy kind. And then there's far too much of this permanent wave stuff. Too artificial. Not enough naturalness.

"The only reason the writer of these lines dares to have them published is that they are anonymous. As it is, he puts them forth with fear and trembling. Still he believes Stanlaws was right."

Senator Oscar W. Underwood of Alabama, who is under full sail as candidate for the Democratic presidential nomination in 1924, issued through his political manager a statement to the effect that although North Carolina, South Carolina, Georgia, Florida, Alabama, Mississippi, Louisiana, Missouri, Arkansas and Texas have thirty-seven per cent. of the country's farms and twenty-five per cent. of the country's population, in one hundred and thirty-five years these Southern States have not had a President, and only two Vice-Presidents—John C. Calhoun, of South Carolina, Vice-President under President John Quincy Adams, and William R. King, also of North Carolina, Vice-President under President Pierce.

THREATENING NATIONAL DISEASE

The people of the United States possess one automobile to every eight persons. The people of the rest of the world possess one automobile to every one hundred and twelve persons. To others we probably appear to be afflicted with "automobiliousness."



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THE CHRISTIAN WORK

CONTINUING

THE EVANGELIST AND NEW YORK OBSERVER

Vol. 115.—No. 21.

New York, November 24, 1923.

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The Christian Work; Published weekly; 10 cents a copy, \$3.00 a year in the United States, \$3.52 in Canada, and \$4.04 in all other countries (postage included).

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The World of To-day

THE PRESIDENT'S THANKSGIVING PROCLAMATION

By the President of the United States of America: :

A PROCLAMATION

The American people, from their earliest days, have observed the wise custom of acknowledging each year the bounty with which Divine Providence has favored them. In

the beginning this acknowledgment was a voluntary return of thanks by the community for the fruitfulness of the harvest. Though our mode of life has greatly changed, this custom has always survived. It has made Thanksgiving Day not only one of the oldest, but one of the most characteristic observances of our country. On that day, in home and church, in family and in public gatherings, the whole nation has for generations paid the tribute due from grateful hearts for blessings bestowed.

To center our thought in this way upon the favor which we have been shown has been altogether wise and desirable. It has given opportunity justly to balance the good and evil which we have experienced. In that we have never failed to find reasons for being grateful to God for a generous preponderance of the good. Even in the least propitious times, a broad contemplation of our whole position has never failed to disclose overwhelming reasons for thankfulness. Thus viewing our situation, we have found warrant for a more hopeful and confident attitude toward the future.

In this current year, we now approach the time which has been accepted by custom as most fitting for the calm survey of our estate and the return of thanks. We shall the more keenly realize our good fortune, if we will, in deep sincerity, give to it due thought and more especially if we will compare it with that of any other community in the world.

The year has brought to our people two tragic experiences which have deeply affected them. One was the death of our beloved President Harding, which has been mourned wherever there is a realization of the worth of high ideals, noble purpose and unselfish service, carried even to the end of supreme sacrifice. His loss recalled the nation to a less capitious and more charitable attitude. It sobered the whole thought of the country. A little later came the unparalleled disaster to the friendly people of Japan. This called forth from the people of the United States a demonstration of deep and humane feeling. It was wrought into the substance of good works. It created new evidence of our international friendship which is a guarantee of world peace. It replenished the charitable impulse of the country.

By experiences such as these, men and nations are tested and refined. We have been blessed with much of material prosperity. We shall be better able to appreciate it if we remember the privations others have suffered, and we shall

THE WORLD OF TO-DAY

be the more worthy of it if we use it for their relief. We will do well, then, to render thanks for the good that has come to us and show by our actions that we have become stronger, wiser and truer by the chastenings which have been imposed upon us. We will thus prepare ourselves for the part we must have in a world which forever needs the full measure of service. We have been a most favored people. We ought to be a most generous people. We have been a most blessed people. We ought to be a most thankful people.

Wherefore, I, Calvin Coolidge, President of the United States, do hereby fix and designate Thursday, the 29th day of November, as Thanksgiving Day and recommend its general observance throughout the land. It is urged that the people gather in their homes and their usual places of worship, give expression to their gratitude for the benefits and blessings that a gracious Providence has bestowed upon them, and seek the guidance of Almighty God that they may deserve a continuance of His favor.

In witness whereof, I have hereunto set my hand and caused to be affixed the Great Seal of the United States.

Done at the City of Washington this 5th day of November, in the year of Our Lord one thousand nine hundred and twenty-three, and of the Independence of the United States the one hundred and forty-eighth.

CALVIN COOLIDGE.

THE FORTHCOMING BRITISH ELECTION

Bonar Law, while Prime Minister, had given his promise that he would not undertake any serious change in British policy without a mandate from the people. His successor, Stanley Baldwin, naturally is bound by the same promise. Faced with the fact that over a million men are receiving unemployment doles in Great Britain, Mr. Baldwin has turned to a tariff as the only means that he can see for increasing the amount of work to be done in Great Britain. He proposes a limited imperial preferential tariff. The new duties, as he outlined them, would apply primarily to manufactured articles, in order to protect the domestic market. Wheat and meat would remain on the free list and Mr. Baldwin would reduce the present duties on tea and sugar, an attempt to please the workingman. By this tariff the Prime Minister would hope to improve agriculture and to expand cotton growing within the empire. The country will pass on the Prime Minister's program in a parliamentary election December 6th. The proposition of a tariff has brought together the two wings of the Liberal Party, led by Herbert Asquith and Lloyd George. They and the Labor Party will fight the tariff tooth and nail. The Labor Party will also oppose the Conservatives' foreign policy. Members of Parliament are in general much put out at having to go through a new election so soon after the old. The last time that the Conservatives, led by Joseph Chamberlain, undertook to advocate a protective policy they met the severest defeat within the present century. That was in 1905, when Campbell Bannerman became the new Premier.

REDUCING COAL PRICES TO THE CONSUMER

How shall the high cost of the distribution of coal be lowered? Not through the Federal Government, answers the National Coal Commission. The Commission maintains that

reducing the costs of distribution is a problem for the local communities through co-operating purchasing societies, municipal fuel yards or some other kind of community action. At least two instances of this local action are already in existence. The Cleveland Co-operative Coal Company has been organized by the Co-operative Dairy Company of that city to purchase bituminous coal directly from the mines and sell it to the consumers without the intervention of middlemen, either wholesalers or retailers. It is expected that the new arrangement will effect a saving of forty per cent. in the price paid by the users of coal. The new organization is an example of consumers' co-operation and will be managed on co-operative principles. The second instance illustrates action, not by the consumers, but by public authority. Governor Charles W. Bryan of Nebraska is purchasing millions of tons of soft coal and selling it to consumers through municipal coal yards, farm and labor organizations, and public-spirited citizens. As a consequence, the retail price of coal throughout Nebraska has been reduced approximately \$3.50 per ton. While there is no law in the State of Nebraska authorizing the Governor to engage in the coal business, Mr. Bryan is using the prestige of his office to do what he would be unable to accomplish in his private capacity. The actual costs of carriage, handling, shrinkage and local delivery are, of course, added to the mine price of the coal. What Governor Bryan is doing would seem to be within the power of any other Governor who is equally public-spirited and aggressive. Moreover, the State legislatures ought to enact laws authorizing the governors to engage in this work as agents of the State. Undoubtedly the Cleveland method of co-operative purchase and distribution by the consumers is the more democratic, but it is also more difficult and much slower. Indeed, a combination of the two methods seems to be the most practicable arrangement: State purchase with distribution through the local co-operative societies. In the opinion of Governor Bryan, "The way to put a monopoly in the necessities of life out of business is to provide competition—by the State if no other method is available." This statement recalls the declaration in the Program of Social Reconstruction, put out by the Roman Catholic Bishops: "Government competition with monopolies that cannot be effectively restrained by the ordinary anti-trust laws deserves more serious consideration than it has yet received."

POPULAR INTEREST IN THE AMERICAN PEACE AWARD

The American Peace Award created by Edward W. Bok received 22,165 plans by the closing date of the contest, November 15. These are all supposed to be practicable plans by which the United States may co-operate with other nations to achieve and preserve the peace of the world. Plans came from Europe, Asia, and South America, as well as from Canada and the United States, although only American citizens are eligible for the prize. People even telegraphed and cabled abbreviated plans. The Jury of Award hopes to select the winning plan by January 1. Then it will submit it for an informal referendum. The idea is that the daily papers which carry the text of the winning plan will also print ballots, which should be returned directly to the American Peace Award office. In addition eighty-eight organizations which are co-operating with the Jury will circularize their members with the plan and a ballot. These eighty-eight organizations boast a combined membership of forty-three million.

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The whole conduct of the contest is proof not only that Edward W. Bok is doing a great work for peace, but that he understands how to reach the public.

A PERMANENT CHINA FAMINE FUND

The China Famine Fund some time since sent out its final report, showing that the fund received a total income of \$4,776,487.84, of which it used in China \$3,631,605.30. The expenses of the fund amounted to \$227,408.41. It is interesting to note that a little less than \$60,000 of this sum went for salaries, \$50,000 for publicity, and \$10,000 for postage. The fund ended its existence with a balance of \$917,474.13. The committee in charge of it has worked out a plan for the use of this sum in a way to help permanently against any recurrence of famines in China. It has established a trust under which the trustees will hold approximately \$675,000 for the account of Nanking University and \$225,000 for the account of Peking University, the income of the funds to be used for the study and investigation of famine causes and relief and the education of the Chinese in agriculture and forestry. Expenditures from the principal of either sum may be made only with the approval of a China Famine Fund Committee to be composed of five American residents in China, serving without pay, two to be selected by the American Minister to China, and two by the Committee of Reference and Counsel of the Foreign Missions Conference of North America. These four are to select the fifth. The committee has reserved from these two grants in trust for five years an emergency fund of \$100,000 for use as a nucleus to start a national campaign in the United States for famine relief in China should such a campaign be necessary. At the end of ten years the committee, created by the trust, may direct the trustee finally to surrender control of the funds to the two universities, or if the administration by the universities has not been satisfactory it may withdraw them entirely and direct the trustee to apply them to other uses within the purpose of the plan. The plan is a stroke of real genius. The \$900,000 surplus from the China Famine Fund should prove a far greater blessing than the sums used in direct relief. The people of this country who gave it can feel that they accomplished not only a work for the needy at the time, but a work which will help China for all time to come.

THE LIMITATION OF CROPS

Leaders of the farmers of the United States are turning in great numbers to the idea that the way for the farmer to get better prices and so to escape his present difficult position is to limit his crops. The farmer, too, is realizing that his alliance with labor is not wholly a natural one. "Wallace's Farmer" recently said: "All of these increases in wages of city labor would not hurt the farmer at all if both the farmer and the laborer were selling on the same kind of a market. In that case, the high wages in the cities would be promptly reflected back in the form of high prices for farm products. Unfortunately, however, we have such a surplus of farm products that their price is conditioned more on the wages of impoverished European laborers than on the high wages of the exceedingly prosperous American laborers. This applies particularly, of course, to wheat and pork, but it applies indirectly to all farm products. . . . Not until farm products

are quite generally off of the European market and we are consuming nearly all of our food at home, will it be possible for the farmer to obtain a price for his products as far above pre-war as prices generally and as the wages of city labor. When that day comes it will be impossible for labor to profiteer any longer at the expense of the farmer. Farmer and laboring man may then possibly be able to sit down and counsel together. For the next five or ten years, however, it would seem that organized labor is chiefly interested in using farmers to pull its political chestnuts out of the fire. Labor has no intention of foregoing any part of its present temporary economic advantage at the expense of the farmer. It is as hopeless to expect that laborers will give up their profiteering advantage as it would have been to expect the farmers to give up their temporary profiteering advantage which they had back in 1917 and 1918. . . . For the time being, the one thing for organized farmers to remember is that high wages cannot hurt them if they restrict their production to a point where there is very little surplus to put on an impoverished European market. Once farm production is brought down to this point it will be possible for farm products to rise in line with the wages of union labor, no matter if farmers are not organized. In fact, in our opinion, the most important thing with farmers is not so much organization to control the distribution as it is organization to control the production." But are the people of Europe going to be able to maintain themselves at full efficiency without the crops from the United States? Must we not in some way reorganize the economic life so that the people who need food can get it, even though the sellers of the food have to wait to receive their money?

THE STORY OF THE PRYING STENOGRAPHER

Something over three years ago a middle aged woman applied for a position as a stenographer with the Baptist Foreign Mission Society. Her name was Bertha D. Henshaw. For eight years she had been a missionary in China under the Christian Alliance Board. Family reasons prevented her return to the mission field and she went to work as a stenographer in New York. As such she secured a position with the Baptist Foreign Mission Society, doing most of her work for Dr. James H. Franklin, one of the secretaries. She was an intense "Fundamentalist." It became evident to her, from some of the letters that passed through her hands, that some of the men on the foreign mission field saw Christianity in a different light from what she did. They were interested in helping to rebuild the Kingdom of God on earth as well as in bringing individuals into "the captivity of Christ." Such ideas did not fit in with her understanding of religion. She proceeded to note down instances of the expression of what she would have called "modernism." Then she resigned and took it upon herself to go to her former chief, Dr. Franklin, and ask to appear before the Baptist Foreign Mission Board with members of the Executive Committee of the Fundamentalist League, in order to accuse some of the missionaries and perhaps Dr. Franklin himself of holding "modern" views. The Fundamentalist League is what its name implies, a propaganda organization for "Fundamentalism." It is headed by the noisy Fundamentalist, John Roach Straton. Dr. Franklin asked Miss Henshaw to put her charges in writing. Miss Henshaw straightway went to Dr. Straton. Dr. Straton's conscience does not seem to have been troubled

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by the fact that Miss Henshaw had secured her information by what was little short of a criminal act. Anything was grist for his mill. So he and a committee of thirty of his fellows approached the Officers' Council of the Foreign Mission Society with the request that they be allowed to see some of the letters in the Society's files. The Officers' Council referred their petition to the Board of Managers. Straton and his fellows did not have a particularly pleasant three hours with the managers. To their minds, Mornay Williams, the distinguished vice chairman, who presided, had a "prejudiced and sarcastic attitude." No wonder! The Board of Managers insisted that the complainants put their charges in writing. Dr. Straton and the others have promised to do so, but they have not as yet. That is not wholly unnatural. If, without authorization of the Society they publish any part of the letters which Miss Henshaw reports, they will break the law. So nearly do their proceedings verge on the criminal. But putting aside the legal aspects of the case, how dignified is the position of these self-appointed judges, raising the wind on the basis of the tittle tattle of a stenographer! We trust that the Baptist Foreign Mission Society will fight this thing through. Above all, we trust that Dr. Franklin may not be moved by the threats of the Fundamentalists to give up his position with the Society. He is proving himself one of the foreign mission statesmen of the country. He is coming to rate with such men as Dr. Speer of the Presbyterian Board, Dr. Barton of the American Board, Dr. Frank Mason North of the Methodist Board. May the Baptist Foreign Mission Society have more Christian courage than did the Southern Methodist University in Texas. The Texas college finally yielded to the attack against Professor Rice, led by Frank Norris, the Dallas Fundamentalist. It is hard to believe that that is the way for a denomination, a college or a missionary society to stand out for the best in the world. May the Baptist Foreign Missionary Society continue to stand valiantly for the liberty of the Baptist tradition, and not be afraid, if necessary, to suffer for righteousness sake. Ultimately that will be the course most successful financially as well as spiritually.

ARE BAPTISTS UNWELCOME IN SWEDEN?

SOME time since THE CHRISTIAN WORK implied to some of its readers that non-Lutheran churches were not quite welcome in Scandinavia, indeed, that they were looked upon as interlopers. The experience of the American delegates at the recent World Conference of the Baptists in Stockholm would suggest that as a matter of fact the Swedes felt very cordially toward the representatives of that communion. One of the American delegates, Dr. Harry S. Myers, a Secretary of the Board of Promotion of the Northern Baptist Convention, writes:

"When I reached Stockholm I had a very sore infected finger that I had brought from England. As soon as I had finished some necessary business I asked for a doctor. After several telephone calls I was taken to the hospital by a Swede whom I had met an hour before and was immediately attended by a doctor. I was asked to return the next day, and I went daily until it was well. I had learned a Swedish phrase which meant 'Many thanks,' and this was all they would accept. I was a guest of the city.

"The Prince, the Prime Minister, and many ministers attended the sessions of the Baptist Congress and expressed the most friendly interest in its sessions. The policemen are

fine, upstanding fellows, such as one expects in a great city in these latter days, and they were so courteous to help us get where we needed to go. They were never too busy to look at our maps and hear our English (our American dialect, as one poor Englishman called it) and point and tell the way, and frequently they would go part of the journey. Street car conductors carry a little bag for the money and are so polite that you just naturally went to absorb a little yourself.

"The Swedish Baptists held a convention celebrating their seventy-fifth anniversary just before the World Congress. A church of another communion was offered for the largest session, which was the one commissioning seven new missionaries, and twenty-six hundred people crowded in to see and hear. Another church which was not Baptist was offered for the Congress sessions, and a beautiful Lutheran state church was offered for the great Swedish concert. The Archbishop (he is now in America) invited Dr. Shakespeare, of London, the European secretary of the Alliance, to preach in the Cathedral at Upsala, and it was a memorable occasion. There was nothing that the Swedish people did not do for us that has yet been thought of. The Congress was the largest international gathering ever held in Sweden, and it made a deep impression on all Scandinavia. The Congress was invited on Wednesday afternoon to visit Drottningholm (some called it the Windsor Castle of Sweden). When we alighted after a heavy rain the tables were spread with good things to eat and many guides were there to pilot us through the castle and grounds.

"The Congress marched in a long procession to the great church to lay a wreath at the tomb of Gustavus Adolphus. By special courtesy permission was given to photograph the service, a privilege extremely unusual. The courtesy was so genuine, so extremely unaffected that it can only incite courtesy and Christian fellowship on the part of all who participated in it.

"One day one of us needed some money and had a New York check. He went to the bank where he had been introduced and had cashed other forms of exchange. This was a different type and he was asked if he knew Dr. Bystrum. Of course he did, he was the chairman of several sessions of the Congress, the editor of the Swedish Baptist paper, and for seventeen years a member of the Parliament. If he would endorse it no one would ever ask any questions. He was as gracious in his endorsement as the bank had been in its dealings.

"The daily papers of Stockholm gave much space to the Congress and published many pages in English. May we be as courteous to the foreigners who come to visit us!"

Bishop Edwin M. Hughes believes in being ready to put on the shoe where it pinches. Ever since 1872 the law of the Methodist Church has required that members attending the theater or horse races, dancing or patronizing dancing schools be expelled from the church. But Bishop Hughes proceeds to point out that the law has never been obeyed in the church and that to keep it there while the membership, ministers as well as laymen, violate it makes the church guilty of the same sin the church criticizes in the public for repudiating the national prohibitory law. It is much better spiritual exercise to see one's own faults than to see the other man's.

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"Some hae meat but canna' eat,
And some can eat but hae nae meat;
But we hae meat and we can eat,
And sae the Lord be thankit."

Archbishop Soderblom said the other day in his farewell words to America that the leavings on our plates every day would keep a whole nation in Europe—Germany, Russia, perhaps Armenia—alive for one day. Still we have a right to thank God for our own daily bread as we have a right to ask for it. As for President Coolidge, it is too soon to know whether to be thankful for him or not. Time will tell. Everybody is waiting for his first message to Congress. There is fear in some quarters that he will be cautious and conservative, whereas just what is needed now in the White House is a vigorous, robust, resonant voice—a policy of clear, positive, ringing nature. For instance, it is to be hoped that President Coolidge will say with all the certainty of one of the Ten Commandments: "Go into the World Court or keep out of it." There would be a man for whom we could be thankful. But if he simply talks about it, "if this and if that," then all hope of gratitude will be gone. (If Mr. Coolidge only knew it, all hope of his getting the nomination will be gone, also, for getting elected, if he gets the nomination, unless he speaks positively.)

We can be thankful that there has been a growing prosperity during the last year along industrial lines, where the products are for home consumption. The exporting industries have suffered because the buying power of Europe is steadily declining. The farmers are suffering terribly because England, Germany and France, especially Germany (once a great consumer), have no money wherewith to buy, and this condition is of course going from worse to worse. Some day our farmers are going to see this and then there will be no more question about America's endeavor to save Europe. Sometimes people who will not heed the will of God will heed the will of Mammon.

There are one or two things, however, for which all lovers of mankind can be really thankful. Chief of these is President Harding's request that America enter the World Court with the other nations of the world. The President apparently did not think he was going to stir up any trouble, but to his surprise some of the old Republican war-horses scented danger. Had not the League of Nations said something about a court? Was it that this Court was the one the League was setting up? If so, it was tainted and we must have nothing to do with it. They rushed to the White House and laid their troubles at President Harding's feet. For a while, unfortunately, he listened to them and both moderated his zeal and qualified his utterance. He and Mr. Hughes began telling the country that it was not even a back door or cellar door into the League. But the President recovered from this chill and on the tour which took him from us he spoke with something of the old enthusiasm. His last word was a plea that we enter, and for that let us be extremely thankful. No doubt that "Morgue of International Relationships," as John Hay called the Foreign Relations Committee of the Senate, will try to kill it. Whether President Coolidge has any zeal for it or not no one knows. It behooves all good Christians to write him and the chairman of the Foreign Relations Committee of the Senate at once.

Likewise, we can all be thankful that at last Mr. Hughes awoke to the fact that the United States had interests at

Let Us Give Thanks

AT JUST this time there comes to every editor the challenge to write a Thanksgiving editorial. Thousands of editors are combing their minds to remember something for which to be thankful. Some will be thankful that the Lord raised up Gifford Pinchot just in time to save out a little coal for us for this winter. It was refreshing to find one man in office who had the grit to take both operators and miners, both of whom had "the public be damned" attitude, and lock them up until they came to some sort of agreement. Others will give thanks in this connection that the same Governor, when he got through with the coal people, turned upon the lawbreakers—the first official, really, who dared do it—and spoke his mind with great boldness and plainness on the connivance between government and violators of the prohibition amendment. It seemed for a moment as if the shade of Theodore Roosevelt was revisiting the earth. It was wonderfully refreshing after the inertia of the last few years. Some will give thanks that Lord Robert Cecil, Lloyd George and Archbishop Soderblom have gone home—all that large group which, believing that national isolation and selfishness is the true policy for America, have been uncomfortable while these ardent prophets of international co-operation have been with us. Others will give thanks that while the other peoples of the world are starving to death we have plenty. These thanks are in the spirit of that quaint but rather heathen old grace:

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stake in Europe and finally offered, in a blind and halting way, to help solve the critical problem facing the world in the Ruhr. We would be more thankful had the offer been made from desire to serve the world. But it is encouraging to see our Government officials beginning to see that we have even remotest interest in what is happening in the rest of the world; that the state of Europe or Asia affects to some extent our welfare or discomfort. Anyhow, at last Mr. Hughes realized that the Ruhr problem had world implications and sent a message offering to help. But he attached a condition which gave France an opportunity to attach another. It now looks as though our kindly efforts had failed, but at least it showed that we were not utterly a provincial people, for which we may be thankful.

Above all, we can be thankful that God still reigns, although clouds and dust we make hide Him for a time. It is His world, and although we wonder He does not get utterly discouraged over the mess we are making of it, we cannot believe that after He has spent so many aeons getting it thus far, He is going to let it go to ruins. There is a remnant of the faithful as of old, and from this remnant He will make some time a new earth wherein dwelleth righteousness.

F. L.

Our Pomp of Yesterday

"My father, my father, the chariot of Israel, and the horsemen."—II Kings 2:12.

ON the eve of his departure for Europe, General John J. Pershing, in a statement warning us against unpreparedness, says: "Preparation in time of peace is insurance against disaster in time of war." How familiar was this slogan in pre-war days. Americans and freemen the world around have great reason to honor General Pershing. All liberty-loving peoples are under heavy debt to him for his wisdom, his courage, his devotion to high ideals, during the war. He helped largely to win the war, and if we are to remain in this world-war business the warning which he sounds is doubtless timely. But why tread the winepress forever?

Seventeen years before the beginning of the World War a young man watched the pageant of royalty, its pomp and display, as it was unfolded during the elaborate celebration of the Diamond Jubilee of Queen Victoria. He saw the gorgeous splendor of it all—the processions, the bands, the guns—as a passing show. The feelings of this young writer of barrack-room ballads, as he looked on, are revealed to us in the stirring lines which he set down:

"Far-called our navies melt away,
On dune and headland sinks the fire;
Lo, all our pomp of yesterday
Is one with Nineveh and Tyre!
Judge of the nations, spare us yet,
Lest we forget, lest we forget!"

What about this warning of the Dreamer of Burwash in English Sussex? The lines were written a quarter of a century ago, but they have never been pondered seriously by the world.

Many years before Victoria's time a young prophet about to assume large responsibilities among his countrymen saw where a nation's real strength lay. The defense of the country, Israel had said, was in her chariots and her horsemen. Had not her shield and her sword brought victory to her standards? Israel's army, with its pomp and its power, was the protecting arm, the military party of Elijah's day declared. But Elisha, with his penetrating insight, saw more deeply into the problem. In Elijah, who had just been caught away from him in the whirlwind, he saw the real protector of Israel—"My father, the chariot of Israel and the horsemen!" The man of God is a country's strongest defense. The spiritual forces of a nation are the hope of the nation. General Pershing, who now in time of peace, urges preparation in arms for emergency needs, during the war, emphasized the inferior place which physical force must play in winning the war. He said that the war would not be won by the massed strength of men or arms, but by the spirit in which the men adjusted themselves to the task—a re-echo of the words once uttered in the ancient Hebrew state:—"Not by an army, nor by power, but by my spirit." General Smuts, Premier of South Africa, is right when, in a recent speech in London, he appealed for faith and good-will in the reconstruction of Europe. The sword and the 75's will not promote peace, nor will these instruments bring prosperity. They are the weapons of an old order. The new day requires spiritual agencies—brotherhood, co-operation, good-will. These are our chariots and our horsemen.

And why cannot America put her moral strength back of these elements which the world so desperately needs? The past five years have seen great changes. With all his blood-stained impedimenta, the Turk is back in Constantinople, while the Armenian has no place to lay his head. And because of what we have done for her, Armenia is the spiritual ward of America. But we have acquired oil wells and we must needs attend to them. Europe is full of hatreds and jealousies and quarrels. Her wounds have not been healed. Her ills have grown worse. They might have been mollified had a Good Samaritan happened along the road. We have heard Europe's cry, but we have great interests at home that have demanded our attention. Why should we sacrifice these for Europe's woe? Let Europe heal herself. Thus we have mused during the years that have slipped away.

But Christ was never a mere onlooker in the midst of human woe. In the picture of the Judgment scene which He gave us, where were gathered the nations of the world, He identified Himself with the needy and distressed. We do not follow Christ—we who hand out our dole at arm's length. We must identify ourselves with mankind in its distress. In the war for justice and peace America gave to the world the flower of her youth. We fought "not for the glory of America, but to end war." We did not move our armies until the issue was clear—not until the conscience of America was moved. Our men fought as in a dream to put an end to war. The war became a crusade. Thousands of American boys fell, broken, upon the field of honor. They cry out to us, that we unselfishly work to the same end for which they gave the last full measure of devotion. They were unafraid of responsibility. During that stirring era America was unafraid to mingle with other nations and throw her might on the side of right. Old Glory was carried on the same field where were unfurled the colors of other free peo—

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ples. The war was won. The Armistice came. We withdrew from the scenes of trouble and turned again to our own affairs. "America first," we said. But our mission was unfinished—is still unfinished. Perhaps Browning's "Lost Leader" puts the case too strongly:

"Just for a handful of silver he left us,
Just for a riband to stick in his coat—
Found the one gift of which fortune bereft us,
Lost all the others she lets us devote.

We that had loved him so, followed him, honored him,

Made him our pattern to live and to die."

This is doubtless too harsh an arraignment to apply to our policy of aloofness. But this much is true, America is "The Lost Leader," and she has gone her own way upon the road while others suffered. Throughout wide areas of the world life is filled with hopelessness and despair. There is a return to the "pomp of yesterday."

When Jesus came the heralds of the new epoch sang of peace on earth and good-will among men. The carrying out of "The Heavenly Mandate" to-day rests more with America than with any other nation. We can lead the world through the gates into the Golden Age if we will.

Is not this the day of the Lord? And is not the Master waiting for the nations to take their places on His right hand or on His left—on the side of those who care for the needy, the distressed, those who hunger for peace and good-will in the world; or on the side of those whose selfish interests promote indifference to responsibility for the world's ills.

Will next Armistice Day set up another marker back toward the yesterdays with their pomp and pride of power? What has "The Lost Leader" to say? Has America seen the vision of Elisha?

"The tumult and the shouting dies,
The captains and the kings depart,
Still stands thine ancient sacrifice
An humble and a contrite heart."

W. E. R.

"Blessed Be Work"

PART II.

IF the condition of things to-day were in any sense likely to be permanent; if it were not the result of the dislocation of the war—that inexhaustible source of misery and ruin; if the condition of things to-day were likely to last, or if we are going to permit it to last, it certainly spells the ruin of our country. You may remember that the symptoms of the fall of Rome was that vast mob, gathered in the streets of Rome, of men who simply demanded *panem et circenses*; that is, a free dole of bread and a perpetual supply of theatrical amusement, and it was because Rome found no remedy for that canker at its heart that the Roman state came to an end. Depend upon it, unless we can find a remedy for this vast army of unemployed; if we are to maintain indefinitely millions of people doing nothing, the end of this country is at hand. It is impossible to maintain a great state on such terms.

It shows us, then, that something is wrong; something is wrong in our system, our industrial order. Some element has been omitted. Unemployment is not the first cause. We have not recognized the cause. So far as it is a result of the war, unemployment on this exceptional scale is explained. It is true that the industrial paralysis of our chief customers makes it impossible for them to demand the products of our industry, and therefore our mills are silent and our workers are not wanted. But apart from that cause, which was exceptional, there has been a cause at work which everyone must recognize, a paramount cause—that there are men out of employment to an extent beyond our power to prevent. We have to inquire into that. It seems that production on a large scale by means of machinery and world-wide commerce—two things which naturally should produce illimitable wealth and therefore general prosperity—may have another effect, and has another effect, at this moment; it may throw men out of employment just because production is so rapid and so great. It may be possible to produce more than the world wants, and yet not to give those who want it the possibility of getting it. It may be that some shifting of circumstance or trade or fashion may throw men out of employment. A new invention may dispense with men, and the workers are left unemployed. The failure of the cotton crop in America to-day may throw all the operatives of Lancashire out of work in a few weeks, and they will be facing unemployment and starvation. The workers, or large bodies of them, may find themselves not wanted. Their reserves may be quickly exhausted, and, through no fault of their own, large bodies of men and women may be in those pitiful squadrons of the unemployed, miserable and disheartened, because there is nothing for them to do.

This is a situation which has not been faced hitherto frankly and fully by the community, and the one good thing in the present extremity of distress is that it is forcing the community to face the situation, and to consider it not only as an exceptional result of war, but as a permanent and necessary result of the conditions and the practices of our industrial life. Let us assume, then, that henceforth the community that is our country will take it as a first duty to remedy all this unemployment evil; that it will find out why production on a large scale and the international relations of commerce lead to the great evil of unemployment. If the community sets to work to find this out, depend upon it the discovery will be made. There are causes for these things; though the ignorant or the careless actually do not inquire or discover, the cause can be found. It is not God's will that things should be as they are to-day; it is only the result of human selfishness, chiefly ignorance and the selfishness which is the very worst form of ignorance.

If the governments are interested in facing this problem, the Church of Christ is also interested in it. Not that it is the specific duty of the Church to solve the great economic question; that must necessarily be the work of experts and students. But the Church of Christ is vitally interested in a question which means so much for the moral and physical, as well as the spiritual, welfare of men; the Church has brain, and, as far as it has brain, it will work to find out the cause and the remedy of the disastrous situation. We must express the hope that the present disastrous situation will hasten on that conversion of the whole industrial outlook. It is a conversion to which the noblest thinkers for more than a generation have been pointing. It was the great mes-

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sage of John Ruskin, especially in his prime of life, when he wrote, for instance, "The Crown of Wild Olives," or "Munera Pulveris;" it was his great contention. His voice was then like a voice crying in the wilderness, but it is no longer alone. He has round him now a great body of men and women who have imbibed his thought and are working on his lines. The economists themselves recognize the truth of his general position. For what was the idea in John Ruskin's work? It was that, whereas the community makes it its first object to produce wealth, it ought to make it its first object to produce and to keep happy, healthy and useful men and women. That was the conversion he demanded, and it is that conversion that may be forced upon us now by our present miseries. To produce wealth—"wealth of nations," as Adam Smith called it—to preserve property, to keep the sacredness of property, to secure for everyone what was his, that was the great object of the state. Thinkers and writers advocated these as the main and necessary objects of a community. But a conversion has to take place as to what is the first object of the state. The first object of a state's existence, and the primary interest of those who profess to govern it, should be to give to all the people who form that state a perfectly unimpeded opportunity of honest work, of education that prepares them for it, and conditions of life that give them joy in it. That is the first object of the state. That is what a benevolent despot would try to secure for his people, and how much more should a free country, a country of intelligent citizens, make that a primary object of its existence? Its primary object should be to get for every human being within the community of Great Britain a clear, unimpeded opportunity of honest work; a security that each

one who shall work according to his ability shall find the opportunity of developing his powers to the utmost and reap the fruits of his industry, not as the main object, but as an incidental result of a wisely ordered commonwealth. We have to see that that is the object, the main object. Bills should be brought into Parliament, and discussions in Parliament should turn upon that. Instead of appointing ministers for the conduct of war and outside affairs, the first thought of government should be to appoint ministries of public service, which might secure those primary ends—the opportunity of life for everyone, the guarantee of an honest living, for everyone who is honest and who wishes to live honestly on the fruit of labor and the results of labor, in the happiness which comes from good and honest work and the peace of heart and joy which results in being useful to our fellow-men.

We seem to hear even now voices in the air which are calling us to a new and better order. Thinking at present is confused, and those who try to lead are often absolutely ignorant and blind and stupid. There lies the difficulty, but we are working our way towards the light. We are, by earnest thought and eager enterprise of the brain, backed up by the pity of the heart, finding out the way in which a state can order its life so that there shall be no workless people among us, but everyone who is willing to work shall work, and everyone who is not willing to work shall starve. That is the ideal. Again we hear the voice of Christ saying to us, "Why stand ye here all the day idle?" and we hear, echoing again down the years, through Ruskin's voice, the words of Christ, "I will give unto this last, even as unto the first."

R. F. H.

THE OBSERVER

Two Significant Conferences in Philadelphia

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

IN the summer of 1920 a group of fifty or sixty delegates from the various communions of Protestant Christendom met in Geneva upon the call of the Federal Council of the Churches of Christ in America to consider the advisability of calling a universal conference of the churches to consider their life and work in their largest aspects. There had been in Nicea an ecumenical council of the Church Universal on the matter of doctrine. The point was frequently made at Geneva that this council should be for the work of the Church what Nicea had been for doctrine. Especially it was hoped that this council might express the voice of the Church Universal on the great social, economic and international problems facing the world. The hope was also frequently expressed that perhaps a permanent international council might grow out of the conference, which could speak at any time for the Universal Church on the great problems of the

day. The Geneva meeting revealed that there was a real conviction that such a conference was greatly needed. There was no unanimous voice of the Church Universal, if even there was a common conviction. One instance was frequently referred to, namely, what had the Church Universal got to say on the question of war.

The Geneva meeting resulted in the setting up of a large international committee with Archbishop Soderblom as chairman and Drs. Macfarland and Lynch as secretaries, with the understanding that there should be set up large national committees, officially appointed by the various communions when possible. This has been done, and now each country, or in some cases groups of countries, has its own committee. The American committee is a large, strong committee, with Dr. Arthur J. Brown as chairman and Dr. Henry A. Atkinson as secretary, and it assembled at Philadelphia

last week to hear reports of its commissions and some addresses from distinguished guests from abroad. The meeting was intensely interesting. It is a vast undertaking to bring all the Protestant churches of the world together. But the Conference made it plain that the movement was commanding the deep interest of the churches and that the ecumenical conference in Stockholm in 1925 would be really representative of Protestant Christendom. The Swedish Church is quite overjoyed in being privileged to be the host to the delegates of all the communions and nations of the world. The Swedish Government is also anxious to share in the hospitality and, I understand, is making preparations to entertain the Conference royally, even to invite it to use the houses of Parliament for its sessions.

The second Conference was on a much larger scale and was open to the public. It was the annual meeting of the American Council of the World Alliance for International Friendship through the Churches, and it brought to Philadelphia several hundred delegates from all over the United States to meet in the Bellevue-Stratford Hotel for November 13, 14 and 15. It seemed wise this year to make the annual meeting not simply a business meeting, but a "Congress on America and the Permanent Court of International Justice," and the Conference was called under that heading. But the meetings, quite without exception, took a much larger range, and the one note which was sounded in every address was America's participation in world affairs. Addresses were made by such men as Drs. Merrill, Gulick, William Adams Brown, Arthur J. Brown, Nightingale (of London), Bishops Soderblom and Cannon, Presidents Lowell and Wooley, Hon. Oscar S. Straus, Mrs. James Lee Laidlaw, Mrs. Frank F. Williams and Mrs. Edgerton Parsons, Prof. Manley O. Hudson, Messrs. Fred B. Smith, Will Irwin, Raymond Fosdick, Governor Sweet and Dr. Nansen. As I said, the one note struck in every speech was that America should take her place among the nations of the world, recognize that she belongs to the world family and not only participate in solving the great world problems, but, because of her resources, her youth and her idealism, take the lead. Of course, she must go into the World Court. That was taken for granted; but she must do much more: she must realize that all of the problems now vexing Europe—the Ruhr, Italy and Greece, Greece and Turkey, Russia, Poland—all of them are just as much her concern as they are England's. This note always stirred the audiences, which were large, and unless I am mistaken the pleas made by many of the speakers that America belonged in the League of Nations elicited the heartiest applause. Is there a new interest in America's participation in the League rising in the minds and hearts of the American people? I am inclined to think from my own observations that this is the case. I have spoken before many audiences this fall and the one thing that always brought spontaneous applause was mention of America's participation in the League of Nations.

Of course, these audiences were largely composed of church people, and the audiences at Philadelphia wholly of church people. But there are a good many church people in the United States and it would seem that if a great majority of them favor America's entrance into the League, this would be of some influence upon the Administration and the Senate. But it seems not. The great task now, as Dr. Hutton pointed out last year in England, is to find some way to bridge the chasm between the Christian people and the Government; to translate public sentiment into senatorial action. When President Wooley of Mt. Holyoke told the audience gathered at the great banquet at the Bellevue-Stratford that had it not been for the League, Italy's action in Corfu would have

precipitated another war and that the League could prevent wars in the future and in the same way, the audience broke into applause; but the growing public sentiment seems to produce no effect whatever on Congress or the Administration.

The general theme, as I said, was America's participation in the World Court. The general impression that had been gained by all the speakers as they had studied the many audiences they have addressed in recent months was that there is practically no sympathy in the churches with the attitude of Senator Johnson and others, that the United States should live an isolated life and have nothing to do with Europe. The churches are too Christian to share that view. With them "brotherhood does not stop at the shores of the two oceans." The feeling is universal that the United States belongs to the family of nations and should take active part in helping to solve the problems harassing the world and should help to lift Europe out of the chaos and slough of despair into which she has fallen. It is the question of method that perplexes the churches. Two methods are now before them—the League of Nations and the World Court (whether Mr. Bok would produce a third remained to be seen), and toward the World Court the attitude is as follows: There is practical unanimity but not great enthusiasm because the Court is not broad enough in its scope and power. There would have been more zeal manifested had it been made obligatory upon every participating nation to take *all* of its international disputes before the Court for settlement. Then there would have been something definite and decisive. With voluntary use of the Court, while people feel that it is a great step toward international co-operation and world peace, and while they will support it, they feel at the same time that it falls far short of an effective tribunal.

The task before the World Alliance is to arouse enthusiasm over the Court as it is, because it is a first step toward the substitution of processes of law for processes of war in the settlement of international disputes, and can be further developed in time. Several speakers emphasized what some people forget, namely, that the mere fact that the Court is in existence, ready to hear cases, is going to have a deterrent effect upon nations between whom a quarrel has arisen. They are going to hesitate about going to war when they know that the whole world expects them to use the Court. And the people are more and more going to expect them to use it as the years go by.

The Congress was very successful from the point of view of numbers and of the kind of men present. There were many leaders of the churches and many forward-looking young men and women. They surely represent a much larger group. As Dr. Boynton said, "We have got to look largely to the youth." Many of the old are too deeply rooted in the old philosophies of force, militarism, nationalism and individualism. The coming youth are going to build their civilization more on the social basis with co-operation, community, internationalism, as the law of life for both men and nations.

It would be invidious to single out single addresses; all were so good, from Dr. Atkinson's and Dr. Gulick's at the beginning, to Dr. Nansen's and Mr. Fosdick's at the close. THE CHRISTIAN WORK will print two of these delivered by our distinguished visitors from abroad, namely, the striking message of the Archbishop of Upsala and the remarkable story told by Dr. Nansen. These two men are among the six most outstanding men in Europe to-day.

THE WEEKLY SERMON

Thanksgiving Day

By Rev. George Albert Getty, D.D.

Pastor Zion Lutheran Church, York, Pa.

And he said unto them, Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth.

And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully:

And he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits?

And he said, This will I do: I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods.

And I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry.

But God said unto him, Thou fool, this night thy soul shall be required of thee; then whose shall those things be, which thou hast provided?

So is he that layeth up treasure for himself, and is not rich toward God.—Luke 12:15-21.

IN our Common Service Book the gospel assigned for our meditation in connection with the Festival of the Harvest is the Parable of the Rich Fool. It is likewise appropriate for our consideration on this national Thanksgiving Day, when the abundant harvests of another year have been gathered into the granaries of our country, and when the prosperity that has come to us as a people has caused the President of the United States to follow a custom of long standing and issue a proclamation calling upon the citizens of this favored land to acknowledge the goodness of God and to render thanksgivings and praises unto Him.

There is always a danger that in the contemplation of material things we lose sight of the higher and more important things of the Spirit, and the Parable of the Rich Fool was spoken by our Lord to warn men against the dangers of materialism. During the last year of His earthly life Jesus was in the country of Perea, and as usual He was teaching the throngs of people who gathered around Him, when one day a man burst into His presence with an unmannerly request that disturbed the tranquil atmosphere of the occasion. Sometimes, when older people are in the midst of some important and interesting discussion a little child will interrupt the conversation with some petty complaint or trifling request which to the mind of the little one seems for the moment of far more consequence than any of the things which are occupying the attention of its elders. In a similar spirit of childishness a man who considered the proper division of a legacy between his brother and himself as of more consequence than all the teachings of Jesus Christ concerning the spiritual life and the kingdom of heaven, interrupted Him in His discourse with the request, "Master, speak to my brother that he divide the inheritance with me." It is a significant fact that Jesus denied the request point blank, and with an apparent show of feeling. I have often thought of His action in the past few years when certain zealous advocates of

a "socialized gospel" were insisting that it was the business of the Christian Church to investigate the points in dispute between capital and labor and other public questions of a similar nature, and act as self-appointed arbiter between the disputants. Our Lord Jesus Christ, although directly appealed to to act as umpire between these two brothers, indignantly refused to do so, and said, "Who made Me a judge or a divider over you?" and then, taking the incident as a text, He preached a sermon upon covetousness which was applicable to both of the brothers alike. "Take heed and beware of covetousness," He says to the man who is asking for a division of the estate. "Take heed and beware of covetousness," He says to the man who refuses to divide the property. "Take heed and beware of covetousness," He says to all within the range of His voice. He speaks the same message of warning to-day to all who may be tempted to look upon money as the all-important consideration in this life—to the man who labors with his hands and who fears that he will not receive sufficient wages for his work, and to the employer who works with his brain and who fears that his profits will not be as large as they ought to be—to rich and poor, manufacturer, merchant, banker, professional man, artisan, mechanic, clerk, day laborer—to all in any station of life and whatever their occupation the message of Jesus is a direct and a personal one—"Take heed and beware of covetousness."

Our Lord gives the reason for His admonition: "A man's life consisteth not in the abundance of the things which he possesseth." Material possessions will not prolong a man's life. The rich die as surely and as quickly as the poor, and they take none of their material possessions with them into the life beyond. Material possessions do not bring freedom from labor and anxiety, but often just the reverse.

Jesus emphasized this truth and then in order to drive it more closely home to the hearts of those who heard Him, He related the parable which forms our text this morning. He told of a man who prospered abundantly. His fields brought forth rich harvest, so rich, in fact, that his barns would not contain the stores of golden grain. His heart exulted within him at all this wealth and at the thought that it was all his. In the exuberance of his greedy joy he said: "I will pull down my barns and build greater; and there will I bestow all my fruits and my goods; and I will say to my soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink and be merry." This man reckoned altogether without God. And God, who had caused the harvests to ripen and the man's wealth to increase, was not well pleased with the manner in which His bounteous gifts had been received, and God said: "Thou fool, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided?" Jesus concludes the parable by saying "So is he that layeth up treasures for himself, and is not rich toward God," or, so is he that magnifies the impor-

tance of material things to the exclusion of the more important things of the spiritual life and the spiritual world.

With this parable and its teaching before us this morning as the basis of our thought, let us take as our subject, "True and False Conceptions of Our Temporal Blessings."

I. FALSE CONCEPTIONS OF MATERIAL POSSESSIONS AND PROSPERITY.

It is a mistake to look upon our temporal blessings as of supreme importance. There are other things more important than the material things that have come to us during the past year. This is true of the individual, and it is true of the nation.

So far as the individual is concerned the most precious thing that has been given to us is the holy light of divine truth as that light has shined upon us through the life and teaching of our incarnate Lord, through the inspiring pages of the inspired Bible, and through the fellowship and influence of the Christian Church. More precious than silver or gold has been the faith begotten and developed within us by the Holy Spirit, the hope which has filled our hearts and turned sorrow into joy, and the sweet and comforting assurance of our heavenly Father's presence with us in every circumstance and condition of life. While the harvests have been ripening in the fields there has been another harvest maturing in the experience of every child of God, and of the two the latter is by far the more important.

If a man is rich in material things and poor in soul, he is **not to be envied**. If a man has been successful in secular pursuits, but has made no progress in the spiritual life, his success is not a thing to be desired. The rich fool of the parable had much wealth at his command in the morning, as men count wealth, but that night he entered into the presence of God poorer than the beggar who had appealed to his generosity in vain. I do not counsel indifference to-day to the temporal and material blessings that may have come to us during the year that is gone, but I do insist that these are not the chief things for which we should give thanks to God on this day.

At the present time our own nation is counted as the richest in the world. Reports from the various sections of our own country indicate that the crops have been unusually large. So plentiful is corn that many farmers are using the cereal as fuel. The immense wealth of our mines has not been appreciably affected by the vast quantities of coal and metal taken from them. The country as a whole has probably never been in better condition so far as its material resources or the volume of its wealth is concerned, and this in spite of the immense debt incurred during the war and the industrial depression which has followed in the wake of the world conflict.

But while these things are true, and while it is proper that we should acknowledge with gratitude these evidences of material prosperity, it is not of them that we are especially proud this morning or for them that we return our most fervent thanksgiving to our God. There are things more important to the nation than mere material prosperity, and chief among them are the high spiritual ideals toward which the American people are striving, and which constitute the peculiar glory of our nation at the present time. To see what our eyes saw in the Washington Conference would cause many an ancient prophet and seer to rejoice. To behold assembled in the capital city of this western republic the representatives of the foremost nations of the world, gathered in response to an invitation from the President of the United

States for the purpose of working out, under the leadership of our own American statesmen, a program of constructive measures for the promotion of the peace and welfare of the world, was a sight surpassing the dreams of the most sanguine and visionary thinker of the past—a sight that thrilled the hearts of us all as from day to day the reports came of the substantial progress made toward the realization of the lofty purpose in the mind of our President and his able Secretary of State. Would that this next year might see a conference of like spirit meet to consider the economic needs of the world.

If the late war has taught us anything, it has certainly made clear the fact that materialism is a poor foundation upon which to build hopes of national prosperity. During the course of the great world struggle, when the hearts of all of us were stirred and when I was seeking for light as to the underlying causes of the mad frenzy of destruction which threatened our modern civilization, I read that book of the German militarist, Van Bernhardt, and was utterly shocked by the bald statements of the materialistic philosophy that underlay his entire volume. Since the close of the war General Ludendorff has written a book in similar strain. What these two men, eminent in the counsels of the German Empire before its collapse, have to say may be taken as representative of the thought of the ruling classes of Germany before the war. They boldly declare that "might makes right;" that the only foundation for national prosperity is material wealth and physical strength. Their philosophy is utterly godless and altogether anti-Christian. It is not surprising that an empire built upon such foundations should collapse. It is not surprising that a mighty people numbering over sixty millions, guided by such a false philosophy of life, should be the means of bringing upon the world such an era of frightfulness and suffering as has never been known in the history of the past. Gross materialism, the placing of a higher valuation upon material *things* than upon spiritual *ideals*, produced its harvest of disaster and woe. Therefore, this morning I do not place the emphasis upon the material and temporal riches that have come to us as a nation, but rather seek to remind you of the ideals of freedom, and of righteousness, of sacrifice and of service, in the pursuit of which we have come to our present position of power and prestige, and which are still the beacons of progress for the American people.

It is a mistake for any man or people to receive temporal blessings in a narrow, selfish, self-satisfied frame of mind. The rich fool of the parable did that, and many another to-day has done likewise.

The Scriptures teach that we owe all our possessions to the favor of God. He has created them. The most of them were in the world before we came into it and will be here after we have gone. He has made it possible for us to acquire temporary possession of these things. He has endowed us with physical strength and intellectual ability and placed us where we could use these endowments to advantage. He has opened to us doors of opportunity without which we could not have succeeded. He has blessed our efforts and caused the work of our hands and our brains to prosper. In the hour of our success, when we have gathered round us our stores of wealth, He wants us to do three things: acknowledge our indebtedness to Him; enjoy with thankful hearts the blessings He has bestowed upon us, and share our prosperity with the poor and needy. He who in the spirit of the rich fool forgets God, hoards his treasure after the manner of the miser, or turns unseeing eyes and deaf ears to the misery of his fellow-men, is unworthy of God's rich and gracious gifts and will never be truly blessed in them.

II. TRUE CONCEPTIONS OF OUR TEMPORAL BLESSINGS.

It is not necessary for me to say much upon this phase of our subject. In calling your attention to some of the mistaken conceptions I have already pointed out the truth. Though our temporal blessings are not the chief thing for which to thank God this morning, they are nevertheless to be clearly recognized, and, further, they are to be regarded as a sacred trust. We hear much in these days upon the subject of *stewardship*. It deserves continuous emphasis among Christian people. The Bible teaches us that God places in our hands our magnificent heritage of material wealth, intellectual culture and spiritual ideals, to be kept and used for His glory and according to His will. In the parable of The Talents, the wicked servant who was punished and whose one talent was taken from him, did not presume to look upon that talent as his own, as many men regard their temporal possessions to-day. He merely neglected to make good use of that which his Lord had entrusted to his keeping, and was punished in consequence. He was a steward and had failed in his stewardship. The bounteous gifts that we have received in our individual lives and in our national existence should awaken within us a sense of our responsibility to God and our obligation to use

these evidences of His loving favor according to His own holy will.

I rejoice that in our own land there has been a widespread demonstration of the spirit of stewardship during the past few years. The appeals of the Red Cross and similar organizations of mercy, the cries of distress from the nations stricken by famine, pestilence and the cruel aftermath of the World War, as well as the urgent calls of the Church for enlarged gifts toward the program of world evangelization, have found quick, cheerful and generous responses on the part of all our citizenship. The spectacle of a war-weary world, groaning beneath its burden of human suffering and the crushing weight of military and naval armaments, has challenged the best statesmanship of the world and led to sincere and earnest efforts on the part of our nation's leaders to use the prestige and power of the United States Government for the amelioration of existing conditions and the inauguration of a new era in which peace and good-will shall take the place of greed and hate, and in which the lofty ideals of Jesus Christ shall rule the world. Let us rejoice in all God's gifts to us personally and nationally, and ever use these things for His glory. Then shall His blessing continue to abide upon us and His kingdom extend to the hearts of all men. Amen.

Europe's Need—America's Opportunity

By Nathan Soderblom

Archbishop of Upsala, Sweden

[This most interesting address was delivered before the Congress of the World Alliance for International Friendship, held in Philadelphia, November 13, 14 and 15. It attracted great attention and the paragraphs referring to the "baby" which the United States gave to Europe went through the press of the country.]

ALTHOUGH discovered anew and described anew every month by a thousand explorers from Europe, and although being, through recent origin and steady influx, in its dominating blood and principles and traditions, *European*, America and the American mind seem to me to be to-day a secret and a wonder to Europe. It is no unusual thing that children grow much bigger and stronger and happier than their parents.

The elderly Swedish student who is asked to speak to you to-day was invited in 1890 to attend a student meeting in New England, where he made life-friends, such as John Mott, A. A. Stagg and Wilfred Monod, and where he was deeply impressed both by the fundamental thoroughness of American hospitality, and by American religion in its most moving freshness in those heroes of revivalism, Dwight L. Moody and Ira D. Sankey. Since those memorable summer days I have had a definite idea of the United States' unique mission in history and of the might of the faithful Christian will of America, which is, humanly speaking, alone capable of giving our torn civilization the strong lift it needs to-day.

A friend who wrote a book on your nation in the making

called the book "Dynamis," the Greek word for strength. Here we experience strength in prodigious things already accomplished, but you have a still more powerful impression of strength in the feeling that it is by no means exhausted from what it has done. It suggests to you that it is able to accomplish much more. One had that feeling here, you can imagine, when he felt the heart of this enormous organism beating.

One is aware of the huge possibilities of your new world. Strength of will and character needs a material for its manifestation; in the empty or emptied room every movement is paralyzed. Here you feel air under the wings, if you have any.

You are the country of plenteousness, of abundance, of liberality, of a loyal, sometimes lavish, generosity. You have plenty of food. You cannot imagine the starvation in some parts of Europe. What you leave on your plates at each meal would be sufficient to feed one of the starving nations of Europe. There are millions of innocent children who scarcely know what milk is. There are men with glorious names in the history of research and humble servants of society, priests and deaconesses and laborers who never, or very, very rarely, see such luxuries as butter, cheese, milk or meat. Some groups of the population in Central Europe earn much money and spend much money. But those who chiefly bear up the intellectual and ethical ideals of a nation live under hardships that no one can imagine who has not seen them. Such people do not exhibit themselves. They

hide their misery. Priests and professors take on hard manual labor in order to get food for their families and in order to be able to carry on their spiritual vocation in the hours left them. But not all have the physical strength. It is no uncommon thing that a member of the highly educated class is found in his bed dead from starvation. He saved for his old age. But there to save is to waste, because money loses its value. When everything was sold he hid himself and his emaciated body from human eye.

And there are many, many students at the universities of Austria, Germany and Russia who never eat but a single meal a day, and then a meal that you in this country, and we in Sweden, certainly would not call food for a human being. Still they are working hard, some of them with wonderful pluck.

We in Europe are close to this misery. And our neutral peoples cannot see such misery without helping, yea, without making real sacrifices. The last years have meant for my country a serious economic crisis, with unemployment and bankruptcy. But nevertheless relief work has been continued. And, as ever in real charity, the small people, not the millionaires, are the ones who accomplish the most. Since the Armistice, Sweden has contributed more than ten million dollars for relief work in Russia and other parts of Eastern Europe, in Central Europe and Belgium and France. And the other small neutral countries in Europe have made analogous sacrifices. You must remember that such a sum constitutes in reality more than twenty million dollars from your standpoint. Because you are the favored part of humanity at present in that respect also, you are handicapping us with the value of your money. Sweden has the most expensive money in our civilization to-day. But you get for one dollar in Sweden more than for two dollars in the United States. And you earn two dollars in the United States more easily than one dollar in Sweden.

For a European who has, during the past seven weeks, been spoiled by magnificent hospitality in your country, it has been, therefore, a great comfort to read and hear how President Coolidge intends to continue the great Samaritan work of America for the starving people in Europe. Such generosity already accomplished or still at work and continued heals wounds and augments the moral trust of our menaced civilization.

I read the other day in an English paper what Signor Guglielmo Ferrero, the great Italian historian, has written:

There has never been so much money in the world, and the world has never felt so miserable. The goods of this world have never been so capriciously divided for the torment of rich and poor alike, for the unfortunate and fortunate. There are at the same time nations choked with abundance, and others dying of hunger. On the one side there are men despairing at their incapacity to buy, and, on the other, those who despair at being unable to sell. The price of corn has gone down, and famine is ravaging Russia.

Yes, indeed, if Europe had peace and was allowed to work for normal conditions, it would be necessary to put on the menus on the dining cars, "Eat more wheat." Ferrero continues:

Not only the yellow races, but even the black people demand to be recognized and treated like the sons of God, and to be put on equality with the other members of the human family. All nations and classes appeal to Right and Justice, as if they all spoke the same language, but no one understands the others. . . .

Just now Europe is very like an inflamed appendix of big Asia. Enormous microbes ravage it. Desperate hearts ask, Will an operation be necessary?

Do you remember another small organism in history which

never came to any harmony, but which developed, in its different individual entities—towns and states—a brilliancy of human intellectuality, beauty and culture which has never been equalled? I mean Greece of antiquity. Dreams of peaceful settlements were never realized.

One of those Greek states, Macedonia, became, by and by, world-embracing, very much like the British Empire, if we carry the comparison so far. And further, we might in the same way compare Sparta with Berlin, and Athens with Paris. Sparta and Athens never became reliable friends; we hope that Paris-Athens and Berlin-Sparta will be wiser.

But pious emigrants and bold adventurers went westward and founded in Rome a new commonwealth of their own, which knew later, it is true, an old indigenous culture, the Etruscan one, just as European emigrants and conquerors came into contact with old autochthonous civilizations in Central and South America. But as a whole Rome was, for a long time, a kind of colony of Greek civilization before acquiring a power that at the end even controlled the glorious seats of ancient Greek splendor. Has not the Rome of antiquity its analogy in your United States in our present epoch? The sense of law and order, the development of the art of ruling and other qualities invite comparison.

If I take only the contribution given to this nation in the making by my own people, I find Swedish yeomen, of our best nobility, leaving their sometimes wealthy homesteads for no other reason than the old, wistful, Viking mood, that wants to see what is beyond and perhaps the dream of a fresh Canaan for their piety; and I find poor men seeking greater possibilities, and I see lots of adventurers who had little to lose and much to gain.

History never repeats itself exactly, and I do not at all like to prophesy the future. We are always tempted to make too sweeping inferences from facts that overcome us suddenly and cover the horizon.

Harald Hjarne, the late great Swedish historian, in Upsala, foretold, in an article written in 1902 not only the supremacy of the United States, but even the role of your Union in the World War and in peace. He wrote: "America is a rejuvenated Europe, which, with its united force, pushes our old divided continent into the shade."

I think there is a very general sentiment in all Europe that America is part of the same civilization, and that America has proved its solidarity in many ways, especially by participating in the last war. Only short sight can cut off the stem on which one has come into existence. With splendid, frank readiness your young men went into the war because of *idealistic motives*. The same idealism is obvious in the urgency with which Christian opinion in this country pleads solidarity in the actual complicated hardships of our western world, as too profound for you to withdraw yourselves from the subsequent crisis of western civilization. Will it be possible for this great continent to put the last ten years of its history into parenthesis? "The Atlantic has shrunk! It is not longer such a vast ocean as it used to be."

I find that when you go still farther west than San Francisco, you say that you come to the East, to the Orient. I have been comforted by hearing that you thus include yourselves in our common European civilization and do not wholly and piously despise our wicked, sinful old Europe.

In 1887 I heard in the Aula, the auditorium of the University of Upsala, the great Norwegian writer, Bjornstjerne Bjornson, say: "If Europe continues with wars (by the way, Sweden has had no war since Russia, in the midst of peace, went into Finland one hundred and fifteen years ago and took it), they will telephone from America, 'Keep still, down

there in the nursery!" He might rather have said, "Keep order, please in 'the old folks' home'!" Since that time the United States have had too many wars themselves for such a message. Nothing is more dangerous for a great and bold conception than to be hampered at its very start by weakness or any other kind of shallowness. America graciously gave to the European world, in the peace of Versailles, the League of Nations. Shall I say that it was a gracious gift? Is it not truer to say that it was a "cadeau" urged upon somewhat reluctant recipients? Many of us in Europe hailed it, though, as the dawn of a new day. It seems to us that such a gift implies a certain responsibility on the part of the giver. Through its withdrawal from the society it has itself founded the generous giver has risked the future of the great idea itself. The last years have corroborated such a view in a way disastrous to mankind. It is not the fault of the idea itself, that the League of Nations is too weak to-day. It ought to have been stronger.

Lord Robert Cecil, the noble statesman, who more than anybody else incarnates the idea of the League of Nations, said, in the words of the man in the Gospel: "I believe, help my unbelief." No Christian believer can abandon the hope for a better and higher international policy than the actual one. But for such a goal the big, hearty, good, strong will of America is urgently needed. In one form or another, such a co-operation will be able to give to western civilization a somewhat safer future.

Before the war I saw in the "Simplicissimus" a cartoon representing two farmers, one French, one German, laboring in the sweat of their brow, in the ground on each side of a river. They looked rather exhausted, each carrying on his back a soldier in his whole warrior's array—a heavy burden, indeed. Suddenly one of the farmers asks the other, "Why do we carry these two on our backs; is not our work heavy enough without them?" The other answers, "People say that if we get rid of them, we two, you and I, shall kill each other."

The calamity happened in spite of that costly preventive machinery. The calamity was not ended by peace. I was struck last year by a sentence in St. Augustine's "De Civitate Dei" "*Pax cum bello de crudelitate certavit ac vicit.*" Seeing the unrest and ravage and curse of so-called peace, we must not forget any who labored that bloodshed might cease.

Last year, an American, a professor of political economy, told us at the International Church meeting of the World Alliance in Copenhagen, that there are to-day in our western world about one million soldiers more than before the war, although the powers are disarmed.

Bayonets may be necessary in this wicked world and useful at some turns of history, but Lasalle, the labor leader, said to Bismarck: "Bayonets may be good for many things, but you cannot be seated on them."

The safety of the world must be founded on sincerity and confidence, not on arms. Am I right when I experience here in this New World a greater, more generous trust both in the individual man, in other peoples and in the future of mankind than is to be found generally in the Old World, to which I belong with all my heart?

It is no exaggeration to state that of all the political conferences held after the war the only one which inspired some hope to mankind and to the Christians, who believe in the brotherhood of nations as well as of individuals, was the Washington Conference. The world needs more initiative of that kind.

Nationalism has proved to be too much of a heathen. The Church of God has here a heavy responsibility. It has not

as a whole carried nationalism to the baptismal font, although there have been many magnificent efforts made by individual Christians and by groups of Christians.

I am no cosmopolitist. I believe in concrete and blood-rich life, not in pale abstractions. I think that every nation, being a person, a servant, a necessary participant in God's plan with the world, has to keep faithful to its own soul. Mankind thus becomes richer. But patriotism must become baptized. It must not imply the presumed right and duty of a nation to do any harm to others for the benefit of narrow-minded and mistaken selfish interests, as President Butler said in his searching speech the other day. Christianized patriotism means that. Feeling, as did Christ and St. Paul, the most intimate solidarity with my nation, I put before it the highest ideals that can be cherished by any nation on earth. Searching prophets, whose truths were disagreeable to their nation while it was drunk with nationalism, and who, perhaps, suffered opposition, yea, persecution, constitute by and by the honor and the glory of their nations.

Have you heard about an accident which happened some years ago in Europe? Usually your papers give plenty of space to accidents. A child was born, a child with prodigious possibilities and a great soul. But it was a cripple child even at birth, and it was repudiated by its own father. The mother is left alone with the sick child, which she never really wanted. Whose duty is it to take care of a cripple child? Its father's, I should think. But, alas, it is no uncommon thing that a father denies paternity.

The name of that child is the League of Nations. Who is the father? The answer is obvious. The father of that child is the United States of America. But the father turns a deaf ear to the crying infant. Europe, the poor mother, is left alone with the child.

Now the question is urgent. There are only two alternatives. Shall that child be left to die and make room for another stronger child with the same prodigious calling? Or will the father recognize his duties and help to bring up the child?

Here in this country I have found that some of the best men of your nation—best, also, because they are thoroughly American to the very core of their being, not in any way half-hearted—among such men who approach nearest, as far as I can see, the American ideal, I have found the most convinced and solid champions of America's solidarity with Europe.

Here the question is needed, Do you believe in the federalist principle, in a super-state in one form or another, in a wider, organized federation for peace? Or do you share the views of those who, one hundred and more years ago, found it absurd and unpatriotic to say that Virginia and Massachusetts should belong to the same union? Your momentous commonwealth of states constitutes the greatest application in history of the federalist principle. And nothing grander has been achieved in the domain of politics, during several centuries, for the sacred cause of peace, than this Union of States. Why should not the federalist principle be applied in one form or another to a larger part of humanity? Guglielmo Ferrero sees in the United States of Europe the only salvation of our doomed, or at least thunder-riven, old European world. And he sees that America has its hour as never before in history. Here the Church of Christ is concerned. Because the Bible is the document on real peace and on world peace. The Bible teaches peace through right and law, instead of war. Many of us in Europe have praised God during the last few years for the admirable efforts made by the Federal Council of the Churches

of Christ in America to promote the entrance of the United States into the League of Nations.

Here the task of the Church comes in. A commonwealth of nations, to be realized in the improvement and growth of the actual League of Nations or in new shape, must have a Christian soul. Without a soul, without a generous inspiration in the hearts of the nations in it—in spite of all cleverness—a dead body, a machine. And if it does not get a Christian soul, it easily becomes a devil.

We witness in some quarters of Europe a spiritual renewal, a keen sense of the craving for the Master, a resolute, yea, heroic following of the Master, in material poverty and in mental richness worthy of the Gospel. And those who go deep into the secret of a Christ-like life beneath the surface of worldliness and private or collective selfishness feel keener than others the folly of our divisions, of the lack of organization and common action in evangelic Christendom. We must have clear and common principles as to the application of the Christian spirit to international and national life.

No one has better defined our scope on international life than your late lamented President Harding on his western trip while stopping at Colorado Springs: "I tell you, my countrymen, the world needs more of the Christ, the world needs more of the Man of Nazareth, and if we could bring into the relationships of humanity, among ourselves and among the nations of the world the brotherhood that was taught by the Christ we would have a restored world, we would have little or none of war, and would have a new hope for humanity throughout the earth."

And your President Coolidge, lately in Washington speaking on national life, said: "But certainly it has a need of a greater practical application of the truths of religion. It is only in that direction that there is hope of solution of our economic and social problems."

It is no chance that such words are spoken by these men and by earlier Presidents of the United States. It is characteristic of the role played by religion in this country and of its wonderful destiny in the world.

Need I emphasize those points where much is lacking in our international and national life. In my recent book on Christian Fellowship I have tried to elucidate the whole historic and practical problem of a united hope and work of Christendom.

1. The brotherhood of nations has not as yet its due place in the teachings of the Church. The Church should not only teach and preach against private selfishness, but even against collective selfishness, nationalism, in catechism and school. Jesus, in His little story, lets a Samaritan be the only helping man, a Samaritan who was despised and hated by the Israelites. In the same way would Jesus have said in Paris, that the French député and the French lady passed by, but a German workman helped the Frenchman in distress. Likewise, German children should be taught that first came a German professor and he passed by, and then came a priest and he passed by, and likewise a business man, but then came a French officer, and *he* helped the robbed and sick Teuton. In Sweden, Jesus might have taken a Russian illustration, and here in this country, a black man or a Japanese.

There is a good way of learning to know a foreign country. When you come to a foreign country read the text-books on history in its schools. You will find the same event described and the same man judged in quite different ways in different countries. Is not truth everywhere the same? We ought everywhere to use text-books that teach the truth, and nothing else.

But take the actual text-books after the war. I dare not

tell you the horrors that I have seen. But I have also seen honest efforts to be truthful and to kill in the hearts of children thoughts of revenge and to sow the seed for a better future, for a real peace.

We have already begun that comparative study. And the world will be able to see, and judge, what children are taught in different countries. Because this is a matter which concerns mankind. Poison must not be allowed to spread freely.

2. The Church must recognize its task and its duties also in the sphere of economic and social life. At present reigns a chaos in that respect in the Church. One priest says, "A true Christian must be a socialist." And another says, "A Christian must oppose socialism, because private property is necessary for the development of character and responsibility." A third says, "The Church has nothing to do whatever with economics." Of course that is all wrong. Christ himself talked and taught much about Mammon. The Church cannot commit herself to an economic theory. But Christendom must get a common vision on those things—a common voice for its conscience and a common hand for its action in national and in international life.

I could mention other problems. Religious minorities are oppressed in several places. Our World Alliance is doing a splendid work. But more is needed. Starvation and privation ravage large parts of our civilization. Splendid relief work has been done. But more is needed, joint action is needed.

Nearly sixteen hundred years ago, in Nicea, was held the Council on Dogmatics. It formulated a creed for the whole future of the Church. Now we need a Nicea on ethics, on life and work.

The recent election in New York indicates a good deal of dissatisfaction with the State Assembly for repealing the Mullan-Gage Law, the State enforcement code of the Eighteenth Amendment. An independent woman running as a "dry" in New York City itself, with no party affiliation, received eleven hundred votes. Everyone who voted for her had to write her name in, instead of merely making a mark. That is one straw. The up-State Assemblyman whose vote decided the repeal of the Mullan-Gage Law lost fifteen hundred of his plurality, although generally the Republican vote in his county increased. There were other like facts. The people of this country generally want prohibition.

Charles Catlett, of Staunton, Virginia, at a recent district Rotary Conference, told of a young lawyer who had negotiated a contract of which he was rather proud. He took it to an old and wise counselor for his examination, expecting his commendation. To his surprise, the old man as he read it slowly shook his head. "That's a great contract, John. It is most skillfully drawn," he remarked, as he handed it back. "But, John, you have forgotten the other fellow. No contract is sound which neglects the rights or the equities of any party to it." The Golden Rule is good law as well as good economics.

The three thousand women students of the University of Wisconsin have voted unanimously at a recent meeting in disapproval of drinking and in behalf of an appeal to the Government to enforce the liquor law in the city of Madison. The young women did not adopt a motion against associating with any men who drink. "How can we tell whether they do or not?" they asked. But the women can let the men know that they think drinking is cheap and bad form.

The Problem of Turkey

By Rev. James L. Barton, D.D.

Secretary of the American Board of Commissioners for Foreign Missions

IN TWO PARTS.—PART I.

[This statement was written by Dr. Barton, following many conversations and conferences that he has held throughout America since the first Lausanne Conference. It is an official expression of the views of the Congregational Mission Boards.]

THE last ten years span a series of tragedies in the Near East unparalleled in modern history. This covers the period of the Great War, of which five battle fronts were in Turkey. Nearly every part of Turkey at one time or another was an area of conflict or was a base for preparation. Amid the horrors of war there ran the tragedy of the deportations of Armenians and Greeks. Mission work in all departments was interfered with, while many missionaries gave themselves to an attempt to salvage the shattered remnant of the stricken peoples. Mission buildings were requisitioned by the Turkish military, while others were used for orphans and helpless refugees. When the war ended, mission properties taken for military purposes were returned, but conditions were too confused in nearly all parts of the country to permit the missionaries to resume normal operations.

After the Smyrna tragedy and when Constantinople had been saved from a similar fate, hope centered in the conference called at Lausanne to establish peace between Greece and Turkey, and to settle the status of the Near East. The resulting treaty, as signed, is very far from what the world had hoped. The Greeks are to be expelled from the country, except from Constantinople, while the Turks are left in supreme control, with most of the former restraints, embodied in treaties and capitulations, removed.

As a result, Armenian and Greek pupils of mission schools throughout the country outside of Constantinople have departed. As these constituted the bulk of students in all schools, and in some were the only students, the entire character of all educational work has met with a startling change.

The mission churches throughout Turkey were, with few exceptions, composed of Armenian and Greek members. These have all fled the country except those in Constantinople, and many of the church buildings have been ruined. In a word, the people among whom and for whom the missionaries had been chiefly working for the last century have left Turkey under compulsion, including the membership of the Protestant churches and the pupils in the mission schools. So heavy has been the blow, and so staggering the result, that the statement has been made that the work of a century has been *destroyed*, and one hears the question raised as to whether any attempt should be made to continue missionary work in Turkey. *But let us not confuse disaster with destruction.*

There is a deep-seated conviction, I believe, among the constituency and friends of the Board, as well as among those

who have contributed liberally for the care of orphans and refugees, that these peoples must not now be abandoned by the American board and its missionaries. While it is impossible to continue systematic missionary work among a moving refugee population, the missionaries have followed them as they were able into Syria, the Transcaucasus and Greece with a considerable body of native preachers and teachers, and are doing what they can to comfort and to aid.

In the instructions given to the first missionaries appointed by the American Board to Turkey, the following commission was given:

"The two grand inquiries ever present in your minds will be, 'What good can be done? And by what means?' What can be done for the Jews? What for the pagans? What for the Mohammedans? What for the Christians?"

This shows that the original purpose of the Board in entering Turkey was to reach all the peoples, races, and religions in the country, and that has been the policy consistently followed since. While the more responsive and alert Christian races have commanded the chief attention of the Board and its missions, there has been no abandonment of the original purpose to secure an approach to the Mohammedans, as the reports from Turkey will show, especially in the earlier and in the later periods of missionary work there.

The persistent and deadly persecution of all Turks who turned towards Christianity, and the eagerness of the Armenians to patronize the schools and their readiness to accept evangelical ideas, led the missionaries to move along the lines of least resistance and to devote themselves to building up among the Armenians, and to a far less degree among the Greeks, a strong, educated, evangelical community. The responsiveness of the Armenians, and their liberality in supporting their own institutions of education and religion, made the work most attractive and rewarding. These conditions have given the false impression to many that the mission of the American Board in Turkey was to the Armenians alone.

At the same time, while no missionaries have been appointed to the Kurds, who dwell in large numbers in the eastern and central part of Turkey, their language has been studied and the New Testament has been translated into it. The American Board and its missionaries have always maintained a hope that work more directly for this interesting people might be inaugurated. Repeatedly the Kurds have urged that this be done.

After Syria had been transferred to the Presbyterian Board in 1870, there remained but a small and scattered number of Jews in the American Board's field, and as there were many societies, especially in Europe, organized exclusively for work among them, no special effort was made by our missionaries to reach that race.

These facts should be sufficient to show that from the in-

ception of its work in Turkey the missionaries of the Board have had in mind, and as the end of their endeavors, the reaching of all the races and religions in the country. The goal has always been kept before the Armenian Protestant Church and educated Armenian leaders that one of the great missions of the Protestant Church in Turkey was to present, by precept and example, the gospel to Mohammedans. Many Armenian preachers and colporters, as opportunity has offered, have presented to them the claims of the gospel. Large numbers of Armenians have agreed, and still agree, with the missionaries in their desire and purpose to carry on Christian work among and for the persecutors of their people.

The whole gospel to all the people of Turkey has been from the first the one purpose of the American Board, its missionaries and the membership of the Protestant churches of the country.

The Turkey now in the public eye and under consideration covers all of Asia Minor from Smyrna on the west across Anatolia, to the western borders of the Russian Caucasus and Persia, and from the Black Sea on the north to the northern borders of Syria and Mesopotamia. It also includes Constantinople and Eastern Thrace, of which Adrianople is the capital. Within these boundaries there are at the present time half a million or more Greeks and Armenians, mostly in Constantinople, more than two million Kurds and Circassians, and about six million Turks. All these populations are classed as Moslems, except the Greeks and Armenians. A century ago the American Board sent its first missionaries into this country, where they began planting Christian institutions and producing a Christian literature for all the races and religions there represented. At that time there were probably from two and a half to three million Armenians, and perhaps as many Greeks.

Within that entire area the only missionary organizations now in the country and equipped to operate for its Christianization are the American Board, and the institutions growing out of the work of the Board. During the century, by common consent, the entire area outlined above has been regarded as American Board territory. It is true that prior to the war a German society opened a limited work in Van, Mezereh, and Marash; the United Presbyterians had a small work in Mersine, a port in Cilicia on the Mediterranean coast; the American Mennonites had co-operated with us for a few years in work in Hadjin, and there have been a few isolated cases of temporary missionary efforts by American and European sects in various parts of Turkey. Nevertheless, the fact remains that the entire area was generally regarded as the unique and almost exclusive field of the American Board.

The Board, recognizing its great responsibility, put special emphasis upon its Turkey missions. The large cities and centers of population were occupied by missionaries and native workers, and missionary institutions—churches, hospitals, dispensaries, and schools of all grades—were planted and sustained. For a generation and more, approximately one-third of the American Board missionaries were located in the four Turkey missions, which up to 1912 included the Balkan States. The number of trained native leaders at the head of the churches and other Christian enterprises were in about the same proportion.

There gradually emerged, as the direct result of this missionary work, great Christian educational institutions, some of them now independent, such as Robert College, the University of Beirut, Euphrates, Anatolia, Central Turkey, International, Sivas, Marash, Constantinople and Van Colleges,

and St. Paul's Institute at Tarsus. These institutions were open to students of all races and religions.

Because of the thoroughness of occupation by the Board and by these various institutions, other missionary societies turned their attention to other countries and entrusted to the American Board the responsibility of Christianizing the varied and mixed populations of the entire country. In a word, the *American Board seemed to hold a mandate* from the foreign missionary societies of the world to provide for the people of Turkey an adequate opportunity to know Jesus Christ, and to become His followers. The training of leaders, the organization of necessary institutions, and the maintenance of all forms of missionary operations in the country thus became an emphasized responsibility, since, if we did not do what ought to be done, no one else would step in to help out. Turkey became our sole responsibility when Syria, Palestine and Mesopotamia passed out of Turkish control. Every Board in America and Europe is taxed to the limit of its capacity, and beyond, to keep up its regular and expanding work in other parts of the world, and none stands ready to take new responsibilities in Turkey. *The sole responsibility for keeping Christian work and Christian institutions alive in Turkey to-day rests upon the American Board*, and the institutions it has been instrumental in planting in that country.

We have a large force of experienced missionaries now on the ground, with a knowledge of the Turkish language, competent and ready to prosecute the work. These include business men, doctors, teachers, writers, both men and women, and ordained men, now occupying Constantinople, Smyrna, Brousa, Marsovan, Talas, Tarsus, Adana, Marash, Aintab, with others ready to go back into the interior as soon as the Government gives the necessary permission. There are missionaries in the Russian Caucasus who will be able to go into Turkey if the Soviet Government denies them permission to continue work among the Armenians there.

The American Board plants, such as missionary residences, school buildings, hospitals, dispensaries, etc., are practically intact. The exceptions are the station at Van, which in the early stages of the war was completely destroyed; the school building and teachers' residence at Hadjin, which were burned when the city was wiped out; and the Collegiate Institute for Girls at Smyrna, which was burned when the Christian quarters of that city were laid in ruin last September. While in many places, because of lack of repairs and adequate care, there has been a deterioration in values, the fact remains that the mission plants, with the above exceptions, are either now occupied or are ready for occupation. None of the properties of the American Board have been taken permanently by the Turkish Government. This is also true of the various independent colleges and institutions.

For the American Board to continue its work in Turkey will require the opening of no new stations, nor the erection of new buildings, but simply the continuation of work in places it now owns. It will mean going on as before, but with a changed or partially changed constituency. It is evident that to continue work in Turkey will not involve large or extraordinary expense. It will mean that missionaries now supported by the Board must adapt themselves to the new conditions which confront them in the old stations. Some former expenditures will be diminished, while others will be increased, such as the engagement of missionaries in operations which under the old order were performed by Armenian and Greek associates. The income of schools, for a time at least, will greatly fall off because of the smaller number of pupils. There will necessarily be a marked change in

the character of the work done, but undoubtedly the training of able native assistants will present a paramount claim upon the time and strength of the missionaries, together with the creation and production of an adequate educational and Christian literature in the Turkish language.

All this calls for no ostentatious announcements or spectacular demonstrations, but merely the quiet continuation in some of the old places by the former missionaries, re-enforced, from time to time, by new appointees, of a work begun long ago and going on in spite of the changes in populations. The American Board has as an asset of supreme value the

experience of a hundred years. It has seasoned missionaries already at the task. It has a home constituency who know Turkey and have studied its problems, prayed for and supported its work and honored and loved its missionaries for generations. The very presence of the latter in Turkey now is a token and evidence of the faith and sacrifice of the Congregational churches of America for the last half century. The hundreds of missionary graves, stretching across the country and consecrating every mission station, proclaim a missionary daring and purpose that is an inheritance of priceless value to our generation.

It Is Finished

By Rev. Charles Edward Macartney, D.D

Minister of the Arch Street Presbyterian Church, Philadelphia

[Dr. Macartney's name has become familiar as the conservative leader of the Philadelphia Presbytery. He is a man in the prime of life, a vigorous preacher with a fine family background, as his reminiscences in this article attest. Dr. Macartney has just accepted a call to the great pulpit of the New York Avenue Presbyterian Church, Washington, D. C., the church of the Presidents—when the President happens to be a Presbyterian.]

THIS will be my last Sabbath in the old home. Years ago I used to try to imagine what it would be like, when father and mother were gone to their long home, the children scattered far abroad and living in homes of their own, and the homestead fallen into the hands of aliens from its rich memories. Now, what then was only in a dreamy, vague-like way foreseen, has come to pass. The final Sabbath has dawned. I say "Sabbath" because this was a religious home, and Sabbath fits it more than Sunday. The home has been consecrated by the prayers of religious parents, and almost every window opened towards Jerusalem.

Strange, is it not, how brick, stone, timber, things made with hands, as well as growing and living things, take hold upon one's life and seem to become a part of it. Yet so it is, and even in its semi-swept-and-garnished state, the house is redolent with memories and every room and window and door has some story to tell. This house has known life's winter and summer, its seed-time and harvest, its "each perplexing path." It has been decorated with orange blossoms and with the ensign of death. Children's feet have raced over its floors, and aged weary feet have gone slowly through its halls. Its history is a cross-section from life. Sorrow, affliction, sickness, death, anxiety and perplexity this home has known; but the darkest shadow, the shadows of dishonor and disgrace, thank God, it has never known. Now that the book is closing, there is no chapter that we dare not open.

I was an infant when our family moved into what was then a new home. The denominational college in which my father taught science had moved to this place from the little hamlet in western Ohio, where we were all born in a pretty cottage on the brow of the only hill in the village. The site was chosen by my father for the sake of mother, whom he had brought as a bride from Scotland, and whose heart pined

for the lochs and hills of her native Bute. It must have been a big adventure for the family, that trek, not westward, but eastward. On the summit of a high hill overlooking the valley through which flowed the river stood the new college building, built of the rock taken from the hillside. About the college clustered a few houses of the professors, of which ours was the most pretentious and the most picturesque in its location. It stood on the cliff overlooking the river, with deep woods to the east and a pleasant meadow to the north. Here we came, a family of seven, with two maids, "Alabama" Mary and Henrietta, and a salary of nine hundred dollars a year!

About by earliest recollection is that of seeing my father, then a man in the early fifties, with the two older brothers, running towards the college, books under their arms, as the great bell in the tower rang for the chapel exercises. For more than forty years now that bell has rung out its call to the young men and young women to go up the hill of high thinking. All the early faculty who built the college and placed the bell in its tower are now gone; the generations of students have come and listened to its vibrant, earnest voice for four years, and then carried its music with them into the world; missionaries, ministers, doctors, lawyers, judges, teachers, a goodly company have gone out into all parts of the earth, and with them the music of that bell. "There is no speech nor language where its voice is not heard." Yet still the bell rings every morning at eight o'clock, its deep, solemn, insistent tones seeming to speak of those great duties which must be performed and those high enterprises of the human spirit which must be pushed forward no matter who falls out of the ranks.

To the children one of the glories of this house was the great attic, with four immense rooms and deep and dark recesses which the youngest dare not explore. It was our gymnasium, athletic field, and library. In one room were the overflow books from my father's library. In dismantling the house my brother and I went recently over all these books, throwing most of them away, but a few we kept for the sake of that bright yesterday. Many of them were text books in science, out of date even when the college came from Ohio. This part of the house spoke more of my father than any other, not excepting his own study. We came upon a bag of

stones, some geological collection he had made. Startling, almost alarming, to realize how a bag of rocks would thus long survive the hands which collected them and the brain which catalogued them.

Among these attic books was that book which made the deepest impression upon my childish mind—and on the minds of thousands of other children throughout the world—Fox's "Book of Martyrs." How I devoured those terrible pages! I can see the old illustrations now as I write, the piles of blazing faggots, the naked men being dragged at the horse's heels, the cauldrons of pitch or boiling water and the trembling wretches about to be cast into them, the struggling martyrs on the edge of the precipice, about to be hurled head long, and most dreadful of all in its horror, the man being buried alive, with the agony of beseechment and appeal on his face. They talk much to-day about church unity, especially a unity between Romanists and Protestants. But the obstacles are greater than some easy writers suppose. They are the difficulties rising out of the heart and conscience of men and women, or the descendants of men and women, who read in childhood the pages of Fox's "Book of Martyrs."

In another part of the attic were the old copies of "The Youth's Companion." Long hours of a rainy day have I lain flat on the floor reading the tales of Indian fights and massacres, storms at sea, adventures with wild animals, and about the rustic youth who came from the hamlet to the city and was soon sucked down by its cruel undertow of unrighteousness. The old square cradle which rocked us all to sleep is still in the attic, empty, pathetic, as if asking for another child to rock and soothe. The vast spaces of the attic were also the practising ground for the older brothers when they were preparing for debates or orations at the college. Then one of my brothers became a minister, and to this day I can hear him walking to and fro, in solemn undertone repeating his sermon, in which there was a description of an unhappy wretch being swept over Niagara. This must have made a great impression upon the minds of his three younger brothers, for they all followed him into the Presbyterian ministry.

Our young hearts were light in those days, as young hearts generally are, but a reading of the old letters and old diaries shows that father and mother had their days of deep concern and their nights of anxious care. Yet if we had had that sufficiency for which they must have longed at times the history of our family would have been far different, perhaps less creditable. One of Aaron Burr's uncles speaks of Burr when he was a child being under a "maple sugar government." We had maple sugar now and then, indeed, tapped a tree or two ourselves, but no maple sugar government. My father was a grave, reserved man, somewhat apart from the tides of life, but ever kind to his children. When we were ill or fretful he used to carry us in his arms up and down the long hallway leading from his study to the head of the stairs, singing for us an old Scottish ballad, "All the blue bonnets are over the border." And after supper on a winter's night we were in the seventh heaven of delight when, with tables and chairs pushed into a corner, father let us tie the bandage about his eyes and the grand game of Blind Man's Buff was on. These were the gleams of soft light in his reserved, calm, silent nature. He was a preacher as well as a teacher, one of those preacher-teachers to whom religion and education owe so much in this country, and in the pulpit he made a fine appearance, with his hand thrust into the breast of his Prince Albert, his splendid head, deep-set blue eyes, and gray beard. He lived to be four-score and two, and saw his children's children upon his knees. I sat by his side when his soul quit the body just as the evening bell at the college was commencing to ring, a fitting requiem for him, here, and no doubt all the trumpets sounding for him on the other side.

Our mother was ten years his junior, of strong mind and great affection and untiring energy. Well educated in Europe, she frequently took my father's classes at the college when he was absent. Her translation from a home of luxury and beauty in Scotland to rather primitive conditions in this country, with never at any time many who were of her world socially or intellectually, must have been trying for her; indeed, from her diaries I now know the struggles through which she passed. But her magnificent courage and her great faith carried her through triumphantly. Although faith always was victorious, she had her deep questions and moments of darkness. This made her earnest in prayer, prayer for herself and prayer for her children. "She fought her doubts and gathered strength," strength for herself and for her children. I used to wonder when I came in from play on the hillside, or from school, and saw her on her knees in the drawing room, for she had a set time and a set place. But now I understand. When she lay quiet and calm and still and silent in the sitting room it fell to me to stand just outside the room where she had prayed for us and speak in faltering accents the gratitude of her children and how her sons rise up and call her blessed.

This evening I walked by myself out to the ravine and then up the steep hill on the top of which father and mother lie buried. On the face of the great stone over their grave are cut the words of St. Paul, often quoted by my father in his public prayers, "Who shall separate us from the love of God in Christ Jesus?" On the other side of the stone there is cut out a seat, and on this seat I sat down to rest, and to think, and to pray. Before me there was spread out the whole panorama of the theater of their labors and care and hope and ambitions. Far in the distance was the tower of the college they had helped to build. Firm, unshaken, imperturbable stood the gray old building, looming up through the evening shadows, a fit symbol of the things which cannot be shaken. And near the college the house which they built, and where they died, and where they taught their children to fear God and love their fellow man. Now the builders are dust beneath this granite stone! Yet their work abides, yea, and shall abide. Half-way down the hill was the country road along which, with the high carriage and the gray horse and the black dog, we had driven on many a happy day, and just where the road emerged from the culvert under the railroad the little brook that came down through a lovely glen which made my mother think of Scotland, and where we often went on a Saturday afternoon picnic. Far to the right was the red brick school house where we had our first schooling, and where mother used to pick us up on an autumn afternoon and drive us into the country. At the foot of the mountain was the river, with the sweeping, beautiful bend around which we used to row the boat, still flowing swiftly and silently away, like the river of a man's life. Sitting there over the dust of my parents I lived it all over again. Finished for this world at least were all their cares, struggles and anxious economies; concluded were all their sacrifices of love and prayer for their children. It is finished! Yes, well finished. Dear father and mother, bowing here by your grave, I give thanks to God for such parents. For all your labors, for all your kisses and caresses, for all your tears and sighs, for all your solemn counsels and earnest prayers, for your high example of clean hands and a pure heart take now the gratitude of your youngest child. And if in that world into which you have entered it is permitted to the inhabitants to remember their friends upon earth and to make intercession for them, then, dear father, dear mother, pray for thy children, that they may keep the narrow way that leads at length to Everlasting Life and Light—and, yes, sitting even on the grave stone will I believe it and rejoice in it, unto thee.

Church Union in Australia

By Edward S. Kiek

Parkin College, Adelaide

FOR many years the Methodist, Congregational and Presbyterian churches in Australia have been considering action with a view to the formation of a "United Church of Australia." If the union had been consummated, it would have resulted in a Church which would have been an exceedingly strong factor in the religious life of the Commonwealth. Many very able men have devoted their time and energy to the perfecting of the negotiations and to the task of propaganda in the churches. The basis finally evolved proved to be thoroughly connexional, and included a doctrinal schedule which was to be in substance binding on the ministers of the United Church.

The Methodists accepted the basis without much trouble. Among Congregationalists there was considerable opposition—partly from sturdy "independents" who thought the proposed basis far too connexional, partly from a "liberal" section who feared lest the twenty-one articles of the doctrinal schedule might prove a serious hindrance to liberty of theological thought. But the majority of Congregationalists, judging from the action of their representative assemblies, thought the object in view was such as to justify even the great sacrifices that were demanded. The really formidable opposition proved to be that of the Presbyterians, which is rather extraordinary in view of the fact that it was the Presbyterian Church which initiated the whole discussion. The Presbyterian opposition was largely composed of "hard-shell" people of an extremely conservative type of mind. These were critical of both the proposed polity and the proposed doctrinal schedule; the latter was bitterly attacked as not sufficiently conserving the hereditary dogmas of Scottish Calvinism. This section found strange allies among the more "liberal" Presbyterians, who gravely apprehended that in the proposed United Church they would have less freedom than they enjoy as things are. Another factor in the situation was that the standards of ordination in the Presbyterian Church have been, and to some extent still are, considerably higher from an educational point of view than those enforced by the other negotiating churches. Men who had taken a full arts course at a university, followed by three or four years of training in a first-class theological college, were not enthusiastic over admitting to equal status with themselves men who might have taken no course at all, or at best only a very brief and inadequate course. The influence of this factor must not be exaggerated, but it is fair to say that it entered in. Anyhow, when it came to a final vote the basis was thrown out in Western Australia, South Australia, and, above all, in Victoria, while in New South Wales it was only carried by a small majority in the Assembly. Hence, the whole scheme may now be regarded as dead, though it is quite likely to be revived in another form after the lapse of a few years. In view of the collapse of organic union, efforts are being made to revive the idea of interdenominational co-operation, to which all parties are theoretically committed.

Meantime, protracted negotiations have been going on be-

tween the non-episcopal churches and the Anglicans, inspired, of course, by the resolutions of the Lambeth Conference. In Australia we are not hampered by the existence of an established church, so one very difficult problem is out of the way. It must be said also that many Anglicans have shown a spirit of real keenness about the matter of reunion. They have taken the subject seriously, put their best brains into the study of it, and shown a genuine desire to understand the position and ideals of their non-episcopal brethren. No end of conferences have been held, which have had the good effect of bringing people together and promoting kindly feeling as well as mutual knowledge. But we have come to much the same impasse as in England. The Anglicans cannot drop the demand for "reordination"—or something, in high Anglican judgment, equivalent thereto—without splitting their Church from top to bottom, which they are naturally unwilling to do. On the other hand, the non-episcopal churches will not look at reordination or anything that colorably resembles it. Of course, there are possibly other and even greater difficulties in the background, but it is this difficulty that continually emerges in discussion and stops any real progress.

On Friday, June 12, an incident occurred in Adelaide which is likely still further to prejudice further negotiations between the non-episcopal churches and the Anglicans. Dr. F. B. Meyer was out here on a mission for the deepening of the spiritual life. He was doing an excellent work, and his meetings were attracting great crowds. It should be added that Dr. Meyer showed his wisdom by concentrating on his own special task and avoiding all controversy, theological or otherwise. During his visit to Adelaide it occurred to the evangelical rector of Holy Trinity Church that it would be an admirable thing to invite Dr. Meyer to preach from his pulpit. This Rev. F. Webb accordingly did, never dreaming but that his action would be approved by the Bishop of Adelaide. The Bishop (Dr. Nutter Thomas) has been apparently very keen on reunion discussions and recently created considerable annoyance among the Anglo-Catholic section of the Anglican Church by inviting a number of Free Church laymen to give occasional addresses in the cathedral at Sunday evening worship. Under these circumstances the rector of Holy Trinity naturally thought there could be no possible objection to an eminent Free Church divine occupying the pulpit of an Anglican church on a week night. Dr. Meyer promptly accepted the invitation, and the whole thing was extensively advertised. Then the Bishop stepped in with an abrupt inhibition, alleging that the time was not yet ripe for anything in the way of pulpit interchange. This plea seems rather extraordinary, not only in view of numerous precedents in England and Australia, but also in view of the precedent set by the Bishop himself. However, the worthy rector was compelled to amend his invitation, with the result that Dr. Meyer preached to a crowded assemblage in Holy Trinity schoolroom, in which unconsecrated place no harm could ensue.

Needless to say, opinion in Adelaide was very excited about the affront that had been offered to a distinguished visitor, whose venerable age, unimpeachable orthodoxy and saintly character might have been expected to insure him very different treatment. The unanimous opinion of the non-episcopal churches is being strongly reinforced by broad-minded Anglicans who have hastened to disavow and condemn the action of the Bishop. On the Sunday following the inhibition two thousand people crowded to hear Dr. Meyer in the Pirie Street Methodist Church, and as many more were reluctantly turned away. This may fairly be regarded, not only as a tribute to Dr. Meyer, but as a striking demonstration of

popular feeling in regard to the controversy. The press was flooded with letters, of which the great majority were vigorously condemnatory of the action of the Bishop and dismissed with scorn the excuses made for it. Certain it is that the action of Dr. Thomas will do much to check the growth of good-will between the episcopal and the non-episcopal churches. To some of us it seems clear that between the sacerdotalist conception of Christianity and the evangelical conception there is a gulf fixed that no discussions are likely to bridge and which this incident has served to emphasize in a fashion not likely to be forgotten by the religious public of Australia.

Foreign Correspondence

Egypt Slipping

I HAVE not had time to study into the Egyptian situation very much; in fact, it is not possible to do so without knowing Arabic pretty well, and I do not pretend to be an Arabic student. If one relies altogether on what he finds in English, one of course gets only the British side of the question, and whatever the other side may be, the British side is always a selfish view of the question, for they are not in Egypt for the good of Egypt, but for the good of the British Empire, whatever they may have to say on the matter.

During the past eighteen months the British have been gradually withdrawing from the government posts. The first to go were the highly paid officials, who were as a rule figureheads rather than helpful servants of the country. Their places were at once filled with Egyptians. The advisers to the various ministries, who had under the supervision of the British High Commissioner been the directors rather than the advisers of the various departments of the government, were also withdrawn, and the Egyptian ministers began to exercise very largely the power which, in theory, had been theirs in years gone by. Another type of official who was sent back to England was the newer official who had not been in the country long enough to be of much value. All the above mentioned were given compensation for withdrawing, the excuse for demanding this compensation being the fact that, having come to Egypt and begun a career, they could not leave without its ruining their chance to begin an official career in some other colony.

Some of these indemnities were quite large. One official was given unified bonds the interest on which amounts to about six thousand dollars annually. Within a few weeks he had a new position in Palestine which netted him another six thousand dollars or more.

Between the two extremes—those who occupied the “soft seats” at the top and those who were still “tenderfeet”—were a number of British officials who had been rendering valuable service to the country for a considerable number of years. For many of these men it was a real hardship to have to begin life anew either in the British Isles or in another colony, while on the other hand the Egyptians, many of them, realized that they were needed still to keep the gov-

ernment running smoothly, so they did much to discourage their leaving.

These men, however, soon found themselves in a rather difficult situation. In the past they had had British advisers above them, and had absolute power over those who worked under them. Now they found themselves with Egyptian superiors, who were often jealous, and who were sure to have numerous friends who wanted the position occupied by the Britisher. The result was much Oriental intrigue from above, and at the same time those native officials who were under him and over whom he had in the past had absolute control, now became a source of a tremendous amount of intrigue also. Any complaint that he wished to make was taken to the highest native official, who was usually willing to intercede in his behalf when a sufficient amount of pressure was brought to bear on him.

The result was that most of this class of British officials were forced to leave the country also. There are left in the country two types of such officials, so far as I can observe, one type which is willing to meet Oriental intrigue with a sort of orientalized British intrigue and thus continue to yield a large amount of influence still, and perhaps if the natives make a mess of things, be here on the ground floor when the British come back to take charge again. The other type is the man who has enough love for the country and his work to be willing to put up with a rather unpleasant situation rather than leave.

In the meantime some departments of the government have come back entirely into native hands. The results seem to be very much what the Europeans generally predicted, namely, that efficiency has decreased very much, even in a few months' time.

The condition in the Ministry of Education is a good example. After four years of primary education the pupils must take a government examination, which, if passed, admits them to the secondary schools. After two years of secondary work another government examination is given admitting the pupils to the third year of the secondary schools. At the end of the fourth year of the secondary school a third examination is given. Pupils who pass the primary examination are also eligible for certain government posts, and likewise the two secondary examinations are civil service examinations for still higher posts.

There was a time when the British had to pay the Egyp-

tians to go to school in order to educate enough men to do the clerical work in the government offices, but soon there came a time when the highest ambition of the Egyptian youth was to get a government post. The result was the demand for education increased very rapidly, and to-day there are far more would-be scholars than schools to accommodate them. Not only that, but there are far more scholars than government posts, so the brakes had to be applied some way. The method used was to make government examinations increasingly harder as the number of pupils increased.

In the past where a pupil failed in only one subject he was allowed, under certain conditions, to take a second examination. This summer those who failed in the higher secondary examination petitioned to be allowed to take a second examination, even if they had failed in two subjects. After considerable pressure had been brought to bear upon the Ministry this was granted. Then those who had failed in three subjects asked for a second examination, and the Ministry, rather than get the reputation of being unjust, granted this petition also. Then came a great stream of petitions, which resulted in the giving of examination in September for any who had failed, no difference how badly, in any of the three spring examinations.

The second examinations being given at about the time when school was to have opened, made it necessary to delay the opening of school until October 13th, or until the examination papers could be graded, and the lists be checked over to see who could be accepted into the various classes.

Similar weakness on the part of the government is seen in other departments. The other day an express agent in one of the government railway offices offered to weigh my baggage and then deduct about twenty per cent. from its weight if I would agree to pass over to him a few piasters. I never heard of anything like this while the British controlled the railways.

During the past few years, while they have been fighting Great Britain, the Coptic Christians and the Moslems have talked much about their being brothers, and have stated very frequently that they, after all, had one God, and that there was little essential difference, after all, in their religions. Now, however, that the natives, nine-tenths of whom are Mohammedans, are in power some of the Copts are beginning to feel that there is not absolute unity between the two sects. The report comes from Upper Egypt that the Copts and other Christians who own large estates are not able to collect their rents. The reason, of course, is that in case the Copt were to try to collect through the courts his case would be sure to come up before a Moslem judge, and the renter, especially if he were a Moslem, would win the case.

Coptic land owners and many European land owners would like to sell their estates, but there are none wishing to buy who are willing to pay cash, and of course for a Christian to sell to a Moslem and take paper of any kind as pay would be the same as making him a present of the land. The result is that land has become very cheap.

A Jewish friend remarked to me some time ago, that in their struggle for independence the Egyptians are morally right, but from a practical viewpoint they are extremely foolish, for they are not ready either morally or in their general education to begin to fully govern themselves. Morally, the British have no right here, and the average Britisher, I think, will admit it, but they feel that they have a practical excuse for staying, not that they may make Egypt a prosperous nation, nor yet that they may "hog" Egyptian trade, but that they may be able to protect the Suez Canal.

The Harding Memorial Association, composed of the old President's entire Cabinet, President Coolidge and more than a dozen other prominent citizens, has asked that people give toward the Harding Memorial Fund, especially during the week of December 9th to 16th. President Harding was sincerely interested in the Church. His sense of the necessity for men's understanding one another evidenced that he had considerable of the Christian vision. It is interesting, also, to recall that he provided a pension for the minister of his Marion church when ill health incapacitated the latter for preaching. He continued the salary of this pastor emeritus to the end of the latter's days, less than two weeks before Mr. Harding's own death.

This summer for the first time in history the Chinese sent out an athletic team for a series of international games. The team has been playing soccer in Australia for the last two months. Of the sixteen actual players, ten were business men from Hong Kong, young, of course; three were students in the same city; and three were Christian students from Shanghai. The Shanghai students had to talk with the rest of the team in English, so different are the dialects spoken in Hong Kong and Shanghai. At Hong Kong the Chinese "rooters" for the team, in two gaily beflagged tugs, escorted the ship on which the players sailed down the bay. The air was full of popping firecrackers and the water behind the tugs actually showed a red streak where crackers had not exploded.

It is repeating what everybody knows, to say that the Volstead Act has been hard on the jail and the almshouse business. In Massachusetts, seven jails and nine almshouses have been closed in the last four years for lack of inmates. Probation Officer Edward Hall of Springfield, Massachusetts, says that the orphan asylums and the home for deserted children which formerly were overcrowded are now scarcely half filled. The population of the Bridgewater (Massachusetts) State Reformatory has fallen from a minimum of twenty-three hundred men and women in the "liberal" old days to three hundred to-day. In those good old times of beer and light wines—as well as whisky—about a fourth of the inmates of the Bridgewater Reformatory were women. To-day that percentage has been cut down very materially, just why we do not know.

"They" love to tell us that we drink more in these balmy days of prohibition than we ever did in the sad old days of license. But the United States Statistical Abstract for 1916 shows that the per capita consumption of liquor in those "dry" days was twenty gallons a year. If New Yorkers were drinking at the same rate to-day the ten million of them would consume two hundred million gallons of liquor in this present year of grace. If half of that liquor was smuggled in across the Canadian border, it would take 3,166,666 automobile loads, allowing thirty gallons to every tonneau. Over ten thousand Cadillacs et al. would be crossing from Canada every day, rain or shine, drought or tempest. The people who say that New York is drinking as much as it did ten years ago are talking out of sheer ignorance. *Verbum sap!*

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

A Credible Christ*

THE Bishop of Gloucester has published the first part of a study of the life of Jesus. It reaches as far as the Transfiguration, and apparently is to be completed. What Dr. Headlam has in view is to show that the traditional account of Jesus in the Gospels is credible; that, after making due allowance for the prepossessions of the evangelists and for the literary phenomena of their records, the life and teaching of Jesus must be held to form a coherent and consistent whole. Nearly sixty years ago, when "Ecce Homo" appeared, Dean Church pointed out that the author as a historian had detected one truth in the New Testament, viz., that "the Gospels bring before us the visible and distinct outlines of a life which, after all efforts to alter the idea of it, remains still the same; they present certain clusters of leading ideas and facts so embedded in their substance that no criticism of detail can possibly get rid of them, without absolutely obliterating the whole record." Dr. Headlam's aim is similar. But, while Sir John Seeley succeeded in showing the continuity between the teaching of Jesus and the best impulses of the Christian Church, Dr. Headlam has to demonstrate the inner consistency of the teaching of Jesus against some modern attempts to suggest that the synoptic Gospels reveal tendencies in the apostolic Church rather than what Jesus taught, and that the latter can only be recovered by disentangling it from later accretions. Dr. Foakes Jackson and Dr. Kirsopp Lake observe that Mark's Gospel "is far more a primary authority for the thought of the apostolic age than for the life of Jesus." Dr. Headlam fastens on this unlucky lapse, and, believing that this kind of criticism impresses people in some quarters, sets himself to write a survey of the Gospels which will prove "that the teaching of Jesus as contained in the Gospels is not a collection of different opinions held by various individuals during a period of from fifty to seventy years, but a homogeneous whole coming from one teacher of intense spiritual power." The book is written with a business-like, plain energy. Dr. Headlam defends what he believes to be the common faith of the Church with common sense. It is a relief to read a writer upon the life of Jesus who is not an impressionist, and at the same time one who knows what the problems of that life are.

The outward setting of the life of Jesus means less to Dr. Headlam than His teaching, but he brings out certain points.

*The Life and Teaching of Jesus the Christ. By the Rt. Rev. A. C. Headlam, Ch., D.D., Bishop of Gloucester. John Murray. 12s. net.

Jesus was forty years old when He was crucified. His birth is placed in 8 or 7 B.C., and the crucifixion is dated in 33 A.D. Rightly, as most critics will agree, three years are left for the ministry. This involves that Jesus was in middle life when He entered upon His public mission. Neither He nor His leading disciples were young men, as is often imagined. Neither, as Dr. Headlam hints, were they poor. The first group of His followers were men of substance and position. "Externally, Jesus lived, as a boy and young man, the ordinary life of an artisan in simple surroundings, but not in poverty, and it may be noted that He always seems to speak of the poor from outside." The problem of the virgin birth is left unsolved. That the brothers of Jesus were his real brothers Dr. Headlam feels quite sure. "There seems to me no reason (except a dogmatic one) for adopting the conjecture of Jerome that they were cousins, and no evidence in favor of the Epiphanian theory that they were half-brothers against the Helvidian that they were the sons of Mary. The reasons against the latter view are not derived from history. The two sons of Zebedee were probably cousins of Jesus."

The test question of the miraculous element is answered in the following way. Dr. Headlam objects to ruling out the miracles on any *a priori* ground. He stresses the fact that "these miracles of the Gospel harmonize with the rest of the picture of the work of Christ. They are restrained; they are beneficent; they are not made the main purpose of the ministry; they rather take their place as something characteristic but subordinate; they exhibit the same spiritual authority and power as the words and work of Jesus." So he leaves it to each reader to decide what he must do with them. As for a story like that of the Transfiguration, for example, he sees "nothing in the story, as we have it, that might not have been told by the disciples as a truthful description of what they believed had happened." Most historical critics would grant as much. What we obtain in this book is not an explanation of the miracles, but a plea for caution in estimating them, a plea for suspense of judgment. "We are still, I think, left in the position of either refusing to accept what appears to be quite good evidence, or of accepting phenomena which are inconsistent with ordinary experience."

Dr. Headlam properly brings out the fact that Jesus was

(Continued on page 639)

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WE HAVE here no continuous history in the Book of Acts. The author took snapshots of those scenes which bore directly on the development of this theme, "The Power of the Spirit of Jesus in History." He leaps from place to place and from man to man. He drops one thread to take up another.

In this chapter he first describes the work in Samaria to the north of Jerusalem. "Multitudes gave heed to the things which were spoken by Philip. From many the unclean spirits came out. Many that were palsied or lame were healed. And there was great joy in that city." Then the author drops this thread and turns his face in the opposite direction; he looks toward "the way that goeth down from Jerusalem unto Gaza." There came a messenger of the Lord who spake to Philip, saying, "Arise, and go toward the south. He arose and went, and, behold, a man of Ethiopia!"

The gospel was to go out in every direction and teach all nations. In early times it achieved its largest success in roving north and west. Samaria and Damascus, Antioch and Ephesus, Macedonia, Greece and Rome, these are the mile-stones in its progress! But the author here balances his account by showing a similar gospel movement toward the south. The message Christ brought was no exotic capable only of a local, provincial development. It could live and grow anywhere. On the day of Pentecost it converted men "from every nation under heaven," and it will not tarry until all the kingdoms of this world are enlisted in the service of its Lord.

This initial effort toward the south was prophetic. How mighty became the movement toward the south in later times! What a Christian center was the city of Alexandria for years—Origen was born there. Augustine, who molded the thinking of the Latin Church, was from Numidia. Athanasius, who saved the day at the Nicene Council by his sturdy defense of the divinity of our Lord, was an Alexandrian. The angel of the Lord looked upon that warmer climate, seeing there the promise of spiritual harvests which would enrich the Church of the future. Therefore, Philip is sent in the early springtime to sow the good seed in the heart of an Ethiopian.

The lesson is a story of personal work. The apostles were fishers of men, working sometimes with the drag-net, but more often with the hand-line. The drag-net takes of every kind—it was used on the day of Pentecost when three thousand were gathered into the church, Ananias and Sapphira among the number. The drag-net method in Samaria brought Simon the Sorcerer into the number of baptized believers along with those from whom the unclean spirits had gone out.

This man Philip was a successful evangelist—he had been preaching Christ in Samaria with such effect that "multitudes gave heed." The short-sighted would insist on having such a man kept in the cities, casting his net in the largest halls to be had. But there are choice souls who do not live in cities, and there are many who are repelled rather than won by the methods of the monster meeting in the Big Tabernacle. The successful evangelist was here taken from the city crowds and sent into a desert to preach the gospel to a solitary man.

"He arose and went: and, behold, a man of Ethiopia!" The Ethiopian was a man of wealth—traveling in his own chariot. He was a man of high position—treasurer of Candace, queen of the Ethiopians. He was a man of serious mind—he was reading the Hebrew Scriptures as he rode along. He was reading aloud as a true Oriental, for Philip "heard him reading Isaiah." He had been to Jerusalem to worship—a man whose soul was in quest of light and peace. He had not found what he sought—he was returning with an unsatisfied heart, but an undiscouraged will.

What an opportunity! "Understandest thou what thou readeest?" "How can I," the Ethiopian replied, "except some one guide me?" He was a man in authority, engrossed in business affairs, and he felt the need of expert knowledge for his spiritual guidance. And what is still more important, the man of affairs was ready to be advised.

When their conference was finished the Ethiopian was convinced—he believed on Jesus Christ. He was ready to confess his faith in baptism. He would not hide his new-found trust behind the door; he would not steal away in silent fashion, afraid or ashamed to declare it in the appointed way; he believed and he would be baptized that he might be "saved."

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RACE RELATIONS SUNDAY

The Federal Council Commission on the Church and Race Relations suggests that February 10, 1924, be observed in the churches as Race Relations Sunday. The Commission is publishing a booklet, which suggests programs, topics and materials suited to the occasion. It is not too early for everyone interested, whether pastor, missionary leader, Sunday school or young people's worker, to write for further information to the Commission on the Church and Race Relations, 105 East Twenty-second street, New York City. Christianity, as has been so often said, has the only answer to all humanity's problems and needs, but the answer must be diligently sought and applied. And this can be done only through the efforts of Christian leaders working along practical lines. The suggestions for Race Relations Sunday have the merits of being practical.

Mr. Lloyd George, when his attention was called to a statement made by Col. Dupont, French Military Attaché, at a meeting of the Reserve Officers' Association, "May the Lord protect us from our friends. . . . To-morrow you are going to hear from one of our friends," said: "I sincerely wish that the gallant officer had not used that phrase. I never heard that prayer between 1914 and 1918. But I shall never forget the agonized prayer of the French Ambassador to his friends in England to come to the help of France. We went within twenty-four to forty-eight hours. Why, nine hundred thousand dead from the British Empire are scattered widely through military graveyards all over France and Flanders in evidence of England's friendship for France, and one million three hundred thousand of our best working men are now eating the bread of charity in England because we went to the aid of France in her hour of agony."



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Francis J. McConnell—

that bishop who is also a prophet—tells of a sermon he preached twenty years ago on covetousness, which greatly pleased a multi-millionaire who happened to be in the audience. "I didn't see anything in the sermon to please this particular auditor and could not refrain from expressing some surprise at his praise. His comment was very edifying to me. It seemed that I had kept the discussion on a lofty plane of general principles; that my utterance had a noble dignity derived from the heights on which it moved; that I had not marred the aesthetic effect of a well-balanced sermonic creation by descending to commonplace, or market-place, matters. If I have said things since then plain to the point of ugliness, it has been due to my desire to escape the paganism of putting the abstract or the aesthetic above the moral." The bishop, it may be added, calls a spade a spade in the great article above announced.

The CHRISTIAN CENTURY

A Journal of Religion

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Other Writers

BISHOP McCONNELL'S article will be followed by others just as arresting by such men as: Charles A. Ellwood, Albion W. Small, Edward Alsworth Ross, Harry F. Ward, Samuel Z. Batten, Arthur E. Holt, Ross L. Finney, Alva W. Taylor, etc., etc. Every writer is a recognized authority. All agree in the conclusion that our workaday life and our public life have yet to be brought under the influence of the mind of Jesus. It is vain, they hold, to ask men to be Christians in a private corner of their lives while they accept pagan ideals and motives and methods as rules of action in business and public affairs. If these pagan rules and principles remain unrevolutionized, says Professor Albion W. Small, "the goodly fellowship of the Apostles could not operate our present industrial system and make its working just." These expressions of positive conviction are indicative of the slowly forming social conscience of the modern church.

These articles promise to be the outstanding event of religious discussion during the present season. Thoughtful leaders, lay and clerical, inside and outside the churches, will wish to follow so brilliant and creative a contribution.

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Practical Application of the Golden Rule

As a practical application of the Golden Rule, as a spiritual exercise for the prosperous, as a source of food supply for the homeless and the starving, as an expression of international fellowship and good-will, an International Golden Rule Sunday is proposed for December 2, 1923.

(a) On this date all persons who are disposed to make a practical application of the Golden Rule are requested to provide for their Sunday dinner the same menu that is approved and used for at least 50,000 of the orphans of the Near East. *

There will still in many cases be a marked difference between the dinner as served in the prosperous home and that served in the orphanage, in that in the European or American home there need be no limitation as to quantity or as to attractive forms of service and comfortable or luxurious surroundings, whereas in the orphanages the portions are necessarily limited, the room is bare, the service is without table linen or silverware and frequently on floors

without tables or chairs. Moreover, the average European and American enjoys the novelty of a Golden Rule dinner but once in the year and has 1,094 other meals during the year with a more attractive bill of fare. The orphan, on the other hand, must content himself with the same more or less monotonous menu for 365 days in the year, never once knowing the taste of cake, sweets, candies, ices and other luxuries of every-day European and American life.

(b) The difference between the cost of the usual Sunday dinner and the simpler, less expensive orphanage menus is to be made as a contribution and thank offering for the purchase of food for the orphans of the Near East.

The Response to the Appeal for the Japanese Churches

To the Readers of THE CHRISTIAN WORK:

DEAR FRIENDS: The response to our appeal for the re-building of the Japanese Churches has been very generous but most of the contributions being made by the American people are being made for the Churches of the various Mission Boards.

There are, however, the independent Churches and they must look to subscriptions from independent sources. They are in a pitiable plight and yet they are strategic centers and powerful influences. They do not know where to turn.

I am writing this second letter to the readers of THE CHRISTIAN WORK, sincerely hoping that if you have not already contributed through your Church to the Mission Churches of your denomination, and have not answered my first appeal, you will send *something* even though it be little, at once. They are waiting upon us.

A letter from one of the native pastors reads:

"Your remittance has brought new faith and hope to us. We did not know where to turn in our dire distress. We sat in despair. Now we begin again. What America is doing for Japan is making all Japanese love her."

Please do not trouble to answer this appeal if you have already contributed to the Church Fund, but if you have not, may we not ask that you will put some investments into these permanent memorials of mercy and good-will?

In my previous letter I said I hoped to be able "to say that every reader of THE CHRISTIAN WORK had put some investment into these Churches." Judging from the response to our appeal and from the letters from readers saying that they had contributed through their own Church Mission Board, I should judge that about two-thirds of the readers have answered.

If every one of the one-third who has not answered would send one dollar or more we would be assured of ten thousand dollars more, which would practically rebuild three Japanese Churches.

You do not want to let this opportunity go by, do you? It is doubtful if your money can do as much permanent good anywhere else. Here it becomes like a stone in the temple, permanent, enduring. I am sure you wish to send something, but have simply overlooked it.

Yours sincerely,

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A CREDIBLE CHRIST

(Continued from page 633.)

conscious of fulfilling in the highest sense the vocation of the Servant of the Lord. This is one of the clues to His consciousness of having to suffer in order to carry out the Divine purpose, and in interpreting the scene at Cæsarea Philippi our author uses it freely. On the other hand, he hardly does justice to the eschatological element in the teaching. He protests against its exaggeration by some scholars who have allowed themselves to be over-powered by it in estimating the ethics of Jesus. This is true. But the element is there, and when Dr. Headlam has to explain some of the relevant passages—like the saying that some of those who heard Jesus would not see death till they had seen the Kingdom coming in power—the explanation is unsatisfactory. Some explanation has to be offered of the presence of such an element in the Gospels. It is not impossible to indicate its coherence with the teaching and mission of Jesus. But that requires methods rather less dogmatic than those followed in this book. Again, not all readers will agree with Dr. Headlam when he declares that "there is no evidence for any dogmatic purpose, deliberate or even unconscious, in the alterations" made by Matthew in handling the Gospel of Mark. There are other instances of a decisiveness which is more refreshing than convincing. Still, Dr. Headlam knows his own mind, and he does not hesitate to challenge contemporary opinion. More than once he makes a good case against the destructive critics whom he is always opposing; and even where he does no more than succeed in demanding a rehearing of the evidence, this is something. What he has done, and done vigorously, in his book is to assert that the life and teaching of Jesus form

too real a fact to be dissolved in any criticism of the apostolic Church. From time to time books of this kind are required, books that are critical of criticism without being reactionary. No one nation has a monopoly of them. We have similar volumes in French and German, for example. But the English temperament, if it is less imaginative and less speculative, has a saving instinct for what is real and sensible in evidence, and this is the quality which distinguishes the Bishop's book on Jesus.

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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God is not easy to understand, but he is something that makes things and makes things grow. God is in the trees and grass and flowers, and only for him they could not live and grow and be sweet and beautiful. Nothing could have been, had not God existed. Everything comes from God. God mixed himself with nothing and made something. That is the way creation began. It is the mixing of God with dirt that made man and all the animals, and all that live on earth. Creation is just like

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At the meeting of the Vassar Alumni at Chicago recently Dr. McCracken, president of the college, thought it necessary to defend the undergraduates from charges of smoking and going about with their knees bare. The two charges seem quite contrary in spirit. Smoking is not good for one's health; bare knees probably are. If so, why defend young women from a charge

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A Religious Weekly Review

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is one of unusual significance and every Pastor, Sunday School Superintendent and Young People's leader should utilize Bible Sunday on December 9th (or nearest convenient date) for the promotion of interest in the distribution of the Scriptures in Japan and the Far East.

For programs and information address

American Bible Society
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JEWES NO LONGER

[The following is part of an article appearing in "The Scribe," a Jewish paper. It is a significant bit of self-revelation.]

We were sitting on the fence in front of Battell Chapel at Yale. The bell was announcing the Sunday service and long lines of students were hurrying across the campus, lest the door be closed before they arrived. A few Semitic faces could be seen hurrying with the rest to this house of worship, not because they liked the music, the prayers or the sermon, but because they had to attend. I turned to those near me and said, "The world is not justified in calling us Jews. The Jewish soul has departed from us; the body must soon follow."

Our Jewish students are descended from but are not Jews. To the Jewish religion we are strangers, to its thought we are foreigners, and of its literature we are ignorant. We know less of the Old Testament than does the Christian of the New (which is not a very great deal). We know still less of the Jewish traditions and nothing of its modern literature. In the orthodox synagogue we feel out of place; to the reform temple we are indifferent. The greater number of holy days we do not observe; those we observe we do not understand. Dead to all things Jewish, we have but our physical features and our neighbor's suggestions to remind us of our race, which we betrayed long, long ago when we turned to climbing social ladders, and to manufacturing cloaks and suits.

Not only have we lost our heritage, but we are contributing nothing that is our own. Do not accuse us of contributing naught to our colleges, of failure to cheer at the football games, or of not going out for other activities. We go whenever the chance is given us, and that chance is daily increasing. Accuse us not of being different, but of being too like the other students. Could psychology find a way to testing ideas instead of "intelligence" it would find no essential difference between the Jewish and non-Jewish students.

Being so like unto the college mob, we are nevertheless not wanted in the college freemasonry. Instead of rising above it we erect a similar one in our midst. Denied admission to the fraternities, we form our own—smaller and less important it is true, but equally narrow and confined in spirit. . . . We regret and worry not because we are denied the privilege to lead individual lives and to live in a mental state of freedom, but because we are not invited to dances or wanted at proms. We must make good not in fields of learning (for that would count against us), but in the social castes. When one of our number succeeds in breaking the barrier and getting on some team we stay up to all hours of the night to talk of his "plays" and of what he does for the Jews of the college. We are loyal to the group if it strives to emulate that which is proper, but we ostracize any member who stands out as an individual lest he mar our chance of success.

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ANOTHER LINCOLN MEMORIAL

The tendency of the language used by Americans and Englishmen to diverge has increased out of all knowledge in the last half century with the amazing development of American literature, remarks "The British Weekly." "Most Englishmen," it goes on, "feel that they can fathom the speeches of Abraham Lincoln as they cannot those of his successors. Is it accidental that his working library was in standardized English—the Bible and Shakespeare? At any rate, the fact that Lincoln is 'the greatest American' to the English people is constantly borne home to us in one way or another." At the birthday dinner to "T. P." at the Savoy Hotel, not long since, Lord Curzon unveiled one more bust of the American immortal—the gift of the guest of the evening—and renamed the Mirror Room the "Abraham Lincoln Room." The room has two curiously interesting war associations with America. In it American tourists, stranded August, 1914, were given relief; and from it Mr. Herbert Hoover organized the Belgian relief administration.

THE CHRISTIAN WORK

CONTINUING

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The World of To-day

A SERIES BY DR. NANSEN

The publishers of THE CHRISTIAN WORK take great pleasure in announcing that in the next week's issue they will begin a series of articles by the great scientist and humanitarian worker, Dr. Nansen, on present problems in Europe and their solution, under the general caption of "International Cooperation the Only Way." Dr. Nansen has been the great hero of peace. It was he who, at the command of the League of Nations, repatriated the half million prisoners of war. Most of them had been seven years in Siberia. At a gathering in New York he told the story of this task. No remarks ever written ever approached it in interest and we hope to have that story later. Dr. Nansen now has charge, under

the League, of settling in Greece the one million Greek refugees from Asia Minor. The present article deals with three incidents, with all of which Dr. Nansen has been personally connected; the Corfu incident, the refugee situation in Greece and the Ruhr incident. It is a long time since any paper in America has published a more engrossing or illuminating article than this.

FOR LOWER INCOME TAXES

Last month Secretary of the Treasury Mellon, in a letter to William R. Greene, Acting Chairman of the Committee on Ways and Means of the House of Representatives, outlined a plan for the reduction of taxation. For each of the last two years, the Government has received about three hundred and ten million dollars above all its expenditures, including in the latter the sums devoted to the sinking fund and to other retirements of the national debt. Secretary Mellon suggests that the most useful place in which we can make reductions in the national income is by cutting down the income taxes. He would reduce the income tax on earned income by twenty-five per cent. Where the present normal tax is four per cent., he would reduce it to three per cent.; where it is eight per cent. he would reduce it to six. He would only charge the sur-tax rates on incomes from ten thousand and over instead of six thousand and over as is done at present; and he would make the highest sur-tax only twenty-five per cent., to be paid on one hundred thousand dollars and over. At present the highest sur-tax is forty-two per cent. payable on incomes of two hundred thousand dollars and over. The arguments in favor of the decrease on the lower incomes is obvious. Over thirteen million individuals pay taxes on incomes up to six thousand dollars. If Congress carries out the measures suggested by the Secretary of the Treasury, the taxes of at least thirteen million would be reduced by over forty per cent. Secretary Mellon believes that the reduction on the great incomes would be mainly helpful in business. As it is, men with very great incomes pay fifty per cent. or more on what they receive, in taxes, unless they put their possessions into tax exempt securities. Of course, they have been driven to invest in such securities in very large proportions. These securities are the bonds of the national and local governments.

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When capital is tied up in such securities, it is not available for the development of the business of the country. Secretary Mellon also suggested the repeal of the tax on telegrams, telephone messages, on tickets of admission and certain small miscellaneous taxes which he summed up as "nuisance taxes." He also made some suggestions for readjustments which were in interest of fairness and would increase income taxes by technical adjustments. Secretary Mellon emphasized that it would be possible to carry out these reductions only in case we do not have the soldiers' bonus. A bonus would require not only that we keep up the present income, but that we find new sources for the Government, and it would mean a tremendous expenditure annually for years to come. Secretary Mellon's proposal has received a remarkable welcome. According to the figures which Mr. Babson, the distinguished statistician, has worked out it would mean a very considerable increase of available income to the ordinary person. For instance, he reckons that the person with an income of two thousand dollars would save directly through the Mellon provision seventeen dollars and fifteen cents, indirectly through the giving up of the tax, he would save forty dollars; that on account of the lower price level that he might expect he would save a further hundred dollars, so that altogether his saving would come to one hundred and fifty-seven dollars and fifty cents. That is nearly eight per cent. of his income. In a similar way, he reckons that a person with an income of ten thousand dollars would be saved nine hundred and eighty-five dollars, almost ten per cent. of his income. The indications are that the President is in favor of Secretary Mellon's proposal. It would seem that Secretary Mellon's letter would very possibly result in the defeat of the bonus and in a stimulation of business.

all the rest of the bunch, so he asked for a private room. He got it. The next day he told them he would like a desk in his room. He got it. He had fine food sent in, and after a few days he wanted to get out in the beautiful sunshine, and he got his parole. During all the time that I was in the penitentiary I never saw the outside of my prison." That is the difference in treatment accorded two men, one of whom was willing that our soldiers should suffer so long as he himself made money; the other who believed the whole method of war was wrong. Life made easy for the first; life made bitter for the second. Thirty-two of our fellow human beings still languish in prison because they did not approve of the war. Men spoke against the War of 1812 when we had the same Constitution as we have to-day. They were not arrested and cast into jail. James Russell Lowell spoke and wrote vigorously in opposition to the Mexican War, but he was not interfered with. William Lloyd Garrison at the time of the Civil War called our Constitution "a covenant with hell," an agreement with death. Garrison was not arrested. During the World War it was dangerous even to read the Constitution of the United States. A man was actually arrested for reading it aloud. When the policeman came up to him, the man said, "I didn't write it. Thomas Jefferson wrote it." The officer of the law (?) said, "Where is that guy?" Two of the war opinion prisoners in Leavenworth have tuberculosis. When a petition was sent to the Government for their release because they were sick, sure enough two prisoners were liberated, but not the right ones. The prisoners at least thought it was a mistake, which they ascribed to the late President Harding. Shall men who have read the Declaration of Independence and the Constitution of the United States leave these prisoners still in jail?

HOW IT LOOKS INSIDE THE PRISON WALLS

Mourn not the dead that in the cool earth lie—
Dust unto dust—

The calm, sweet earth that mothers all who die,
As all men must;

Mourn not your captive comrades who must dwell—
Too strong to strive—

Each in his steel-bound coffin of a cell,
Buried alive;

But rather mourn the apathetic throng—
The cowed and the meek—

Who see the world's great anguish and its wrong
And dare not speak!

The man who wrote these lines, Ralph Chaplin, now freed from prison, is able to-day to tell his story as he could not when the gates of Leavenworth stood between him and the liberty of an American citizen. Among his fellow prisoners in the Kansas federal prison were the Wolfe brothers, who made rotten leather and sold it to the government for the use of the men in the trenches. The Wolfes made millions of dollars out of profiteering. Before and during the war, Ralph Chaplain declared, in "Solidarity," the organ of the I. W. W., that in the war there would be profiteering. As he puts it, "I said that what they (the Wolfe brothers) did was not right; I got twenty years for that. They got two." To go on, "Wolfe and I went to the penitentiary. After he looked around the first day, he did not like to be herded with

GOVERNOR WALTON'S IMPEACHMENT

The Oklahoma Legislature has brought James C. Walton's term of office as governor of Oklahoma to an early close by successfully impeaching him. The Senate unanimously found him guilty of abusing his pardon and parole authority. He had used these powers right and left and by them had effected a pretty general jail delivery in the State. The Senate also found him guilty of placing his personal chauffeur on the State Health Department pay roll; of padding the State pay roll; of preventing the assembly of a grand jury; of suspending the writ of habeas corpus; of issuing a \$10,000 deficiency certificate for the State Health Department when no deficiency existed, and of issuing a similar certificate for \$4,000 for a State Negro orphans home in order to provide salaries for two Negro barbers whom he ordered placed on the pay roll of the institution; of attempting to prevent a special State election; of exceeding the legal limit of election expenses; of soliciting gifts and contributions for expenses of his office after he was elected; and of being generally incompetent. He was acquitted of five other charges. The Senate's action automatically removed him as governor and Lieutenant Governor M. E. Trapp succeeds him. Governor Walton came into national prominence through his fight against the Ku Klux Klan. But he was a man of such bad judgment, to say nothing of his moral obtuseness, that he threw away all the advantage of his position and exposed himself to the ignominious defeat that he has suffered.

THE WORLD OF TO-DAY

THE FUTURE WORK OF THE AMERICAN BOARD IN TURKEY

In this and last week's issue of *THE CHRISTIAN WORK* we have printed a statement by Dr. Barton of the history of the American Board's missionary work in Turkey and of the problem which faces the Board there to-day. Turkey has been given a new place among the nations, and no punishment for past offenses against humanity and international order has been decreed. The safety of the minorities yet remaining in Turkey is guaranteed and their freedom to maintain their own language, schools and religion is pledged in most explicit terms in the treaty of peace. The League of Nations is appointed to enforce these provisions. Foreigners in Turkey will receive no special exemptions or safeguards, but in general will receive the same treatment as that given to Turks resident in other countries. Though in the treaties missionary and philanthropic organizations are not given the same encouragement and consideration as are given to commercial and financial concerns, they are recognized as existing, and will be allowed to continue under Turkish law. With these now definite prospects in view, and with full reports in hand from the missionaries regarding the work now going on, and the present attitude of the Turkish authorities towards this work, the American Board and its auxiliary Women's Boards have adopted the following principles:

First: That we should continue missionary work in Turkey.

Second: That we should continue to provide moral and spiritual help and leadership for the refugee populations in Greece, Syria and the Caucasus.

Third: That we do not consider the changed conditions, governing our educational work in Turkey, so fundamental as to prevent the continuation of our schools under the laws of the Grand National Assembly at Angora.

Fourth: That we regard the period of drifting uncertainty in respect to our efforts in Turkey as ended, and we consider the work now being carried on as established and important and worthy of consideration equal to that given to any mission of the Board.

It would be folly to think that all uncertainties in Turkey are at an end. But the American Board believes that the period of retrogression in Turkey has ended; the corner has been turned. The missionaries on the field, forced into constant and immediate contact with the Turks, see real opportunity before them and call urgently and insistently for reinforcement. The Board at home accepts the challenge, and while unable to grant all the requests for advance has definitely committed itself to carry on in Turkey.

FAKE DEGREES AGAIN

The whole country has been considerably shocked by the discovery in Connecticut that several physicians were practising under the cover of degrees bought from various institutions, which did not in any way signify that those holding them were capable of practising medicine, or had ever had any medical education. Dr. George N. Sutcliff has confessed to Governor Templeton of Connecticut that he got his degree from a Missouri diploma mill. He has been ordered under arrest by the Grand Jury which is investigating this whole matter. Examination was made of the birth and death records in the office of the Town Clerk of Farmington, Connecticut, which disclosed that in the eleven months to date since Dr. Sutcliff bought the practise of Dr. Ripley, he has signed six death certificates. The papers give a record of the causes of these deaths and they are all cases that would require the

most expert medical treatment. It has opened the whole question of fake degrees and it looks as if we were going to discover that not only many physicians were practising under these degrees secured either by money or by passing examinations which were nothing but subterfuges for the real thing, but also that many clergymen have been securing the degree of D.D. for slight sums they have paid on the basis of correspondence courses which amounted to practically nothing. It will be remembered that several years ago a diploma factory in the Middle West was offering the degree of D.D. to clergymen for \$50 and a so-called correspondence course. It is no wonder our English brethren look with suspicion upon the many doctors of divinity who appear in England from the United States. Only very few of the clergymen in England, either in the Anglican or Free Churches have the degree of D.D. It is highly prized there because it always means real scholarship, and it is the custom to print the name of the university which grants the degree and the value of the degree is determined largely by the source from which it comes. It is a question whether or not degrees for doctor of divinity in America should not be given for real scholarship and whether it would not be a good idea that the name of the university conferring the degree always be printed with it.

MEETING OF THE AMERICAN WALDENSIAN SOCIETY

The American Waldensian Society is playing the friend to the ancient Waldensian churches in Italy. Bishop Greer at the time of his death was head of the society. His successor is Dr. Cornelius Woelfkin of the Park Avenue Baptist Church, New York. The work of the Waldensians must appeal to every Protestant. They live in the land of Rome, but they maintain a spirit of kindness toward their non-Protestant neighbors. The American Waldensian Society hopes this year to send to the Waldensian Church one hundred per cent. of the funds that are raised in this country. Administration is important and costly, but funds will be found to carry the overhead. The annual meeting of the society last week filled its members anew with enthusiasm. For whenever Peter Waldo's story is unfolded and that of his followers, people are stirred. These early Waldensians were persecuted for righteousness' sake yet they never swerved from their ideal of adhering to what they regarded and still regard as the primitive faith.

RESOLUTIONS PASSED AT PHILADELPHIA

The Observer has written in *THE CHRISTIAN WORK* a full account of the remarkable meeting of the World Alliance for International Friendship Through the Churches, held in Philadelphia November 13, 14 and 15. On page 649 of this issue of *THE CHRISTIAN WORK* will be found the manifesto unanimously issued by the Conference, but there were three or four other resolutions passed which are worthy of the careful study of our readers. While the manifesto emphasizes the fact that the churches of America believe in the United States' participation in the World Court, a resolution addressed to the President and the Chairman of the Foreign Relations Committee of the Senate explicitly asks that the United States become a member. The resolution is as follows:

RESOLUTION ON THE WORLD COURT

The President is urged to reaffirm in his forthcoming an-

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nual message the recommendation of the late President Harding to the Senate in regard to the Permanent Court of International Justice. Notwithstanding that with his customary fairness in dealing with opponents, he called attention to rival plans, he never wavered in the emphatic statement of his own convictions and preferences. The American people cannot better show their reverence for his memory than by loyal execution of the policy which he bequeathed to his fellow-countrymen.

To this end also the United States Senate is urgently requested to instruct its Committee on Foreign Relations to report promptly upon the Harding Recommendation for participation in the Permanent Court of International Justice.

There was considerable discussion in Philadelphia on the question of armament and it was very evident that many of the delegates felt that great armaments are more provocative of war than almost anything else. After much discussion, the following strong resolution was passed:

RESOLUTION ON REDUCTION OF ARMAMENT

Whereas the world has long been impoverished and plagued by huge armaments, and whereas the experiences of our generation have demonstrated that armaments are provocative of suspicion and fear and ill will and utterly impotent to ward off worldwide destruction.

Be it resolved that we, the World Alliance for International Friendship Through the Churches, beseech our own Government, and all the other governments of the world, to call a halt on all proposed increases of land and sea and air forces, and to proceed to the consideration of ways by which all military and air and naval forces may, by international agreement, be radically reduced.

We firmly protest against the policy of establishing new naval bases, and of squandering the money of the people on new fortifications, new aircraft, and new guns. All such warlike preparations only perpetuate a system of thought and action which has long cursed mankind and which must be banished, if we are ever to have a warless world.

It was also felt that no conference of Christians should break up without declaring its stand regarding war and the following short but strong resolution was passed:

RESOLUTION ON THE OUTLAWRY OF WAR

Resolved, That in response to the searching indictment of war that has been made by the speakers at this Conference, we declare it to be the sense of this body that the churches of the world should solemnly declare that war as a method of settling international disputes is anti-Christian and that therefore every effort to outlaw war and provide judicial substitution will receive their hearty support.

Resolutions Adopted at the Eighth Annual Meeting of the World Alliance for International Friendship Through the Churches at Witherspoon Hall, Thursday Afternoon, November 15, 1923

We, the five hundred delegates assembled at the annual meeting of the World Alliance for International Friendship through the Churches, and representing, we believe, the convictions of the Church at large, desire to put ourselves on record to the effect that the time has come for the United States to assume bold, confident leadership in the rescuing of our present civilization from chaos and in establishing a new world order based upon justice, co-operation and good-will.

Selfish nationalism and the basing of our civilization upon force plunged us into 1914. The world is rushing again toward the same precipice and our nation is doing nothing to avert the impending calamity. We argue details of covenants and who shall elect judges to a court while Europe starves, selfishness rules, militarism rises again, gross injustices are practiced, the nations arm, and force reasserts itself as the rule of life.

Against this isolation on the part of our nation we solemnly protest. We believe it unchristian, and we believe it makes of no effect the sacrifices of the boys whose idealism we have just been commemorating. We believe the time has come for the United States to lay aside all selfishness and timidity and take her place in the councils of the nations. We believe all problems, especially those we helped to create in Europe and Asia, are our problems, and our place is where they are being solved. We believe the United States has been called to serve the world and should again manifest that sense of mission to which it rose in the war. We deprecate and condemn all talk of "America first and only," whether proceeding from the Senate or the market-place. We believe that upon America rests the obligation to co-operate in the high endeavor to save the world and build a new order wherein dwelleth righteousness. To this end we demand, in the name of the American Church, that the Senate of the United States take immediate steps to make our nation a signatory power to the Court of International Justice. We respectfully petition the President of the United States to continue the crusade begun by President Harding to this great end. We believe that to stand outside the Court violates our whole American tradition. We believe it also violates the will of the American people.

This act having been accomplished, we call upon the Senate of the United States to immediately begin the study of how the United States may find entrance into the League of Nations or find some substitute association to which the other nations will agree. The churches have stood for it from the beginning. They stood behind Mr. Wilson. When Mr. Harding became President they offered their support to him in a belief absolutely justified both by his words and those of his associates that America would take her place in the family of nations. The churches' high expectations have not been fulfilled, and we believe the Senate of the United States owes it to these millions of Christians to fulfil them. We cannot sit still and see the other nations of the world vainly strive to realize the common life while we stand apart and by our absence cripple their endeavor.

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The American Spirit

THE cities which are hampered by congested alienism have not always made an attractive exhibit. The reckless overriding by their inhabitants of institutions and observances long cherished here has stimulated a national prejudice which takes forbidden ways and issues a program that will perish of itself if not previously overwhelmed by public obloquy and contempt. To urge that many millions of our fellow-citizens shall be practically ostracized and always antagonized because they were born abroad, or are of another religion or a different color is to diametrically contradict genuine Americanism. Those who subscribe to such mad notions condemn their boasted patriotism by the principles they derive from it. This fatal antithesis is corroborated by the secrecy enshrouding their nefarious conduct. No American need wear a mask or adopt childish rituals and silly disguises to achieve laudable ends. Men who love darkness rather than light do so because their deeds are evil. These deeds are sure to follow in the wake of attempts at concealed justice. Crimes are generated in any conclave which skulks in the rear and stabs in the back. It is not pertinent to say that the plotters advocate things which are commendable in themselves. Their methods are too vile to be admitted to the practice of a freedom-loving state. And their usurpation of the functions of the state as the sole and

supreme source and executive of justice is essentially treason. When taken from the viewpoint of religion, to which the Ku Klux Klan professes an extraordinary attachment, their behavior is even more reprehensible. Legally, they are in danger of being outlawed; religiously, they are already beyond the pale. For though religion has numerous complexions, it has but one spirit—the spirit of brotherhood, as shown in exact equity, in fraternal affection, and in mutual helpfulness. Why then has such an unexpected and ugly reversion to the Knownothingism of the past century arisen to defile our present annals? The answer is that in every land cursed by recent war there have been repercussions of degeneracy as well as of ennoblement.

Russia is enslaved, Germany is demoralized, Turkey is recalcitrant and unashamed of massacres which appal reflective minds. On three successive occasions even the government of Great Britain has reeled before the surgings of a menacing tide of revolutionaryism. Some acute and reliable observers declare that Europe has seen its meridian and is now rapidly descending to its nadir. We do not believe their prediction. But it may prove true unless a rational and tranquillizing policy is speedily found and enforced there.

In our own country the realms of theology, of politics and of social life are profoundly agitated. Heresy hunters are again in the saddle in some churches, undeterred by the obvious futility of their enterprises. Accusations and counter-accusations are bandied about. Those who should be earnestly concerned for the reintegration of the Church as the vital precedent of world peace are pre-empted by doctrinal debates. These have no important meaning, yet the flames of expiring controversies are refired in their behalf. If such fatuous pursuits obsess men who profess the divine charity of the Son of God, what better can be expected of men who do not make the profession? One erring brother proposes to crush all thought which he cannot square with his creed. Another carries the process to its logical conclusion by proposing to isolate all men who do not think as he does. Could stupid, obstinate and blind bigotry have a more vivid setting? Again, if Protestantism is responsible for the ill-starred revival of Ku Kluxism, it should occur to those who are non-Protestants that they may not be without offense. Let every man interrogate himself after this fashion: Have I or have those with whom I am associated done anything provocative of dislike and prejudice? For example, if the Jew forgets that he owes allegiance to the public interest, if he takes the untenable ground that he must be at once peculiar, select and separate, and also a sharer in the general welfare, he contributes to the mutilation of the American spirit. If the Romanist allows his religious convictions to dictate his political choices and appointments, he is guilty of violating that spirit. If the Protestant does likewise, he is likewise guilty. There is no escape from these conclusions. Instead of permitting some painful manifestations of these divisive tendencies to proceed further and involve all in serious trouble, if not disaster, every American of any persuasion should advocate concessions to conscience and to liberty of belief so long as these are not inimical to the good of all. But whatever interferes with that good and with our fellowship and harmony as members of one body and children of one Father will have to be sternly reprobated.

It is a well-known phenomenon in history that when the best gifts of life in men or nations are not used for benevolent purposes they corrupt, fester and set up internal feuds.

E D I T O R I A L

These ailments are characteristic of churches which have little or no evangelizing zeal, and of states whose assets are restricted solely to themselves. If America would remember that her calling as a nation is at stake, the initiation fees now wasted on asinine Ku Kluxism would be expended for relief of suffering and promotion of peace. Her statesmen would no longer deny that she exists, as all nations exist, to do the will of God. They would guide the people of this land to a noble plane of national being. They would insist that international agreements between governments which involve the citizens shall be open, above-board, and of such a nature as to inspire respect for government. They would repudiate territorial aggrandizement and establish tribunals for the settlement of justiciable disputes. They would reduce armaments on sea and land as rapidly as the decrees of the tribunals became operative to lessen the causes of war. The press would desist from malignant descriptions of other nations, meant to distort our outlook on them and to destroy friendly feeling. In brief, were the gigantic resources and mediatorial sovereignty of the Republic dedicated to the reconstruction of Christendom, we are convinced that so praiseworthy an employment of endless powers would call off the dogs of internecine strife.

In broad outline, the American spirit is firmly for these laudable causes. The American conscience has not been easy about our remissness toward them. American honor is sensitive to the charge that we quit the field before the fight was won. American energies have been diverted from those reasonable international responsibilities that preserve self-respect and abolish national difficulties. "Gentlemen," said Lord Nelson to a couple of his squabbling captains, "there is the enemy, and you are comrades to subdue him." The exhortation is apposite for dunderheads covered with Hallow Eve regalia, and no less apposite for contentious fanatics of widely different kinds.

Let us beware of the flood of secularism which carries widespread destruction on its crest. It invades business and makes you greedy of lucre. It invades politics, and makes us careless of convictions. It invades religion, and makes us detest our fellow-believers. It speaks of heaven with the accents of hell. It challenges the holiest rights and deflects us from the most sacred duties. Let us resist it by reconsecrating ourselves to the American spirit. It is the spirit of equal and speedy justice, of lawful freedom, of magnanimity which knows no dehumanizing envyings or revilings. It rejoices in the providential growth of this nation, and ascribes it to the God who gives Himself in perpetual redemption to His offspring. It loves the country where it should ever flourish. But it does not encompass that love about with hate of other nations. Quite otherwise, it recognizes their salient virtues and illustrious men, and hails with delight their democratization. It is not limited to a geographical area, but sweeps around the world as swiftly as the winds that blow across continents and oceans. It is the spirit of courage, love and discipline; of reason arising out of meditative minds. Have we that spirit? Indeed, can any man have it unless he is first possessed by the Over Soul who convinces the world of sin, of righteousness and of a judgment to come? May the breath of God breathe on us now, and surcharge every breast with the tenderness and fidelity befitting citizens of so great a nation and brothers in the family of the one Father!

S. P. C.

The Legacy of Peace

"MY peace I give unto you," said Jesus. This is the legacy bequeathed to us by those brave men whom, with undying gratitude, we honor on Armistice Day. With the sanction of Christ we may apply to their sacrifice the words He used of His own. "Greater love hath no man than this, that he lay down his life for his friends." They laid down their lives for their friends, even for us, and by that act they left us their peace. For in giving their lives they brought the war to a victorious end. Had they failed, there would be peace nowhere to-day save the peace of devastation and of ruin. All the security we now enjoy, the fact that we are permitted to live in our homes to take up again the pursuits of peace, the fact that we have it in our power to achieve the higher things possible only in peace, we owe to them.

And this legacy of peace which they left to us is also the legacy of a righteous cause. There are some who tell us to-day that we should forget the war. If by that is meant its hatreds, its bitterness, we all agree. But when it is insinuated that we fought for no great principles; when it is said we were the victims of propaganda; when it is intimated by a spurious liberalism that there were no clear differences between us and our former foes, since we were all involved in the same system—then we say, "No, let us never forget!" For between us and Prussianism there were world-wide differences. We fought for truths of such far-reaching importance for all mankind that we cannot afford to have them forgotten. All progress depends upon our not forgetting. *The original conscience which finally impelled us to enter the war and to do our part must be preserved!*

And now, since they left us their peace, how shall we use it? It is one thing to inherit an estate; it is another not to waste it, but to build upon it. This means that peace must be made permanent. They won the peace of victory. Our task is to win the victory of peace.

To promote peace, there is before us the definite proposal to establish a World Court. We in America have long been familiar with the ideal. We have urged it for years. Moreover, it is a court already in existence. And what shall be the decision which we as a nation make regarding it? Shall our partisanship be so bitter that we shut our eyes and refuse to see the real merits of the Court? Shall we let it be defeated by the obstructionist tactics of a few politicians? Or shall they hear from the people a voice so imperative that they dare not disregard it?

We have also new hope to-day that at last a way has been found that will lead to the solution of the vexatious problems which have long hung like a cloud over Europe. The appointment of a commission to determine Germany's capacity to pay is, by itself, not a solution, but it may open the way. For it means that the nations that strove together for a common cause in war are ready now, in spite of many divergences, to work together for that same cause of peace. It means, let us hope, the end of estrangement among the nations that won the war and the beginning of a new era of co-operation.

The great thing is to see to it that the process of recovery is not retarded, that we do not stop until there is peace and

friendship among all nations. It is here that our nation has an indispensable part to perform. One of the finest acts in the history of our country was at the time of the Boxer outbreak. Instead of collecting the debt due us, we returned it to China, where it was turned into a fund for sending students to America. It was an act which repaid for itself in the friendship of China a thousand-fold. Can we not do something of like magnanimity to help the nations which in

the fury of war bore the brunt of the sacrifice, and which are still our comrades and friends? Certain it is that advice to others to show leniency and forgiveness will have weight only as we show a like spirit ourselves.

Well may we say, "America first," provided always we mean thereby "first in service." Christ's law is, "Of those to whom much has been given shall much be required," and by that standard shall we be judged.

R. C. K.

THE OBSERVER

John Clifford

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

THE death of Dr. John Clifford at the ripe age of eighty-seven takes away one of the most forceful as well as one of the most picturesque personalities in the life of the British nation. He had come to be called England's "Grand Old Man" since the death of Gladstone. He was very much like Gladstone in some regards, except that whereas Gladstone, like Mr. Bryan, was conservative in theology while liberal in politics, Dr. Clifford was of the liberal school both in theology and politics. He was born eighty-seven years ago and as a boy worked long hours in a factory, but early in life he felt the stirrings of the prophetic life and suddenly found himself preaching. He immediately came into prominence and by the time he was in the thirties he was pastor of the large Westbourne Park Baptist Church, which pastorate he held until he was eighty. For the last seven years he has been pastor emeritus. The annual New Year's sermon, the review of the past year, became famous. Crowds came from all over London to hear it, and it was printed in full in the papers.

The Westbourne Park pulpit became one of the most famous in the land and crowds turned their footsteps thither. Youth came, for Dr. Clifford was one of the first to blaze the way out into the more liberal interpretation of the doctrines. Early in his life he refused to be bound by the Baptist rules of adult baptism or the closed communion and opened the doors of membership in his church to all believers. Then he turned his attention to the new Biblical scholarship and took his place beside those who took the newer doctrine of inspiration—that it was in the content of the Scriptures, in their progressive revelation of the heart and mind and will of God rather than in verbal accuracy. Likewise, while remaining passionately evangelical to the end, he was among those who might be termed modernists in his statements of the doctrines. He believed that Christianity was the acceptance of the Lordship of Jesus Christ, and he allowed all liberty of interpretation in the Bible and the doctrines to those who made this fundamental act of faith and consecration.

His ministry soon went far beyond the Westbourne Park pulpit. It was not long before he became one of the most popular platform orators in England. He was sought after on all sorts of occasions. He generally found himself the leader in all movements for social reform with which he had

anything to do. He headed the Passive Resistance Movement against the Education Act which made Free Churchmen pay taxes to support Anglican schools. Every year for years the officers came and took some of his furniture to sell to pay the taxes. He and the officers became great friends and the annual levy became one of the most famous events in London's social life, just as all London used to turn out when William T. Stead celebrated the anniversary of his having been put in prison for righteousness sake by walking up Fleet Street in his prison garb. But Dr. Clifford became the leader of the protest against this act and for years many followed his example. He was the life and soul of all forward movements and did not hesitate to carry the fight into politics when righteousness demanded it. When the World Alliance for International Friendship through the Churches was formed he became one of the most enthusiastic members of its Executive Committee and one of the most ardent advocates by pen and voice of the recognition on the part of the churches that they take up the war against war. He was at his work to the end. He was of irrepressible spirit and youthful in mind as well as body away over into old age. He died on the platform just as he had finished an address. He had always said that he expected to die in the pulpit. All the old-time fire and lucidity was in his speech. He finished and sat down in his chair and fell asleep—eighty-seven years old.

I first saw Dr. Clifford when I was attending a conference in London some fifteen years ago, although I had of course read many of his sermons and addresses. A public meeting was being held in one of the halls and three or four rather quiet and commonplace addresses had been made, made by great men, too, bishops and others, but men who had no convictions or were timid about uttering them. The whole atmosphere changed when Dr. Clifford began speaking. It was like a Hebrew prophet coming in among the conventional priests.

I afterwards came to know him well. He was one of the British delegates to the Constance Conference of Church leaders, where the World Alliance for International Friendship through the Churches was born. I saw much of him at Constance and came all the way back to England with him. We crossed Germany on that August first on which she was massing her troops. There was much despondency

in everybody's heart. I remember Dr. Clifford saying as we passed through country where soldiers in masses were going through fields cutting every cabbage off and digging every potato, and as we saw the regiments being massed at the stations and herded into freight trains: "It is just like some giant Samson sweeping his arm across Europe and pulling the temple of civilization down." As we sat in Constance together, Germans, French, British, Americans, Italians, all other nationalities, most of them leaders in the churches, Dr. Clifford said: "If we had begun this twenty-five years ago I believe this war could have been stopped." I am not sure. The people at large still dearly love fighting and killing each other and wait only for the slightest excuse to begin it; but I quote what Dr. Clifford felt very strongly. Perhaps he was right.

The British and American delegates got together again as soon as we reached London, in a sort of continuation committee. The Great War was then upon us. Germany had violated Belgium and everybody felt sure Britain would soon be in the war. There was great discouragement among those who had been working for international good-will. Some of the delegates were inclined to go home, doing nothing. Dr. Clifford made one of the most wonderful pleas for immediate action I ever heard. He insisted that on the day

when the world was entering upon war the churches should organize for peace. As a result the organization of the World Alliance was perfected on that day.

In the winter of 1919 I was in London attending some committee meetings and Dr. Jowett invited me to dinner at his home. Dr. Clifford was among the guests and we had a delightful evening together around the fire. I asked innumerable questions about the religious life of England, how the war had affected the churches and about many other things. Dr. Clifford was brimming over with convictions and ideas. He saw that the war had created a new world with new problems, and he was eager to have the churches face them boldly, but he was a little afraid they would not. He was so brave, so fearless, so prophetic himself that he could not endure timidity or complacency in others. He was heart and soul with Dr. Jowett in his conviction that the time had come for the churches to put war into the category of crimes—with slavery, torture, and all other crimes.

Great, brave, fearless soul, he was one of the most passionate of preachers, one of the men of most prophetic vision, and at the same time possessing a keen, vigorous intellect that saw through all sham and cant and grasped the great fundamental principles of any enduring civilization.

FREDERICK LYNCH.

THE WEEKLY SERMON

The Word of the Lord Endureth Forever

By Rev. John Kelman, D.D.

Minister of the Fifth Avenue Presbyterian Church, New York City

[New York greatly regrets that Dr. Kelman has thought it best to resign from the pastorate of the Fifth Avenue Presbyterian Church. Ill health has forced his decision. Dr. Kelman has accepted a call to the Frognal Presbyterian Church, Hampstead, London.]

"The Word of the Lord endureth forever."—1 Peter 1:25.

YOU have in your hands the most wonderful thing in all the world. It is a sword for smiting and a refuge from the sword. It is the profoundest mystery and the clearest revelation. It is the most terrifying book in the world and also the most comforting. It is the most human thing on earth and also the most divine. Some years ago Dr. Horton in his Yale lectures created much controversy by his insistence upon the larger significance of the phrase, *the Word of God*, which he widened to include the whole revelation, both in and out of the Bible. It is a valuable and a much needed correction of a somewhat narrow interpretation of revelation, and it is quite true that, as the apostle says, *the Word of God is not bound*—not even in the boards of a sacred book. Yet, while the phrase covers a far wider area than has often been assigned to it, it is true that it is very specially applicable to the Bible. There was a certain stretch of human history in which revelation was paramount and different from the revelations made to man, either be-

fore or after. There was a certain nation which God specially chose as the medium of His revelation of Himself to the world. Many of the thoughts and words of that revelation were written down, some in history, some in poetry, some in other literary forms. All that literature, collected and preserved for the use of future generations in the volume which we call the Bible is so distinctive and unique that it is perfectly legitimate to call it *par excellence* the Word of God.

The history of the Bible is very remarkable. The Jews received it from generation to generation, and after they had got the writers killed and buried they systematically began the idolatry of the book. They counted not its words only or its chapters, but its very letters, with a superstitious and unintelligent reverence which distracted the attention of men from its real value and message. Yet even to that very meticulous care we are debtors. Had they not preserved it with such superstitious reverence it might never have survived to reach our hands and eyes. The early Christians, to whom the Gospels were sent and the epistles written, took them in their free, human way, accepting them as part of their ordinary life. They read them, not as things apart, but as letters and documents from friends, and so gave the whole that natural treatment and reception which brought upon their lives the spirit of those holy books.

Many of the early Christian fathers were mystics, who saw in the sacred writings more than the unsophisticated could read there, and invented systems of symbolism which made of the plainer statements of Scripture a kind of cryptogram for the initiated. In their time, also, there was introduced the influence of the Greek philosophic spirit, which built up the thoughts and expressions of the Bible into complex dogmatic and creedal form.

The Roman Catholic Church of the middle ages showed its reverence for the Bible by the elaboration and exquisite beauty of its illuminated parchments; but it took over the right of interpretation from the individual to the Church, and, having reserved this right, it used the Scriptures for its own ecclesiastical ends.

The Reformation reopened the Book for common people and proclaimed the liberty of each man to interpret God's message for himself. In the seventeenth and eighteenth centuries, however, Protestantism had developed a hard and lifeless orthodoxy which practically, though not confessedly, reclosed the Book. From this, individuals with strong imagination and fervent faith, broke loose in fantastic private interpretations, went out to seek strange things, and found exactly what they sought. Now, in these latter days, people are recognizing at last that this is not a repository of proof texts, nor a hunting-ground of strange prophecies, but a national literature, expressing and recording God's eternal and growing revelation to living men.

The sense of the value of the holy Scriptures has not only revived, but it has spread throughout the modern world. Recent voices of all sorts might be quoted bearing proof of this. The testimonies of Professor Huxley, Matthew Arnold and Lord Morley are familiar. M. Renan has called it "The great book of consolation for humanity." President Roosevelt has said of it, "No thoughtful man can doubt that to decrease the circulation and use of the Bible among the people would seriously menace the highest interests of civilized humanity." President Lincoln's presidential addresses could never have been written but for its inspiration. Not the least impressive of the modern American testimonies to the Bible are the words of Mark Twain, who said: "Who taught these ancient writers their simplicity of language, their felicity of expression, their pathos, and above all their faculty of sinking themselves entirely out of the sight of the reader, and making the narrative stand out alone and seem to tell itself?" In recent days we have those remarkable testimonies of General Foch, Lord Haig, Lord Roberts, and others, which are well known and often quoted. General Pershing has said to his soldiers, "Hardship will be your lot, but trust in God will give you comfort; temptation will befall you, but the teachings of our Saviour will give you strength." Admiral Sims has added his testimony that, "This Testament is a handbook of manhood; it introduces you to the pattern Man, who shows you what to become and the way to become it."

These are very remarkable testimonies and they prove that the Bible has *power over time*, as one has said. There are, however, a few voices on the other side. One prominent leader of popular thought has told us that he thinks otherwise. He says: "Floods of sincere but unmerited adulation have been lavished upon the Hebrew Bible. The world has many books of higher literary value. . . . Carlyle is more moral than Jeremiah; Ruskin is superior to Isaiah; Ingersoll, the atheist, is a nobler moralist and a better man than Moses. . . . Sir Thomas More, Herbert Spencer, Thoreau, Matthew Arnold and Emerson are worth more to us than all the prophets." Who is this gentleman of such original literary and moral taste? All his friends answer

with one accord, "An honest man." We do not deny it, but it may be permitted to us to remark that there really are other qualities which have some value in dealing with such subjects besides honesty. For my part, I am a little tired of honest men who use their honesty as an excuse for talking mischievous nonsense. Imagine for a moment what Thomas Carlyle or any literary man of first-rate competence would say if he were to read such an account of himself, and to find himself pilloried in any such comparison. Our author has quoted Ruskin as superior to Isaiah. Set against that extraordinary quotation this from Ruskin's own pen: "I opened my Bible just now, yellow now with age, and flexible, but not unclean, with much use. . . . My mother's list of chapters, with which, learnt every syllable accurately, she established my soul in life, has just fallen out of it. . . . This material instillation of my mind in that property of chapters I count, very confidently, the most precious, and, on the whole, the one essential part of my education."

The Bible has been translated into 436 languages. It holds its sway from Norway to Madagascar, and literally from China to Peru. In Hankow during one year the printing press published 1,500,000 copies of it. For the past hundred years in every land its sales have been steadily growing. In one year recently the British and Foreign Bible Society alone published portions of Scripture at the rate of one for every five seconds, day and night; and in the one hundred years of its existence it has sent out over two hundred million copies. The New York Bible Society, which is to-day celebrating Bible Sunday in so many pulpits of our city, has had a long and distinguished career. Its yearly distribution numbers practically five hundred thousand volumes in fifty-three languages. It puts these into the hands of sailors on ships in the harbor, and immigrants on Ellis Island, and soldiers in the Army, and sailors in the Navy. It has done much work among the blind by means of Scriptures published in their type. It distributes the Bible free to those who cannot afford to buy it, but it has proceeded upon the wise principle that its output is always measured by its income, and it never goes into debt.

Let us think once more what this wonderful Book has survived. The flying sketch of its history given a few pages earlier must have suggested this to readers, but it is worth our while to remember in detail the extraordinary career of this Book.

First, it has survived persecution both from pagans and Mohammedans, which has only endeared it to those who have suffered for it, and to those who have received it stained by the blood of others who died in its defense. It has been subjected to ridicule from the days of Celsus on through those of Voltaire to the diminishing stream of such pleasantries which still trickles in outlandish places. Men have laughed at the Book for nineteen hundred years, and when their laughter proved unavailing, now and again they have turned spiteful. But the Bible has gone serenely on, unaware of all that laughter, like the Master himself, who, *passing through the midst of them, went His way.*

Again, the Bible has suffered from much misinterpretation. The subtleties of allegorizing have in each age tended to withdraw it from the understanding of the plain, average man, insisting that the sentences of the Scripture meant not what they said, but something else, which could only be explained by those who had the clue. Not less hostile to its real effect have been the subtleties of theologians who have turned the warm-blooded records of experience into the statements of a cold metaphysic. Such influences as these would long ago have sent any other book to the rustiest shelves of old libraries. But the plain man still possesses

this Book and understands it quite well. He shakes his head over high-sounding theories about it and says he leaves all that kind of thing to scholars. But when the evening falls and the lamps are lighted he puts on his spectacles and *reads his Bible*.

In the third place, the Bible has suffered from the false protection of the Church. The Church of Rome has claimed the exclusive right of interpretation, and has withdrawn it from the average man, except as the Church chose to interpret it. The underlying principle of this policy is that the reader must accept the Bible because the Church tells him to do so, while the sounder principle of Protestantism is that we accept the Church insofar as the Bible and our own experience tell us to accept it. To accept the Bible upon the authority of the Church is about as intelligent a principle as that which is said to have convinced some savage tribes who confessed their belief in the truth of the Bible after they had seen magic lantern slides depicting its scenes. Our contention is that the Bible finds confirmation in the spiritual experience of men of all generations, and so confirms its claim to be the authentic Word of God to man.

Once more, the Bible has suffered from the false claims put forth on behalf of it by its friends. In a mistaken attempt to emphasize its sacredness many good people have reduced it to a mere collection of individual and independent texts which have produced a dead book, inconsistent with itself and presenting no intelligible unity of thought or progress of revelation. Instead of that, we hold that the Bible is the living revelation of God's Word at work upon a nation's soul, presented to us at the various stages of that nation's development and culminating in the perfect vision of the word made flesh in Jesus Christ, the Son of God.

Any of these mistaken methods would have been enough to ruin the influence of any other book. It would seem as if its friends and its foes alike had been working for its destruction. There has been no other book which has been so unintelligently dealt with and none which has been so variously interpreted. The open knife of Jehudi has been always hacking at it; the Bible has been burning in every age, and yet it is not consumed. This is a stupendous fact in literature. It is an absolutely unique phenomenon in the history of books. In view of this, the question inevitably arises, Why has this Book survived? What is the secret of its vitality? And the answer is, that each generation finds it equally quick and powerful. In the great story of Nansen's "Farthest North" one of the dreariest and most pathetic touches is that which records that in the two years when Nansen and Johansen traveled together through the long nights and days of the Arctic their only literature was the Nautical Almanac. Contrast that with such stories—and they were very frequent—as that of the soldier in the recent war who discovered for the first time the Gospel according to St. John, and was found reading it over and over again as the most amazing piece of writing he had ever seen.

What, then, is the secret of this Book's marvelous power?

1. *Men find themselves in it.* The search for oneself is old as humanity, and there is nothing in ancient Greece so characteristic as the answer of the oracle of Apollo, Know thyself. It was a great oracle, but it was no guide; and men going down from Delphi with these words in their ears were bewildered rather than instructed. But in the Bible is found a guide to self-knowledge as well as a demand for it. It reveals to men both their actual and their ideal selves, their sins and their possibilities, their conscience and their hope. Thus it has educated the world, not by any one set of texts so much as by the general effect which its perusal has had upon the generations. It has given to man a fuller, saner

and more accurate account of himself than all other literature has given. When they read the works of Browning or Tennyson or any other of the great secular writers certain men find themselves, when they are in certain moods; but in the Bible all men may find themselves, whatever mood they may be in. It is this self-discovery, reaching down to the depths of conscience and up to the heights of aspiration, which is the first great service which the Bible has done for humanity.

2. *Men find their fellow-men in the Bible.* In our estimate of our fellows we are like blind people groping in a world of misunderstandings. Now and again a finger-tip strays upon a face, or a hand touches a hand in the dark. But it must be confessed that we have little real understanding of each other apart from some authentic guide. The literature of all nations has earnestly tried to reveal to us our unknown neighbors and make us familiar with our fellow-men. Yet we have never quite found them, and to a larger extent we continue to live alone, whether in gaiety or in austerity, while the procession of other mortals passes by. Still more is this the case with regard to those whom we think of as hostile to us or as strangers. Very few people even try to understand the point of view of such outsiders with any seriousness or thoroughness. They are simply left alone, catalogued as enemies or as aliens, hated, or maligned, or feared, but never understood. Still more isolated are the dead. They have passed from us out into the darkness, and the heart of many a mourner knows how sadly they are cut off from the land and the converse of the living, in that strange world of being or of nothingness into which no safe pathway leads.

Into all this world of isolation the Bible has entered. It brings with it a new world of human fellowship and understanding. It tells us how we may consider our neighbor in the sense of trying to get at his point of view, to put ourselves in his place and imagine how we should feel and think about things if we were he. It is not too much to say that while each of us must necessarily abide in the solitude of our own personality to a great extent, yet the Bible has revealed us to each other as far as it is possible for any soul thus to be revealed. As to the aliens and the enemies, the Bible has convinced us that they, too, are human creatures and must be regarded as such. They may have to be vanquished, but they may also be won. They have human hearts and consciences, human experience and destiny, just as we have, and until we have sought and found them, under the guidance of Jesus Christ, we have not fulfilled the true law of life.

As to the dead, an instance in the career of Dr. Egerton Young seems to express all that needs to be said. He was visiting a tribe of Eskimo Indians among whom there had been of late a plague which slew great numbers of their children. The tribe sat around him as he talked to them about the Gospel with stolid indifference and frowning faces. His Bible again came to the rescue, and a sudden inspiration led him to spring up and shout aloud to them, *I know where your dead children are!* From that moment he had them in his hand.

3. *Men find their God in it.* There is a characteristic story of the war which tells how one man in the Highland Light Infantry was shot in the battle of the Aisne, but the bullet struck a Bible which he carried in his breast pocket and penetrated a certain distance through the pages. When he opened it he found that the text at which its impact had stopped was, *Ye call me Master and Lord, and ye say well, for so I am.* We are all of us aware, not only of our solitariness among other mortals, but of the awful solitude which

surrounds us in this most mysterious universe. The vast empty spaces through which we move with our wheeling earth strike the imaginative spirit with a sense of loneliness that might almost bring madness, were it not that we are all aware of something which seems like a spiritual presence, hidden indeed and yet mysteriously at work, around us. This presence is suggested in nature. It is felt in all high and serious art. It explains the true meaning of the sense of high comradeship felt by the scientific man when he discovers new wonders in the make of things. Great and tragic instances, such as the recent war, seem to convince large masses of men of its reality and power. Yet in all these ways it is an indefinable and indefinite thing, a conviction that never focuses itself into clear and sharp-edged experience. Now, the wonder of the Bible is that it focuses this vague sense of God until a living face looks out at us from every page of the Book. To study the Bible is not to read a book; it is to be arrested by a personality. We do not believe in God because the Bible tells us that He is there; we believe the Bible because in its pages we find Him unmistakable and clear. For we know the voice of God when we hear it. There is something in human nature that responds to His appeal. No part of life is intelligible until it has found its counterpart in the divine, and this is precisely what the Bible does for man. Luther insists upon this and repeats it and re-repeats it in his own fashion: *Thou must thyself decide, thy neck is at stake, thy life is at stake. . . . Thou must boldly and definitely say, That is God's Word and on that will I risk body and life.* That is what is meant by that grand old phrase, *The Word of God comes home to me.* It is a case in which deep answers unto deep, in which the soul recognizes the meaning of its own experience, and that which has been a vague and half-conscious sense of indefinable presence changes to the glow of recognition and the thrill of love.

Any part of the revelation recorded in the Bible is in its measure capable of doing this, and actually did it to the people of the time when it appeared. But most especially, and for all time, this has happened in the revelation of Jesus Christ. In the Bible, He appears as the revealer of God and the interpreter of human life. The person of Christ has often been discussed, but one cannot help feeling that the main thing needed is that the Bible, which describes Him, should be read so that men may find out what He actually is reported to have said and done, and the impression which He made upon those who stood nearest to Him and understood Him best. But for the Bible, Jesus Christ would now be a mere name which signified practically nothing. Through the Bible, He is to-day, to a far wider circle than ever in the past, the power of God unto salvation.

What, then, is the relation of all this to ourselves and our own lives? We have all heard stories of people who have paid enormous sums of money for rare editions of the Scriptures whose fictitious value depended upon some printer's error or some odd expression. Such collectors are not necessarily careful readers of the Book, and are reputed sometimes to be so proud of their possession, and so afraid of losing it as to lock it away in some strong safe. Like them, we too have paid a dear price for our Bible, or our ancestors have paid it—a dear price, not in money only, but in blood and tears. Have we paid that price only to boast of it as a possession and to lock it away in places where it is never read? And, if that is all, has the historic price of the holy Scriptures been worth while? If we lock the Scriptures away in the safe of our praise, our approval, our admiration, we may get them out of our way just as securely as if we had them in the deepest of safety vaults. A famous

young blood in Oxford is reported to have boasted to one of his professors of the enormous number of his books and to have asked the professor what he would advise him to do with them, to which the laconic reply was, "I would advise you to read them." So our first duty and wisdom is to read the Bible—to read it not as a compliment to its author, but for our own soul's sake; to read it in order that we may be educated men and women—in order that we may discover ourselves, and one another, and our God; to read it, not as a last resort when we have nothing else to read, but as the exercise upon which our highest interests depend, as the experiment on whose issue all that makes life permanently worthy and blessed hangs. Having read the Bible, it is our business first to see that we understand it, not in any recon-dite, or conventional, or traditional sense, but in a frank, human understanding of words that were obviously meant to be understood. Next it is our duty to obey it and then to send it on. That is the object and justification for all Bible societies. They are not repositories and distributors of so much paper and printer's ink. They are guardians and heralds of a vital spirit, which, coming out upon the world from God, redeems the world through all its generations.

Yes, and the question changes. We have been discussing what we are to do with the Bible. It will be well for us if we remember that there is another question, namely, What is the Bible going to do with us? Christ said long ago, *The word that I have spoken unto you, the same shall judge you.* It is true that the word of Christ is not only a strict but also a merciful judge. Yet every Bible, shut or open, neglected or studied, is a judgment-seat for men; and it will be well for us indeed if our treatment of this Book, both in respect of our private use of it and our distribution of it to others, may stand unashamed before the judgment-seat of Christ.

In Teheran, among the inquirers who are learning about Christianity from the missionaries are a Moslem mollah, that is, a teacher, an Arab who is through with Islam, a high officer in the Persian army, a young Mohammedan and a Jew.

In Elat, Africa, a band of Big Brothers is organized to help in looking out for the real welfare of a hundred smaller boys. Each Big Brother receives a weekly allowance of home-made soap and oil, and so is enabled to inspire ten small boys in his charge toward cleanliness. Big Brothers here at home might be helpful in a similar way.

We have heard a good deal of the difficulty of converting Moslems to Christianity. But Persia is rather an exception to the general condition in Islam. Six young Persians are studying for the ministry and Moslem converts who preach Christianity in Tabriz are not molested or interrupted. We are on the way to seeing a church of converted Moslem Persians.

The World's Sunday School Association, in its call to the convention to be held at Glasgow next June, includes this fine sentence: "The influence of the Christian churches and the thirty millions and more members of the Sunday-schools of the world ought to be a force sufficiently intelligent and influential to create a mind and a heart attitude that is Christian among the youth of the oncoming generations that will forever cast out the spirit that breeds war." With the right instruction in our church schools we could be sure that thirty years hence the United States would be a part of the best world organization for peace then existent.

The Problem of Turkey

By Rev. James L. Barton, D.D.

Secretary of the American Board of Commissioners for Foreign Missions

PART II.

HOW OTHERS FEEL ABOUT THE WORK IN TURKEY.

THE American Board can continue work in Turkey only with the backing of its supporters at home. This is true of any and all of its fields of action, but it seems especially important in the case of Turkey that the Board and the missionaries should have back of them the unqualified approval and the intercessory prayers of an unusually wide circle of friends and co-workers throughout the country. The task is too colossal to be undertaken except in soul-searching and whole-hearted consecration.

To get the situation well before the Board's constituency a series of conferences or forums were held this spring with corporate members and leading pastors and laymen across the country from Massachusetts to Minneapolis. To these conferences, where reporters were excluded, were gathered from 150 to 300 Congregational leaders. In general, the afternoon was given to a presentation of the situation in Turkey, after which an hour or more was devoted to questions, discussions and prayer.

These conferences were held in Boston, Springfield, Providence, Hartford, New Haven, New York City, Cleveland, Chicago and Minneapolis. The same subject has been laid before Congregational clubs in Boston, Worcester, New York, Chicago and Minneapolis.

It is of profound interest to all that in every case the voluntary conclusions of the gatherings have been that there is no alternative but for the Board to continue in Turkey. In some cases formal resolutions were passed.

The situation in the Near East, and the difficulties which confront the work of the American Board there, were laid before the Foreign Missions Conference of North America in January and a resolution was unanimously voted expressing the opinion of the conference that the American Board should continue its work in Turkey as a sacred responsibility and trust, even in the face of overwhelming difficulties.

It is true that objections have been raised in the discussions and many and deep-seated prejudices against doing anything for Turks have been revealed, but in spite of these it has seemed to be the opinion of our widely scattered constituency that to go forward in Turkey, if we are permitted so to do, is manifestly the duty and privilege of the Board.

At Lausanne in November and December last year and in January, 1923, and later in the State Department, the opinion has been expressed and urged that the missionaries and missionary institutions, as far as possible, be maintained in action. It was under that suggestion that I went to Smyrna and Constantinople in January. Diplomatically, the continuance of missionary operations in Turkey, now and in the immediate future, is looked upon as of a far-sighted and strategic importance for holding open in that country the door of Christian approach to a desperately needy people. The

Secretary of State has recently confirmed this position with renewed emphasis.

In January in Constantinople a group of some forty or more missionaries were assembled for conference. There were present men and women who had been in Turkey for from one to forty years. Some were there who had faced and lived through all the horrors of the war years. The marks of suffering were upon their faces and the scars of years of unspeakable hardship and peril were upon their bodies. This group of men and women had counted their lives not dear unto themselves. One by one they had laid many of their former companions and associates to rest in the soil of the land for which they had died. They had stood unflinching in the face of physical peril and the pestilence that stalked at noonday and at midnight.

Of these the question was asked, Shall the American Board continue work in Turkey? For two days the question was considered from all sides, and yet not one expressed any other opinion than that the work must go on. We can do no better than to quote freely from the findings of that conference. We must not forget that those who produced these conclusions were the ones who must carry out the program of continuation. They were making these decisions for themselves, and they knew what the cost would be. They said:

We believe that the abandonment or serious curtailment of the efforts of the American Board in Turkey would be a betrayal of the trust laid upon us by God and by the Christian Church; it would be a denial of the vital power of the Gospel of Christ to meet the needs of the Moslem world; it would mean the abandonment of the accumulated value of missionary lives and deaths in the past century at a time when that inheritance of the Board's sacrifices in the past is a mighty asset, and is the assurance of a successful reopening of the work temporarily suspended.

While we recognize that the events of recent years will make missionary operations extremely difficult, and that the attitude of the ruling class of Turks compels us to expect serious restrictions and handicaps to our work, yet, trusting in the winning power of the love of God in Christ Jesus, we are not dismayed by the difficulty of our task, and we are willing to work on under any restriction likely to be laid upon us by an unfriendly government, convinced that, however restricted, the influence of missionary lives and personal contacts during the next few years will have a potency that will abundantly justify the patient sacrifice involved.

We are further convinced from our personal knowledge of the people that while there is, it is true, a large class of Turks who do not want us and who are bitterly opposed to our work, there are far larger numbers of Turks and Moslems in this land whose need and sense of need is greater than ever before. Many of these are immediately approachable and will welcome the help that we can offer them. In educational, medical and social lines this welcome is already outspoken and urgent. And we are convinced that the opportunity for direct evangelistic approach, through the spoken and printed word, is

also a challenge to the Board and to us to go forward.

Even if the Church in America should not rally to our support, as we firmly believe it will, we, individually, are fully determined, whether with or without large reinforcements and financial backing, to put our lives into friendly approach to the peoples of this land, believing that to be the largest service which we can render to our Master in the coming years.

This from the missionaries in Turkey! It is of such that the poet wrote:

"They climbed the steep ascent of heaven,
Through peril, toil, and pain;
O God, to us may grace be given
To follow in their train."

THE PRESENT OUTLOOK.

No one would venture to predict the extent and form of work the American Board will be able to carry on in Turkey under the new treaty. The old capitulations are abolished and there is little to take their place.

At Lausanne, General Ismet Pasha, the spokesman for the Turkish government and Minister of Foreign Affairs of that government, declared to Ambassador Child, as well as to representatives of the American Board, that they desired American missionaries, educators and physicians to remain in the country and carry on their work as before. He went so far as to put into writing: "I hope above all things that Americans will not worry about the future of their educational and philanthropic institutions in Turkey. We want these institutions to stay, and have no intention of adopting laws that will embarrass the continuation of the admirable American altruistic work among our people." The same sentiment was expressed by Dr. Fouad Bey, a Turkish unofficial representative recently in the United States.

The attitude of some officials in Turkey has not been wholly friendly. Dr. Adnan Bey, Governor of Constantinople and former Minister of the Interior at Angora, has shown himself to be hostile to the continuation of American missionary medical work in the country, on the ground that they have more doctors now than can find employment. It is not known whether he speaks the mind of his government.

An official note prepared at Lausanne by the Turkish delegation states that American religious institutions, schools and hospitals, as well as relief organizations recognized as existing in Turkey before the war, are fiscally to be treated upon a footing of equality with similar Turkish institutions and organizations. Property rights are recognized in the treaty, and the representatives of the two governments are discussing the methods of presenting claims for indemnity.

Under the new order, as provided by the treaty, the relations of Americans to the Turkish government will be changed from what they were prior to the war. The capitulations are abrogated and the status of Americans in Turkey, as fixed by the treaty, will be like that of Turkish subjects, in respect to the laws of the country. It will not be an easy matter to make the necessary readjustments in the conduct of missionary, educational and philanthropic work.

It is impossible to measure the import of the separation of Church and State by which the religious establishments of Islam heads up in the Caliph at Constantinople, while the affairs of State center in the Grand National Assembly in Angora. The Turks repeatedly affirmed at Lausanne that Church and State were now separate, and that there was absolute religious freedom in Turkey. It is impossible to believe that such a fundamental and even revolutionary change can be practically perfected without a long period of trial. And yet the attempt is in itself of startling significance and may mean much or little.

At present seventy-eight missionaries of the American Board are continuing their work under the laws of the Angora government. Six important high schools, one school of religion and one college are carrying on full work. In Smyrna, where the International College, closed for a few months after the tragedy of the fall of 1922, was reopened in January, 1923, a large enrollment of Turkish pupils seems assured. The missionary hospitals, long functioning in Aintab and Adana, were never more pressed with eager patients. These are almost all Turks who cannot fail to receive new impressions of the living message of Christianity. In Marash, a smaller hospital, formerly controlled by a German mission, and now temporarily under the American Board, reports seven thousand treatments, ninety per cent. of the patients being Moslem. Permission has just been granted by the Turkish government for another doctor to go to Talas, in the far interior, there to reopen a hospital for some time closed.

CAST DOWN BUT NOT DESTROYED.

The work of the American Board in Turkey has not been destroyed, although it has met with disaster.

The work of Jesus Christ was not terminated when He had been betrayed by one of His disciples, denied by another, forsaken by all, and crucified by Roman soldiers.

The early Church was not destroyed when the powerful emperors of Rome in close succession arrayed against the infant Church all the forces of the empire, backed by enraged jealousy and implacable hatred.

The Christian Church in the island of Madagascar was not destroyed when the hostile queen brought against the Church and all Christians the imperial persecuting forces apparently so successful that no visible indication remained of a vestige of Christianity. At the death of the persecuting queen it was found that the church membership had doubled during the period of persecution and martyrdoms.

Christianity in China was not destroyed and the efforts of a century of Christian missions wiped out when the Empress Dowager essayed, with the agencies of government under her control, to eliminate from the empire all foreigners, and especially the foreign religion. Hundreds of missionaries and missionaries' children and tens of thousands of Christian Chinese were put to death. Subsequent history shows that this was but the beginning of the Christian conquest of China.

In all history persecutions have scattered believers who went into exile preaching the Gospel. Apparent physical defeat has again and again proven but the beginning of a new era of spiritual advance. Barriers to Christian progress have repeatedly been burned away by the fires of persecution. New doors of opportunity, have been opened by the shock of the forces of evil in their destructive onslaught. By the blood of martyrdoms the Church of Jesus Christ has risen from the ashes of its destruction into a new physical and spiritual resurrection.

The work in Turkey has been swept as with a besom of destruction, but we can even now see tokens of new life and power and of possible opportunities not before realized. We do not attempt to explain the providences that have produced present physical conditions; they are beyond the reach of the human mind.

We turn to history for our encouragement, to the promises for our assurance, to the God of missions for our spiritual equipment, and to the command of our Lord Jesus Christ for our marching orders.

That which is seen is temporal, but that which is unseen is eternal.

CHRISTMAS BOOK REVIEW

Poetry and Drama

PLAYS OF JACINTO BENAVENTE

Third Series. Translated from the Spanish with an Introduction by JOHN GARRETT UNDERHILL. Charles Scribner's Sons, New York. pp. 218. \$2.50.

The four plays here presented are "The Prince who Learned Everything out of Books," "Saturday Night," "In the Clouds," "The Truth." Benavente is the chief dramatist of Spain and these plays representatives of his genius. They are very wide apart in their subject. The first play is a very lovely allegorical drama. "Saturday Night" is realism of the starkest kind and very unpleasant, if powerful reading. It is an exploitation of the underworld and is evidently placed in Monte Carlo. Princes and circus girls are all jumbled together—wickedness and tragedy run riot. "In the Clouds" mirrors with great detail, the emptiness and hardship of middle-class life in Madrid. "Truth" is a drama of the spirit, and there is little action, but the most revealing kind of conversation. For those who wish to know some of the tendencies of modern continental drama this book is very valuable.

THE COMPLETE POEMS OF ROBERT LOUIS STEVENSON

Charles Scribner's Sons, New York. \$4.

There are thousands who will welcome this book and Scribner's Sons deserve the thanks of all lovers of poetry for issuing this complete edition of one of the sweetest singers of all times. Here are the old favorites in "The Child's Garden of Verses" and fugitive poems gathered from the novels and many periodicals, all brought together in beautiful pages. What better Christmas gift-book could be thought of. Happy that child who was brought up, as some of us were, on Stevenson. Many of the later poems will be quite new to the reader but they are all of them Stevenson..

THE POETIC EDDA

Translated from the Icelandic with an Introduction and Notes. By HENRY ADAMS BELLOW. Two volumes in one. The American Scandinavian Foundation New York. pp. 624. \$4.

This volume, published in the remarkable series of the Scandinavian Classics, really deserves a page to itself, but it is so fine a Christmas present to make to anyone interested in literature or who loves poetry that we must refer to it here. The American Scandinavian Foundation has rendered a great service both to all scholars and all readers of poetry in publishing this translation of the Poetic Edda, the great storehouse of the Northern and Germanic mythology. It is a collection of practically all the poems dealing with the Norse mythology and with some hero stories outside the Northern nations. No one knows their authors and no doubt they existed orally, as did the Greek poems, long before they were ever put into manuscript. They came into being long before Christianity touched these Northern lands and therefore reflect unalloyed heathen sentiment—and are valuable to the student of religion as well as the student of literature. Mr. Bellows has made a beautiful translation keeping both the rhythm of the ancient metre and what is better, the ancient spirit.

Travel

MY NESTORIAN ADVENTURE IN CHINA

By FRITZ HOLM. Fleming H. Revell Company. pp. 335. \$3.50.

Dr. Holm, since his resignation from the Danish navy, has been war correspondent, explorer, writer and lecturer. Jointly with Dr. Carus, he had previously written concerning "The Nestorian Monument" which was erected in China in 781 A.D., a movement of the first mission to China that ever made converts to the Christian Church. The present volume is the second of an archeological adventure written in a popular style recounting the expedition led by Dr. Holm to Sian-Fut, in the interior of China, and the bringing out of a two-ton replica.

Here is an enthusiastic travel book of an unusual sort written by a man who has seen much of the world and who meets it with zest. Photographs and maps make this an attractive gift book.

CHINA OF YESTERDAY AND TO-DAY

By E. T. WILLIAMS. Thomas Y. Crowell Company. pp. 600. \$2.

This book is written by one of the outstanding American authorities on China. Professor Williams has been charge d'affaires at Peking and Chief of the Division of Far Eastern Affairs in our State Department, has lived many years in China and is now Professor of Oriental languages and literature in the University of California.

It is significant that he begins his exhaustive book with the quotation from Paul, "God hath made of one blood all nations of men to dwell on the face of the earth, and hath determined the times before appointed and the bounds of their habitation."

It is not possible in the short space available for this review to speak at length on the features of this admirable book, but we feel it important to call attention to so full a report concerning a "newly discovered" country.

The opening chapter shows the infinite variety of China and marks the contrasts between people, customs, and scenery of different sections. The chief interests of the volume are historical, social, economic, and religious. One will find here brief statements on Confucianism, Buddhism, and Taoism; the story of Korea in relation with China and Japan (including the effect of the Washington Conference of 1922) and the wonderfully interesting story of Chinese village government and the present contest for democracy. Six pages of important dates in Chinese history and ten pages of Bibliography are included.

A colored copy of Rand McNally's standard map of China and a number of photographs and plans add to the attractions of the book.

NORWEGIAN TOWNS AND PEOPLE

By ROBERT MEDILL. Robert M. McBride and Company. pp. 85. \$1.50.

An attractive book, well illustrated with good photographs and written in a simple and modest style "to re-create for the reader the atmosphere of Norway rather than to give a de-

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tailed catalogue of information about it." People and scenery are described from the traveler's point of view. Bergen and Christiania are sketched as modern cities, Trondhjem as the ancient capitol of the Vikings, and Hammerfest as the world's northernmost city. Glumpses are given of rural Norway and of the fjords and fields and one chapter is devoted to Spitzbergen, over which the Treaty of Versailles gave Norway the mandate.

Altogether a valuable aid to overcoming our vast ignorance concerning a fascinating country and a fine people.

FINDING THE WORTH WHILE IN EUROPE

By ALBERT B. OSBORNE. *Robert M. McBride and Company.* pp. 255. \$2.50.

This is a revised and enlarged edition of a book for the European travel, written by a rambler who found the picturesque and beautiful, not only in accustomed but in unaccustomed places. The author having written before the war and since dying, T. R. Yharra has undertaken the revision, which he has carried out in the same spirit of enthusiastic rambling among the wonders of Europe. Furthermore he has had added a chapter on Norway, Swtden and Denmark, which is a real improvement in the book.

The book should be of great value in aiding the untrained traveler to approach beauty, wherever he finds it in Europe, with a freedom that will add much to his joy. The last chapter gives some hints concerning itineraries and the time needed to see the things described in the book. There are numerous photographs of an uncommon sort.

Essays

CLASSICS OF THE SOUL'S QUEST

By R. E. WELSH, M.A., D.D. *The George H. Doran Company.* pp. 342. Price \$2.00.

Dr. Welsh is the Professor of Church History in the Presbyterian College, McGill University, Montreal, but he has been giving talks to the many students who came to hear him on the life of the Spirit as expressed in the great books of the ages. This extremely interesting and helpful volume is the expansion of these lectures. It begins with St. Augustine's Confessions and comes down through the centuries dealing with the writings of Dante, Tauler, Thomas A' Kempis, Bunyan, Law, Wesley, Tolstoy, Marcus Aurelius, Tagore, Pascal, Amiel, Newman, and others. It is a fascinating book and we do not wonder the students from all departments of the university flocked to hear him. It is a most suggestive volume for preachers and will greatly enrich the life of any reader.

THE CONQUEST OF NERVES

By J. W. COURTNEY, M.D. *The Macmillan Company.* pp. 209. \$1.00.

This is one of the most helpful books of the season. It is written to show how the overcoming of nervous troubles is largely in our own hands. Indeed, in reviewing the methods of Christian Science, the Emmanuel Movement, and Dr. Courtney has much sympathy with this movement—the New Thought methods and others he shows how they, after all, with all the excrescences and so forth can be reduced to self-help. To quote the author's own words, "In these pages there will be taught the things that are vital to their recovery: that there is absolutely no royal road to health: that the return to nervous vigor is mainly a matter of the grace of God and their own intelligently directed efforts: and that *psychotherapeutics* and *auto-suggestion*, reduced to terms of com-

mon understanding, mean *self-discipline*, and have nothing whatever to do with some vague, subtle, curative force which can be injected into their equally vague *subconsciousness* or *subliminal* minds either by a divinely favored individual or by themselves. They will be taught, furthermore, that mind is not the absolute master of the body, but that both are alike implicated in the disorder and demand the same attention; that whatever of real value there is in unorthodox methods is borrowed from medical science; and finally, that they are in nowise called upon to do violence to their intelligence or—in plain English—to make downright fools of themselves in the effort to be well."

THE MAGIC OF COMMON SENSE

By GEORGE FREDERICK WATTS. *E. P. Dutton and Company.* pp. 107. \$1.60.

This book is a discovery. It is a series of seven essays dealing with practically every problem facing the human mind and dealing with these problems from the point of view of a sage who has studied life, and analyzed human experience and read the great book for many years, and then given us his final estimate of all things. The book is as succinct as the pages of Lord Bacon and as full of quotations as the pages of Sir Thomas Browne. At first we wondered if it could be interesting—it seemed so compacted, so meaty—but after three or four pages we found ourselves engrossed in it and we have read it again with increasing delight.

THE CHEERFUL GIVER

Essays by SAMUEL MCHORD CROTHERS. *Houghton Mifflin Company, Boston.* \$2.00.

All one needs to say is that this is a new volume of essays by Dr. Crothers. It is as delightful as "The Pardoner's Wallet" and the other volumes. The essays bear such titles as "The Cheerful Giver," "Leisure While You Wait," "The Leisurable Hours of John Wesley," "Some Alleviations of Our Responsibilities," "Satan Among the Biographers," "Listening In on the Irish Question," "New Poets and Poets Not So New," "History for the Ageing," "The Conservatism of Guide Posts," "The Laboratory Method in Morals." Dr. Crothers' observations are shrewd and everything comes under his observation. His humor is unfailing. "Satan Among the Biographers" is delicious. In all these essays there is both praise and criticism, but it is always gentle. It is a good thing that the art of essays writing does not perish. So long as such men as Crothers, Sedgwick, Phelps and Van Dyke remain among us the traditions of Holmes, Curtis and Howells will not perish.

Religion

SOME ASPECTS OF THE LIFE OF JESUS

By GEORGE BERGUER. *Harcourt, Brace and Company.* pp. 332.

This volume is an endeavor to apply the new methods of psychology and psychoanalysis to the life of Jesus, "not with any pretense of arriving at definite conclusions, but rather with the less ambitious hope of understanding a little better a history, which, for the very reason that it interests us in the highest degree, distresses us at times because it still contains, as many feel, so much that is obscure and remote." The author quotes with approval the words of Professor August Bouvier: "If we are to advance here (in the world of faith), we must desire neither to be orthodox nor to be liberal; we must desire to be *intrinsically Christian*; that is to say, theologians to whom nothing that is inward and true

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in orthodoxy is alien, but whose method remains that of a sovereign liberalism."

Mr. Berguer's approach to his subject will be one that will arouse violent antipathy in the minds of some, nor, even in the minds of those who approach his book with an open mind, will it fail to reveal certain weaknesses in Mr. Berguer's own method. I suppose that in centering attention on one's own method, one is inclined to slight other methods, and yet it hardly seems reasonable to assume that in view of the work of modern psychologists "religion to-day appears to us as a branch of the mental activity of humanity." That is a highly inadequate statement. Nor is it quite fair to say, "the psychology of religion, then, studies facts, not ideas; states of consciousness, not doctrines." Such declarations are the words of special pleading. On the other hand, there can be no doubt but that the theological approach to the life of Jesus has often been made arid and futile by the unreal interests on which it has been based.

The method of the book, then, is that of modern psychology, and in this the author adopts Professor George Coe's division into two types of research: first, from the *structural* point of view, which leads us to approach the life of Jesus from the angle of its resemblance to our own, and secondly, from the *functional* point of view, which directs our attention to what separates Him from others, and helps us to observe whatever is unique in Him.

The author begins by describing the mystery religions, and draws a parallel between the psychology of these religions and that of the Israelitish prophecy of the seventh and eighth centuries B.C. He points out a parallel especially in "the tendency constantly manifested by the religious soul to fashion divine figures and create a type of salvation that is better adapted than the old gods and beliefs of the past to the deepest needs of the personality and the race." While he points out the parallels between Graeco-Roman paganism and the Hebrew prophecies, he does not fail to notice the most striking contrast when he says, "But in the Jewish line, there appeared at a certain moment in the history of the race a historical personality who gathered up in himself the lines that had been sketched prophetically, and found in himself the secret of living and the strength to live the highest and most divine conceptions of his race, to desire to realize them, and to offer himself towards their realization." As this quotation implies, Mr. Berguer is a staunch believer in the historicity of Christ and in the fundamental reliability of the Gospel records, although he points out that the evangelists wrote "works of edification" rather than history in the modern sense, and that we should bear this in mind in dealing with the documents. His three chapters on this subject are excellent summaries of the point of view of modern scholarship.

Before taking up the immediate events of Jesus' life, the author stresses the fact that at least three psychologies must be taken into consideration: First, that of the Christian community in which the Gospels were born; second, that of the author of the Gospel of John; third, that of Christ himself. "apprehended as far as possible through these two prisms from which we must escape as often as we can by comparing texts and correcting, any flagrant distortions that appear." It is unnecessary to state that the following chapters provide a fascinatingly interesting interpretation of the events of Jesus' life. The division into chapters is as follows: 1, The Birth of Jesus; 2, Childhood and Youth; 3, Baptism and Temptation; 4, Teachings of Jesus; 5, Miracles; 6, The Transfiguration; 7, Personality of Jesus; 8, The Death of Jesus; 9, The Resurrection. It would be unreasonable in a brief review to try to deal with all the issues which are here raised, but it would be equally unreasonable not to bear witness that the present method of approach, which is sometimes a little dogmatic, like every new attempt, yet sheds a great light of vital interest on the beautiful record of the Gospels. One feels that modern psychology is in still too uncertain a state to be called a science in any strict sense, but there can be no doubt that it is going to refresh the arid wastes of the dogmatic approach to religion.

Having finished the main study of the book, Mr. Berguer appends a most graceful and scholarly essay which bears

witness to Jesus' continuous appeal to the heart of humanity. This essay bears the title, "The Poetry of Jesus." "A poet is a man who feels the universe taking life within himself, who sees in the spectacle of every-day existence the reflection of higher verities which the human eye hardly dares to contemplate. Jesus was a poet in this sense, more of a poet and a better poet than the greatest of men."

The book is completed with a bibliography of the important lives of Jesus that have been published since the beginning of the nineteenth century, and in this list are included certain studies which, while not bearing the title of "Lives," still concern the greatest of all subjects—the understanding (so far as may be possible) of Jesus Christ.

THE DISCOVERY OF GOD

By BASIL KING. *The Cosmopolitan Book Corporation, New York.* pp. 265. \$2.00.

Many people were helped by Mr. King's book on mental healing, and even more have enjoyed his novels. This book is frankly about the Bible, which he describes as a history of the quest of the human race for God. The Church has many allies in warfare against materialism and selfishness, but few outside her own ranks who are interested in the Bible, and she will no doubt welcome the aid to her teaching ministry which thus unexpectedly comes from the Episcopalian novelist of Cambridge. It is another sign that our age is tremendously interested in religion.

This book might be called the "Novelists' Old Testament," for the author gives to the story of man's seeking after God all the interest of a novel. It is not for the minister; it covers too much familiar ground. It is for the man or woman who never learned in Sunday-school to visualize Bible characters as real people groping after the Father of Spirits. It is for the person who wants a new thread on which to string the treasures of the Old Testament. The clue is the idea of progressive revelation. To Mr. King the Bible is the story of the world-long struggle between spiritual and material forces, with the spiritual (revealed completely only in Christ) only beginning to win. Reverently, without undermining the older forms of faith, the author traces the thought of God through the Old Testament to its culmination in the teaching of Jesus that He is the Universal Father.

The book will not satisfy the scholar; Mr. King has not digested the valuable material now available about the prophets. His handling of Biblical material is not discriminating. His treatment of the person and spirit of Christ are not deep. He colors everything with a Hegelian theory of conflict. But the book was not written for scholars, and it will no doubt help many readers to feel the presence of God as a force in their own lives, and to turn anew to the Bible as God's own story of the steep and hard ascent of the human race towards Him.

Abraham, he says, discovered that God is one; Jacob, that God cares; Moses, that civilization is on a spiritual basis; David, that God demands purity and righteousness; Isaiah, that Jehovah was the God of all men; Jeremiah, that responsibility is personal; the book of Daniel, that God protects; "but One, one matchless Being, goes without fluctuations or deviation straight up to where the birds skim and gallant ships pass by."

The last chapter, where he tells about present-day obstacles to the spread of the religion of Christ, is epigrammatic. It follows no isms, and is a good book to pass around.

GOD'S FREEMAN: A TRACE FOR THE TIMES

By NATHANIEL MICKLEN, M.A. *The Pilgrim Press, Boston.*

This is a very enjoyable book and illuminative in the highest degree. It is an interpretation in the light of our present need of some of the fathers who had most to do with shap-

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ing our Protestant thought. It presents the famous clerk, Erasmus of Rotterdam, and adds sundry warnings touching Humanism; it treats of Luther and the liberty of the Christian men; it asserts the need for men of the Puritan temper—with modifications; it devotes a chapter to the forgotten Protestant mystics—Denck, Franck, Schwenckfeld and Castellio, and shows what they taught us; it shows how a young Episcopalian, Henry Scougal, epitomized Protestantism for the seventeenth century; it presents a critical inquiry into the nature of Christian Unity; discusses the antithesis between personal and impersonal religion and shows how justification by faith is the bedrock of Protestantism. The style is engrossing and while the book is scholarly, it is written for "the man in the street."

THE ROAD AWAY FROM REVOLUTION

By WOODROW WILSON. *Atlantic Monthly Press.* Price 50 cents. pp. 13.

Mr. Wilson's little essay, which was first published in the "Atlantic Monthly" last August, is one of the finest contributions to clear thinking and hope that has been written for many years. The essay is written in that high-minded style and with those broad strokes of characterization that we were made familiar with in the days of his Presidency when we entered the war.

How simply he describes the situation that gave rise to the Russian revolution! His words are a model of restraint and of complete mastery of the subject. "What gave rise to the Russian revolution? The answer can only be that it was the product of a whole social system. It was not, in fact, a sudden thing. It had been gathering headway for several generations. It was due to the systematic denial to the great body of Russians of the rights and privileges which all normal men desire and must have if they are to be contented and within reach of happiness."

How clearly Mr. Wilson points out that if we would avoid social cataclysm we must keep off that road; and how fearlessly he insists that men must not be "used as mere instruments of profit;" that generosity and human feeling are essential in the conduct of all business; that the road to peace "is defined by the nature of man and of organized society," and that therefore "it is essential to efficacious thinking in this critical matter that we should not entertain a narrow or technical conception of justice!" The conclusion of the whole matter is in this pregnant sentence: "Our civilization cannot survive materially unless it be redeemed spiritually." And Mr. Wilson concludes that the only way to accomplish this is through civilization's "becoming permeated with the spirit of Christ, and being made free and happy by the practices which spring out of that spirit."

A little book, but a mighty one.

THE LIGHT OF RUSSIA: AN INTRODUCTION TO THE RUSSIAN CHURCH

By DONALD A. LOWRIE. *The Association Press New York, N. Y.* pp. 241. \$2.00

This is an exceptionally interesting and also valuable book. The whole question of the Russian Church is now under heated consideration. Even as we write these words the Bishops of the M. E. Church are debating—with Bishop Blake present—what attitude they shall take with the new movement in the Russian Church—some thinking that it is financed and controlled by the Soviet government, some thinking with Bishop Blake, that it is simply a democratic movement in the Church to bring it into harmony with the new age. Shall they recognize the ancient Church and its officers as the Anglican Church is doing, or shall they recognize the new revolutionary Church as Bishop Blake desires.

This book gives one background. It traces the history of the Church and also tells its part in the life of the people. But Mr. Lowrie has lived in Russia many years and devotes a large part of his book to a study of the Church to-day and an interpretation of it. Mr. Lowrie realized that in spite of everything that has happened in Russia, the great masses of the real Russian people, intensely religious as they are, are still attached to the Church. His description of a Russian Easter service is no exaggeration of the faith still alive in Russia. Mr. Lowrie devotes the last chapter to new movements in the Church and is very sympathetic to them; but one wishes that he had gone a little more in detail into the recent split in the Russian Church.

Christian Art and Architecture

THE CATHEDRAL CHURCHES OF ENGLAND

By WILLIAM BURNET TUTHILL, M.A. *The Macmillan Company.* \$2.50.

This is an intimate study of the English cathedral church structures as a developing system of a beautiful expression of architectural art, together with a more or less critical examination of many of the supremely attractive buildings belonging to it. It throws much light on the growth of the great building period in England and reveals something of the personality of each cathedral. It shows the beautiful, both actual and relative, in the architecture and dwells somewhat upon the history. It is most interestingly written and there is a beautiful picture on every other page of the book.

CHRIST IN ART

By MRS. HENRY JENNER. *E. P. Dutton and Company.* Price \$2.00. pp. 186.

This is a small volume illustrated with thirty-nine full-page reproductions of great paintings of Christ. Mrs. Jenner says frankly that she does not expect in so small a volume to avoid passing by many things which are important, but that she hopes to follow "the gradual development of the delineation of Christ in art from the faded frescoes of the Catacombs to the easels of the modern artists." The new element in her work is its chronological point of view, and her emphasis on the fact that in each age men have portrayed Christ as they desired him—now benign, and now harsh, now full of glory and magnificence, and now poor and depressed. Mrs. Jenner is rather violent against the modern method of portraying Christ, saying that He is represented as a "fanatical workman among the men to whom labor is degrading and heaven is unknown." "What is known as modern religious art has much the same relation to actual religious art that the sacred volume of the Mormons bears to the Bible of Christianity. It is interesting as a human document and with a few exceptions chiefly reveals a pretty sentimentality and a neat taste in archaeology."

The various periods into which the portrayal of Christ may be divided are briefly described on the basis both of the examination of a number of books on the subject (a bibliography of which is appended at the close of the volume), and many opinions.

The illustrations include a number of those that are familiar to most of us, but there are also some which are rarely seen and which deserve far greater attention. For example, Giorgione's "Christ Carrying the Cross" and Andrea del Sarto's "Head of Christ."

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Missions

SHELTON OF TIBET

By FLORA BEAL SHELTON (Mrs. A. L.). *George H. Doran Company. Price \$2.00. pp. 319.*

This is the story of a medical missionary in China and Tibet during the last fifteen years. As everybody who observes missionary work knows, Dr. Shelton met his death at the hands of bandits near Bantang when he was returning from an expedition in which he had hoped to achieve the ambition of his life—to enter the sacred city of Lassa and establish a hospital there. His death was one of those tragic events which, speaking from a human point of view, ought never to have occurred, for Dr. Shelton was not only the friend of the outcast and the oppressed, but he was a real aid to just government. (witness his assistance in disputes between the Chinese and Tibetans).

The present volume is a lively narrative by his wife of his whole career, only a short chapter being devoted to his life before beginning his missionary work under the Foreign Christian Missionary Society. Dr. Shelton was a man of tremendous interest in every aspect of life, a member of the Royal Geographic Society and the Royal Asiatic Society. He was a man of great evangelical fervor and an able physician who established at Batang the first hospital in all Tibet, and was the introducer of such widely differing benefits as alfalfa and bath tubs. He was a man of great dash and daring, and a childlike faith. His courage was only equalled by his humility. All this and more we learn in the pages of this enthusiastic book, written indeed as a labor of love.

Perhaps one of the most interesting features of the book is its anecdotal character. There is story after story to illustrate the customs and superstitions of the Tibetans and their need of help that the missionary alone can bring. Mrs. Shelton has headed each chapter with a Tibetan proverb, some of which are very attractive, as for example, "If there is hard work, he is there; if there is worship, he must be there. Happy is the place where resides the man who is not afraid of his share." The story of Dr. Shelton and Mr. Ogden on their first entering Tibet is fascinatingly narrated; as is also the story of Dr. Shelton's captivity of more than two months in Yunnan Province, and also the story of his death in Tibet.

In addition to the narrative of this courageous life, as told by his devoted wife there are also included in appendices certain letters of Dr. Shelton and certain selections from tributes written by his admirers. There are a number of very interesting and beautiful photographs which add to the interest and value of the book as a real stimulus to missionary endeavor on the basis of self-sacrifice.

HENRY MARTIN

By CONSTANCE E. PADWICK. *George H. Doran Company. pp. 304. \$1.50.*

This is the first volume in the "Modern Series of Missionary Biographies." It does not lay claim to making great changes in the books already published concerning Henry Martyn. It is "a re-reading of old records, and that not unaided but with the good help of kind people in Cornwall, Cambridge and London too numerous to mention by name, but who have given generous and ready help in regard to anything and everything in which ignorance and carelessness stood in need." Sargent's "Life." George Smith's great biography, and especially the astonishing Journal of Henry Martyn himself, are the chief sources. But an endeavor is made to present this great missionary in terms understandable to people of this age and at a price within the reach of many

who could never afford to have the basic sources among their possessions.

The mysticism of Henry Martyn is admirably portrayed in these pages, not overlooking the great spiritual struggles which underlay the outward serenity of his life. And here is also the story of his labors in translating and supervising the translation of the New Testament into Hindustani, Persian and Arabic. What adventures he had with his assistant, "the wild man of the desert," Nathaniel Sabot, an Arab educated at Bagdad! How extraordinary is the record of his stay in Shiraz while engaged in translation work!

Our author has certainly presented a charming portrait of a great mystic and made his adventures live again—which, after all, is the highest praise, since her object is to increase the popular understanding of this great missionary who went to India following Carey.

A short table of dates gives the historical setting for Henry Martyn's life and an index at the end of the volume makes it handy for reference.

FRANCOIS COILLARD

By EDWARD SHILLITO. *George H. Doran Company. pp. 235. \$1.50.*

This is another volume in the "Modern Series of Missionary Biographies" and contains the same features and purpose as to earlier volumes mentioned above. It is a popular but carefully written biography of the great French Protestant missionary, who spent nearly fifty years laboring in South Africa and who finally laid down his life on the upper Zambesi River. The story is told with a kindly human touch that does not omit to stress the beautiful relation that bound together for more than thirty years the hale and hearty missionary and his devoted wife, Christina Machintosh. Here is a moving tale of missionary heroism among the Basutos and the Banyai and the Barotse.

HENRY LOOMIS, FRIEND OF THE EAST

By CLARA DENISON LOOMIS. *Fleming H. Revell Company. pp. 150. \$1.25.*

Henry Loomis is a perpetual monument to the power and influence of friendliness and kindness. As Secretary to the American Bible Society in Yokohama, his life was poured forth in a steady stream of evangelistic fervor guided by modesty, considerateness, love—life itself was his delight. Until it was destroyed by fire he had a notable collection of the moths and butterflies of Japan. His whole life is a tribute to the grace of God working in a man.

This little book written by his daughter bears witness to her father's passionate interest in Japan especially, but also in Korea and China.

Beginning with his life as a poor boy on a New England farm, the book proceeds through Mr. Loomis' forty-eight years of observation in the awakening years of the Far East. Its value rests thus not only in the portrait of a Christian gentleman but in his observations during a thrilling epoch in the East.

PATHS IN THE WILDERNESS

By C. E. SPARKS. *The United Lutheran Publication House. pp. 171. \$1.25.*

"Paths in the Wilderness" is a story of the Lutheran pioneers in Georgia. Its hero is a young Englishman, who, disappointed with the quality of the English settlers of Georgia, joins the colony of German Lutheran Salzburghers. John Wesley and Governor Oglethorpe and the difficulties between the Georgia colony and the Spaniards to the south figure in the tale. It reminds us of the fact that many of us

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have forgotten that John Wesley came to his "Methodist" ideas through his touch with the German Lutherans of Georgia. Occasional theological conversations make the book at times seem a little like a Lutheran tract, but its story is absorbing enough to carry the weight of the theology.

Miscellaneous

MAXIMS OF LIFE AND BUSINESS

By JOHN WANAMAKER. *Harper and Brothers.* pp. 129.

Collected by an unnamed friend, the maxims of this book are published for the purpose of extending as widely as may be the influence of the striking personality of Mr. Wanamaker. The brief quotations are grouped under six headings: Business and Success, Character-building, Human Relations, Citizenship, Education, Life.

The maxims vary somewhat both in value and originality, but most of them are of genuine significance—not only because Mr. Wanamaker said them, but for intrinsic reasons. Here is a better form for an old proverb, "Taking good care of a small sum, saved week by week, has been in thousands of cases the foundation of a large fortune." Here is a keen observation on young men, "Anyone may form a fair judgment of what a young man is by the way he treats his mother." How illuminating are such thoughts as these:

"It is a poor prosperity that is blind to the need of God's favor."

"Have you noticed that there is a dignity, even in animals, that some human beings might study to advantage?"

"The world is greatly indebted to its obscure families if we have read its biographies right."

PRAYERS OF JOHN WANAMAKER

Fleming H. Revell Company. pp. 159. \$1.25.

In the introduction to this collection of prayers, Dr. MacLennan, pastor of Bethany Presbyterian Church in Philadelphia (of which Mr. Wanamaker was a member and for almost sixty-five years active superintendent of the Sunday-school), speaks of Mr. Wanamaker's profound devotion to the service of the church and his deep personal concern in religion. The prayers reveal a childlike faith and a natural delight in the world and a persistency of appeal that is both pleasant and helpful to note.

THIS EARTH OF OURS

By JEAN HENRI FABRE. *The Century Company.* pp. 339. \$2.50.

Fabre's series of books on the wonders of natural science written for young people have long been among the most popular of books. They had one fault: more often than was altogether justified there were repetitions of the same passages in several books. The translation of the present volume assures us that "this eccentricity has been suppressed so far as it has been found possible to suppress it without undue mutilation of the book."

Fabre still speaks in the genial character of "Uncle Paul," but dialogue form is discarded and we have in this latest volume a familiar narrative illustrated with a few diagrams and sketches in black and white scattered through the text. But it is the text itself that will delight not only youth but age. Fabre shows the enthusiasm and wonder of a child in every description. Listen to this introduction to a visit to the interior of the earth:

"It is not veins of gold and silver or grottoes encrusted with rubies that I propose to show you to-day. My plan is simply to study with you the earth's inner structure. We shall bring back from our underground journey no precious stones or costly metals, but something better—sublime conceptions of the architecture of this globe of ours and a high admiration for its divine Architect."

Or what could be more imaginatively charming than the colorful description of the waterfall at the plateau of Gavarnit in the Pyrenees with "the appearance of a long streamer of muslin or of silvery gauze fluttering from the top of the rampart."

Here are volcanoes and glaciers and rivers and springs and coral islands, seasons and climates, tides and earthquakes described in fascinating language and with practical and scientific sense. The book creates an atmosphere of marvel that is very akin to reverence.

HOW TO PROMOTE HOME RELIGION

By SAMUEL WELLS STAGG. *Abingdon Press.* pp. 16. Price 15 cents.

A valuable pamphlet suggesting how to meet the responsibility of a church to develop religious training in the homes of its children. The old-time family altar is gone; the new program for home religion must center in the child, and must make conduct the objective. The average home has no program of religious training, but parents are keenly interested in the spiritual development of their children, want a practical program, and are willing to help work it out. Dr. Stagg is one of the authors of "Home Lessons in Religion."

THE SONG OF KORTHAN

By FRANCES B. TAYLOR. *Fleming H. Revell Company.* pp. 30. 50 cents.

This is an attractively written Christmas story of Korthan, the old musician, who arrived too late at Bethlehem to see the Christ Child.

He went forth in a quest to find Him, carrying the blessing of his cheerful songs everywhere. At last he returned to Bethlehem and there in a beautiful scene the author describes the crowning glory of the old man's life as he enters Joseph's carpenter shop and hears the song of the young Jesus at his work, the song of love, labor and laughter.

WHAT SHALL I BUY FOR CHRISTMAS

Very soon all over the land the question, "What shall I buy for Christmas?" will be demanding a solution. Among the many articles which you may be considering may we suggest the peculiar suitability of the Bible? Holding as it does so important a place in the Christian experience, surely nothing could be more suitable as a gift to a member of the Christian fellowship.

It is true that the Bible is already very extensively used for Christmas gift purposes, but it is remarkable to find, however, how many Sunday-school children are still without a Bible of their own. There are multitudes of older folks who are still trying to read Bibles with fine print they had purchased or had given to them years ago when their eyes were younger and keener. To such a large print edition would certainly be a comfort and a most appreciated gift.

There are many Sunday-school teachers who are trying to get along with a Bible that is altogether inadequate to their needs. How much they would enjoy an edition which has teachers' helps that would make their Sunday-school work a joy instead of a drudgery.

Just as a reminder, therefore, we suggest that you include the Bible on your Christmas gift list.

COUNTRY CHURCH DEPARTMENT

Conducted by Rev. Edmund de S. Brunner, Ph.D.

The Farm Home

MEETING in St. Louis for three memorable days just after election, three hundred delegates from thirty-six States and Canada participated in the sixth national conference of the American Country Life Association. The conference marked the high-water mark of the Association's history, due largely to the efforts of the executive secretary, Mr. Henry Israel. The theme was the "Farm Home." The discussions were filled with practical suggestions and constructive ideas such as will make the proceedings, soon to be issued, a most valuable volume.

In his presidential address, Dr. Butterfield squarely challenged the notion that if farmers are shown how to make money, human values will take care of themselves. Rather, agricultural prosperity may come only through the dominance of intellectual and spiritual wealth. A great agrarian movement is sweeping the world to-day. In Europe we have one hundred million lifted, in the space of half a decade, from all but serfdom to land ownership. In India and South America, in Mexico and China, there are stirrings of an awakening rural life. In the United States and Canada the movement is unmistakable. Its significance lies not merely in an economic fever, but rather in the basic urge for a fuller and freer life. The good rural home is the test of successful farming.

Following these significant statements by the president of a great agricultural college, Mrs. Ruby Green Smith, of Cornell discussed "The Rural Home at Its Best" by taking the delegates through the ideal home from yard to attic. She laid large emphasis upon the comfort, utility and beauty of the home and its surroundings and upon the rights of children to a rich home life. She paid a glowing tribute to the farm woman, wife and mother, who as cook, washer woman, cleaner, nurse, gardener and executive, earns but does not receive a salary of \$3,588 a year. "Farm life," she declared, "demands a high grade of managerial ability, both in the field and in the home."

Though speaking under the shadow of one of the greatest agricultural depressions ever known, Dr. Charles J. Galpin, of the United States Department of Agriculture, yet declared that the farm family can afford modern institutions, adapted to rural needs. He presented a masterly analysis of farm property and income correlated with institutions already serving rural people and showed that under proper social control there was opportunity for a far richer life on the farm. Prof. J. O. Rankin, of the Nebraska College of Agriculture, was also optimistic as he presented the results of his study of one thousand farm homes, though he did show striking differences between owner and tenant in the matter of household conveniences, reading matter, recreation, and the like. He stressed the need for giving more

care to health, education, morals, general welfare and leadership, and it was upon these very matters that the conference spent much of the rest of its time.

Dr. Caroline Hedger, of the Elizabeth McCormick Memorial Fund, Chicago, Illinois, scored the continued teaching of cube root to girls to whom no instruction was given in motherhood. Reports thus far are meager on the status of the health of the farm population. The mental health of the rural children is also an unknown quantity. She indicated the lines of educational effort by which the mother will be better able to insure physical and mental health for the child and indicated certain simple tests of various kinds designed to help in achieving this end.

Dr. N. P. Colwell, of the American Medical Association, dealt with the problem of the decline of the country doctor. The cause of this decline is in the arduous duties and the insufficient return. Cities, where there are better roads, are competing successfully with the country for physicians. Some places are without doctors. Health officers and public health nurses must take their place until other policies can be worked out. Some communities are employing doctors on a salaried basis with a guaranteed minimum salary, and one State has passed a law permitting communities to tax themselves for this end.

One of the most unusual events of the conference was the clergymen's luncheon attended by seventy country parsons, about equally divided between Romanists and Protestants. So far as it is known, it is the first time that such a gathering has ever been held. For ninety thrilling minutes these men, under the chairmanship of Father O'Hara, rural director of the National Catholic Welfare Council, discussed their *common* problems. They found that each needed to make the rural ministry loom large, that each too often lacked the equipment and knowledge, and that suspicion, distrust and prejudice needed to be eliminated. Monsignor J. Kelly, secretary of Church Extension for the Roman Catholic Church, sketched by concrete examples how some of these problems had been solved by minister and priest alike meeting in the community as citizens and never forgetting their obligation as citizens. The greatly awakened interest in rural affairs on the part of the Roman Catholic Church was remarked. Its first national rural conference was held in conjunction with the American Country Life Association gathering, two sessions being joint affairs. Over five hundred priests and church officials were in session for two days. Certain Protestant groups also met.

Protestant and Romanist again met at the conference's annual banquet. Archbishop J. J. Glennon defined the country as the natural habitat of the race and pled for fortifying the normal life of the race. Warren H. Wilson, in an

address which perhaps marked the high tide of the conference, demanded a new element in education, namely, freedom. The rise of the administrative element in education had been attended by real dangers, necessary as it is. The danger is that in remembering to keep records, measure progress, pass examinations and to receive diplomas, the process of learning will be forgotten. We have no schools that are really free. We need schools that will teach freedom. Perhaps it will come through organized co-operation by which groups will call their teachers, as country pastors rightly hopeless of theological seminaries have assembled in summer schools and called teachers to them. Dr. Wilson protested vehemently against education without tolerance. Bigotry, prejudice, occasioned among other things by the rise of the inane and insane Ku Klux Klan, have no place in anything that can be called education in a free country.

At other sessions discussions considered those forces and agencies which play upon the farm home. New ideals as to school and church, extension service and press, business and parenthood were voiced, and with these confessions, too, of the faults and mistakes of the past. Again and again discussion veered around to the place of the parents in maintaining family ideals, and here again it was Dr. Wilson who challenged the conference with an original approach to the problem by way of economics. He said in part:

The country home alone both produces and consumes. In this it is peculiar. Elsewhere homes but consume. Our agricultural education has thus far emphasized production alone. Only very recently has there been any emphasis laid upon farm management and securing an adequate income. This teaching of production may have been overdone, but it has been well done. It has brought about in the country a noticeable lack of the knowledge of the art of happy living. We do not know how to use the wealth we have as a nation. Our cities are prosaic, our villages drab and farm life has lost its savor in America. Yet the city dweller does know how to enjoy life better than the others, and so men flee from, not to the farm, in spite of the beauty and freedom of country life, because "there is no life there." And so in all the discontent with life, and we, the richest of nations, are a discontented people, the greatest discontent is among the farmers who produce the greatest addition to our wealth. One reason for this is that we have taught both men and women to produce, forgetting that consumption is a social function and one peculiarly belonging to women. I propose that agricultural education change its emphasis from production to consumption, addressing itself in the future to women and girls.

As Edward T. Devine says, "If acquisition is the idea which in the past history of economics has been all but unduly emphasized, expenditure is the idea which the future of the science will place beside it. It is this change which involves a revolution in the attitude of the science toward the economic function of women. To recognize this is the first step in the program." The agricultural colleges of the Middle West see this with growing clearness. They are teaching farm and village women how to dress, how to beautify, how to enjoy with their families the products of the farm and the factory and the store.

A second step is to recognize the dominant place the

consumer plays in the process of marketing. Consumers control prices by their demand. Third, consumption has a profound effect upon the whole production process, in that the morale of producers is modified greatly by the organization of the process of consumption. The goodness and variety of food, comfort of clothing, beauty and attractiveness of home furnishings, all make the worker able to work or else undermine his ability.

The education of country women, if the above is true, should be a preparation for the work of consumption, even admitting that she is also a producer. It is the part of teachers of women to impart to them skill in buying, selecting, harmonizing goods to the end of satisfaction. Theirs should be an education with the objective of spending and saving. To this end teachers of women must be artists.

The conference closed with a colorful international evening, speakers from foreign lands describing the rural home life in their fatherlands.

Throughout the whole conference the spirit was one of optimism and of constructive thinking. Many problems were faced. The economic depression was never forgotten, but spiritual and intellectual values were placed uppermost. The various agencies plan to build the farm home of the future well. The place of the youth of to-day was recognized, and his right to be heard in the family council. Science is being brought to the aid of rural living. Rural social engineers are looking not backward, but forward.

Four clergymen conducted the ceremonies at the burial of the Unknown Soldier on Armistice Day in 1921. They were Bishop Brent, Chief Chaplain Axton, Chaplain John B. Frazier of the Navy, and Rabbi Morris S. Lazaron, of Baltimore, a chaplain in the Officers' Reserve Corps. These four clergymen have determined that one or more of their number shall visit the tomb on each succeeding Armistice Day, there to honor their unidentified comrade with a suitable devotional service. Last year Chaplain Axton conducted a brief service a few minutes after President Harding had placed his wreath upon it. This year, immediately after services in the Amphitheater, the colors of the Veterans' Associations were formed around the tomb and Rabbi Lazaron represented his associates by offering the prayer. The presence of these men at the Unknown Soldier's grave is an annual expression of the religious unity of America.

The American Silk Association has underwritten the expenses of the Department of Agriculture at Canton Christian College for the coming year. The Association also intends to erect a model plant for the unwinding of the silk cocoons, a filature, in technical parlance. In addition, it will put up a cold storage plant at the college. The Canton Christian College has set an example of intelligent co-operation between business and missions.

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December 16, 1923

World-Wide Missions

ACTS 16:6-15.

"I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth."—Romans 1:16.

HOW good it is that the writers of Scripture painted these saints and seers just as they were, wrinkles and all! They were men of like passions with us. They did not always see eye to eye in their plans. Here in the lesson, "Barnabas was minded to take with them Mark, but Paul thought it not good to take one who withdrew from them in Pamphylia. And there arose a sharp contention, so that they parted asunder—Barnabas took Mark with him, and sailed away to Cyprus, but Paul chose Silas, and went forth through Syria and Cilicia." Wherever we go we find that the main instruments of the divine purpose on earth have been men and not angels.

When Paul came again to Lystra, where once he was stoned, he found young Timothy and his mother steadfast believers in Christ. The young man "was well reported of by the brethren at Lystra and Paul would have him to go with him." Timothy's mother was a Jewess, but his father was a Greek.

"When they had gone through Phrygia and were come to Mysia they essayed to go into Bithynia; but the Spirit suffered them not; and passing by Mysia they came to Troas." It seems hardly worth while to use space in recording these unfamiliar geographical names. But dress those words up in their proper associations, set them in order, give them a chance to talk, and they will tell you a story.

Phrygia and Mysia, Bithynia and Troas—they are not mere names on the map of that half-forgotten world. They are moods, phases of feeling, personal experiences. When Paul and his companions moved out toward Bithynia, that lovely little province on the shores of the Black Sea, something happened which changed their plans. He does not go into details, but in the light of further developments he regarded it as providential—"The Spirit suffered us not." So turning aside from Bithynia and passing by Mysia they came to Troas. And there at Troas came the vision which carried him across the Ægean into Europe. He gave up his plan to enter a province and God gave him a continent.

While they were in Troas "a vision appeared to Paul in the night." He was lying there asleep on the rim of Asia. He had been looking out across the Ægean toward that newer continent to the west. He was an Asiatic, born in Tarsus, a

city of Asia Minor. He had never been in Europe. He had read about it, talked about it, thought about it, and here he was dreaming about it. He had learned to speak Greek, one of its leading languages. He knew that Rome ruled the world and that the wealth of the race was flowing into those cities beyond the Mediterranean, giving to that newer continent political and economic leadership in the unfolding history of the world.

While he dreamed "there appeared to him a man of Macedonia," beckoning to him. The man cried out across the sea, "Come over into Macedonia and help us." It was a vision of the moral need of that continent standing out definite, actual, concrete, like the figure of a beseeching man. He was entreating Paul to come with his gospel to the moral relief of all those needy souls. When Paul awakened next morning he was ready to start. "After he had seen the vision," Luke says, "immediately we endeavored to go, assuredly gathering that the Lord had called us to preach the gospel there."

Here was the prompt translation of a vision into a deed. Paul found in Macedonia, as a matter of fact, some bigoted Jews who persecuted him. He found some rattle-brained soothsayers and psychics who annoyed him. He found some crooked Roman officials who stripped him, beat him and put him in prison. He had crossed the Ægean, his face shining and his heart leaping for joy because of the vision he had seen, but before this chapter ends he finds himself in jail.

But his vision was none the less sound to the core. The man he saw did not represent the conscious, confessed need of Macedonia—that beckoning man represented the unconscious need, the deeper self which waited uneasily beneath the surface of Macedonia's life overborne meanwhile by a false content. The man represented the unawakened spiritual capacity of that continent which needed the gospel of moral renewal with which the apostle had been put in trust. It was the unconscious need of that country making its mighty appeal which Paul saw in his vision.

When the apostle and his friends reached Philippi "they went forth on the Sabbath by a river side where prayer was wont to be made." "And here, at this little outdoor prayer meeting, "they spake to the women who resorted thither." "To the women"—it has a familiar sound, for then as now the prayer meeting was made up in the main from that sex which shows habitually the larger measure of quiet, genuine

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devotion. One of those women, named Lydia, was converted and rendered a beautiful service to that Christian community at its inception.

It is only a hundred and forty miles across from Troas in Asia to Macedonia in Europe. The distance was quickly covered, even by the sailing vessels of that earlier day. But

who can measure, not in miles, but in moral significance, the reach of that journey Paul took? How the presence of that greatest apostle upon the newer continent and the planting of the gospel of Christ in the centers of European influence bore upon the unfolding history of the Kingdom of God!

CHARLES REYNOLDS BROWN.

Flowers in the Window

By William Willard Howard

FOR purposes of illustration and comparison I have asked myself this question: Suppose that you were reduced to such appalling poverty that your only bed was two planks supported by discarded boxes; your only pillow a block of wood; your only table a drygoods box; your only chair a soap box; your only habitation a cellar so damp that when you arose before dawn to seek work you placed your bare foot upon the slimy back of a frog. Would you have growing flowers in the window of the dismal place? Would you have upon your box-table cut flowers freshly gathered from nearby fields? It is a rather searching question. Anne Louise Howard thinks that I would have the flowers—if they were edible.

This embarrassing question arose as a result of my investigation of the condition of Russian refugee children on the border of Bolshevik Russia last August and September. As I already have outlined in these pages, the Baroness Berends-Situna and I went forth on foot into that Sargasso Sea of hunger, suffering and destitution, seeking members of the nobility and intelligentsia of monarchist Russia in cellars and attics and other obscure places into which they had crawled for shelter. We groped through dark cellars dripping with moisture; we climbed rickety stairs leading to bleak attics; we crawled through breaks in backyard fences; we waded through deep sand; we stumbled over stones.

In each obscure and dreary place that we entered, whether in moist cellar or dim attic, there were growing flowers in the window. In some places there were cut flowers on the table.

This is not an expression of poetic license. It is an assertion of actual fact. Each and every room had its flowers. The pots containing the growing plants were old tin pails, cracked earthenware crocks, or small wooden boxes apparently salvaged from a dumping ground. The vase holding flowers usually was a small pitcher, long since past usefulness.

I told Anne Louise Howard about the flowers in the windows and asked her what it meant.

"It means that the artist soul survives cold and hunger and pain and suffering," she said. "It means that the love of beauty lives forever."

To me it means that these Russian exiles, fallen from the ease and opulence of their former high estate to the lowest depths of unutterable destitution, still are thoroughbreds. It means that, in spite of the broken shoes and patched garments and hunger, the inherited characteristics of their class shine on with unchanging steadiness.

A love of beauty in whatsoever form, whether it be in form or color or in the wondrous loveliness of nature's growing things, is the infallible mark of gentle birth and breeding the world over. If a woman loves beautiful things—blossoming flowers, the colors of the sunrise, the motion of falling water,

the delicate tints of spring, the glory of the autumn woods, I know that she is of the gentlefolk, no matter what her worldly circumstances.

The flowers in the window were eloquent answer to the often-asked question: "How can those Russian gentlewomen, situated as they are, do such beautiful embroidery?" The love of beauty—the hall mark of the gentlewoman of whatsoever race or creed—lives forever.

The destitute Russian gentlewomen have translated their inherited love of beauty into terms of hand-embroidered blouses and one-piece gowns so artistically and with such rare effects in color-tones and harmony that I am in despair over the impossibility of reproducing any part of it through the medium of printer's ink and paper. It cannot be done. To help out the situation, therefore, I have placed on exhibition in the business office of THE CHRISTIAN WORK, 70 Fifth Avenue, New York, Room 811, about one hundred blouses and about fifty one-piece gowns. The young women in the office will be glad to show these beautiful garments at any time, except Saturday afternoon, between nine a.m. and four p.m. Each garment has attached to it a tag showing the price and the bust measure.

The office is easy of access. It is on the eighth floor of Mr. George A. Plimpton's beautiful Educational Building, on the southwest corner of Fifth Avenue and Thirteenth Street. It may be reached by a short walk from the Fourteenth street station of the east side subway or by a short walk from the Fourteenth street station of the west side subway. The Fourteenth street station of the Sixth Avenue elevated railroad is only a block away. Out-of-town visitors arriving by way of the Grand Central Station should take the east side subway to Fourteenth Street. Visitors arriving at the Pennsylvania Station should take the west side subway to Fourteenth Street and leave the subway by the Thirteenth Street stairway. Visitors arriving by way of Jersey City or Hoboken should take the Hudson tube to Fourteenth Street and Sixth Avenue.

The new hand-embroidered one-piece gowns, which I brought back with me from the border of Bolshevik Russia a few weeks ago, have not been illustrated or described in a booklet. There are so few of them, as yet, that they probably will be sold before I could get a booklet ready. They are in Swiss voile and also in native Russian linen. They are beautifully embroidered, both front and back and on the sleeves. The linen gowns are unusually heavy and durable. I should think that they would wear for generations. The colors are permanent. They may be washed in lukewarm water and white soap an indefinite number of times.

If you desire to increase the scope of the relief by a contribution to the working fund you may forward your gift to the Russian Refugee Fund, care THE CHRISTIAN WORK, 70 Fifth Avenue, New York City.

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Within the past five years The Christian Century has come into a unique position in the journalism of America. Its influence now extends into all the communions of the American church. It is equally at home among Congregationalists, Presbyterians, Methodists, Disciples, Baptists, Episcopalians, Evangelical Unitarians and liberal Jews; and not a few of the liberal leaders of the Roman Catholic church are among its readers. Its readers now extend to every country on the globe.

Besides, it is gripping the minds of thinking men and women who have no church connection. They are astonished that from within the church, which many supposed had become moribund and incurably denominational in its vision, there should emerge a journal in earnest with the church, devout and evangelical, and at the same time as free as a university classroom. Such people stand amazed to find themselves actually enjoying a religious paper!

A glance at its pages will reveal the fact that it conceives its field and function as something quite different from other religious papers. It seeks—and it finds—the leader-like minds in all walks of life.

There probably does not exist anywhere a more remarkable and adequate roster of America's religious and moral leadership than the present subscription list of The

Christian Century. The most vital minds in church life, in social action and in educational service make up its readers. It does not solicit subscriptions from the thoughtless or superficial—such persons would not long remain subscribers to a periodical that deals as earnestly and candidly with moral and religious issues as does The Christian Century.

And besides, the very presence on its subscription list of readers of a dependent type of mind would inevitably color and tone down its treatment of living issues. If its editors had to consider the reader whose faith is likely to be injured by a frank facing of the issues which today try the souls of all of us, they would have to produce a paper quite unlike The Christian Century. For such minds plenty of other religious reading matter is available.

But it definitely and purposely restricts itself to another field. The constituency which it seeks to serve is that of the thoughtful, mature and independent leaders, particularly from the laity, inside and outside the churches, who desire to follow the free and untrammelled discussion of living issues in the light of the mind of Christ.

This is a field which no other weekly journal of religion has undertaken to cultivate. The Christian Century is not made for children, it uses no pictures, and its editors and contributors feel no need of toning down their utterances lest the "weak brother" be offended. Our invitation is for a reading constituency of strong minds which grow stronger by participation in free discussion.

Yet this journal of religion is no high-brow, technical, academic affair. It grips the interest of the

average man and woman of intelligence. Its genius is that it makes ideas interesting. And religious ideas, at that! Its discussions and editorials are not intended merely for professionals, but for the man in the street and pew—lay leaders from the rank and file. The intelligent layman and woman are in the editorial mind continually, and the paper is produced for them. Perhaps it is just this fact that explains why The Christian Century is so widely read by teachers and ministers and other professional folk.

And its readers have been grateful to find that The Christian Century speaks not as a detached and irresponsible outsider, but as a sympathetic and loyal insider from the bosom of the church itself. This discovery of a journal that is free without being a free lance, that is loyal without being servile, and that is always interesting and vital without being sensational, is the secret of the great joy our readers take in The Christian Century.

Consider the names of some contributors: Charles E. Jefferson, Frederick W. Norwood, Joseph Ernest McAfee, William E. Barton, Jane Addams, Robert A. Millikan, Ernest F. Tittle, Robert E. Speer, Vida D. Scudder, John Dewey, Shailer Matthews, Roger Babson, Edward A. Steiner, Charles A. Ellwood, Albert Parker Fitch, Dean Inge, Canon Barnes, Maude Roven, Sherwood Eddy, Henry Churchill King, H. D. C. MacLachlan, Harry Emerson Fosdick, Rufus M. Jones, Edgar DeWitt Jones, Lloyd C. Douglas, Frederick F. Shannon, Cleland B. McAfee, Harry F. Ward, Ozora S. Davis, Bishop McConnell, Peter Ainslie, Samuel McComb—these are just a few of the master writers whose messages appear in The Christian Century's pages.

They with the editors write on such vital topics as:

International Affairs—The World Court, Outlawry of War, etc.

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The High Art of the Spiritual Life.

Do We Need a New Religion?

Is Sin Obsolete?

The Menace of Millennialism.

Jewish Fundamentalism.

The Chicago Tribune as a Breeder of Anarchy.

and a hundred other subjects covering the delicate but urgent problems involved in the modern attempt to discover the mind of Christ and to apply his ideals in our actual workaday world.

Space forbids calling attention to certain interesting features for the immediate future. We can only mention the vigorous and illuminating discussion of the modern sex debacle, just beginning. Or take that remarkable series of articles by a dozen or more social service leaders of all the churches of which Bishop McConnell fires the opening gun in the current issue. The articles are dealing with this question: After nineteen hundred years has Christianity seriously modified the pagan character of human society? These articles, we promise, will lay the axe at the root of the tree.

You are heartily invited to join The Christian Century's far extending circle of readers. Note the attractive books—modern, up-to-the-minute books, everyone—offered free with a new annual subscription.

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WASHINGTON AND LINCOLN ON
THE SABBATH

Washington's general order:

That the troops may have an opportunity of attending public worship, as well as to take some rest after the great fatigue they have gone through, the General in future excuses them from fatigue duty on Sundays, except at the shipyards, or on special occasions, until further orders. The General is sorry to be informed that the foolish and wicked practice of profane cursing and swearing, a vice heretofore little known in an American army, is growing into fashion; he hopes the officers will, by example as well as influence, endeavor to check it, and that both they and the men will reflect that we can have little hope of the blessing of heaven on our arms, if we insult it by our impiety and folly; added to this, it is a vice so mean and low, without any temptation, that every man of sense and character detests and despises it.

Lincoln's order:

The President, commander-in-chief of the Army and Navy, desires and enjoins the orderly observance of the Sabbath by the officers and men in the military and naval service. The importance for man and beast of the prescribed weekly rest, the sacred rights of Christian soldiers and sailors, a becoming deference to the best sentiment of a Christian people, and a due regard for the Divine will, demand that Sunday labor in the Army and Navy be reduced to the measure of strict necessity.

ARCTIC CURRENTS

Dr. Fridtjof Nansen, the Norwegian explorer, while in Washington the other day, approved a plan being worked out there to discover the currents of the Arctic Sea without endangering the lives of men by placing a ship in the Arctic ice. Instead of letting a ship drift its way, as in the case of Dr. Nansen's ship, the "Fram," they propose to place wooden markers in the Canadian and Siberian waters, which flow northward, have them marked and noted, and then offer an international reward for their recovery. Dr. Nansen said it takes about three years for the currents to carry objects over the Polar region.

THE AGE OF HUMOR

Laughter is beneficial and American children are better at it than English youngsters, Dr. C. W. Kimmins, Gilchrist lecturer at the University of London, said at a recent luncheon of the Federation for Child Study. Dr. Kimmins remarked that children in this country have the advantage of the Mark Twain and Bret Harte traditions and are more faithful readers of Dickens than English children. He further said that his studies of London children show that they begin to laugh at the age of seven, when they begin to sense superiority over some of their companions, and improve until eleven, but that from eleven to thirteen there is no development of the sense of humor.

ROME VS. WESLEY

The Roman Catholic Church will never do the right thing except when compelled to do so by some strong outside influence. This statement is being verified in the struggle now taking place in Rome between the forces of Methodism and the Romish organization known as the Knights of Columbus. Neither the Church as a body nor the Knights of Columbus as a society within it did anything affecting the social condition of the thousands of poor and neglected people in Rome until the Methodists undertook to relieve their circumstances by various means. But now that Methodist labors have begun to make themselves felt, the Knights have started to build gymnasiums, theaters, playgrounds, and other places of recreation for the benefit of the previously ignored masses. Where Romanism has no opposition, even "the faithful" are allowed to go to the dogs, provided only that they give of their penury all that they can scrape together for the benefit of their "holy religion." Strong opposition is the only method that will keep the God-inspired religion of the popes within the bounds of common decency and regard for the betterment and rights of others. . . . When the Knights of Columbus (which order has been in existence for thirty years) awakens to a sense of its duty touching the Catholic poor only when some other "spiritual" society has started the ball a-rolling, one cannot fail to recognize the good-will of such society in its philanthropic undertakings for the benefit of the pope's destitute children in the "Eternal City."—"The Truth Seeker."

How important do you consider responsive readings in your church? RESPONSIVE SCRIPTURES supplies a need long experienced. Rev. C. Waldo Cherry, D.D., Pastor of the Pine Street Presbyterian Church, writes: "I have become very impatient with the usual responsive readings. They are too long and are selected with so little consideration for appropriateness that I have felt something better ought to be provided. I like very much not only the selections of RESPONSIVE SCRIPTURES, but also the topics, which greatly facilitate the securing of appropriate and timely readings." By special arrangement, it has been made possible to send a sample copy to any church upon request. Association Press, 347 Madison Avenue, New York.

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Dr. Frederick Lynch, editor of THE CHRISTIAN WORK, says in a recent letter:

"The other day The Monday Club Sermons for 1923 happened to come to my hand, and I was very much impressed both by the list of contributors, and by the unusually fine standard of the execution."

Dr. Lynch has arranged with us to run The Monday Club Sermons serially in THE CHRISTIAN WORK, beginning with the January 27th issue. But many Sunday-school teachers, pastors and superintendents will wish to own the whole series, so as to have it at all times conveniently at hand. Get a copy to-day from your regular book store, or from



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HEREDITY IN PERSONALITY

"As I review their lives I realize that I have no mental aptitudes or moral traits of character that I did not inherit from my parents. . . . I inherit, too, my mother's even and sunny temper, her exceptional dread of disharmony or even disagreement, and her exquisite sensitiveness, which makes it hard for me to disagree with anyone, especially to his face. . . . On the other hand, if this pristine passion for amicable relations is broken through, I often tend to be not only critical but severe and sometimes to give way to temper, which is my father's diathesis voiced again in my own soul."—*G. S. Hall: Life and Confessions of a Psychologist, pp. 82-86.*

WHAT DOES THE ROMAN CATHOLIC ARCHBISHOP SAY?

"The Truth Seeker" advertises itself as a "free thought" weekly, but much of it reads as might the most ardent Christian journal upholding liberty in the Church. Commenting on the account of a Roman Catholic priest in Latin America who presided over the burning of a quantity of Bibles brought into town by a Protestant colporter, the editor remarks: "The picture shows that the burning took place in the street in front of a church. The books had been purchased by a devout Roman Catholic for the purpose of destroying them in this manner. A further history of the affair would be interesting. Was the priest commended or condemned for his part in it? If his act was allowable by his church, why do we not see Bibles burning in front of St. Patrick's Cathedral in New York? The archbishop here may be neglecting an important function. We have to look away from the United States to observe the manifestations of genuine [Roman] Catholicism."

However, we confess that not all Protestants would want to be judged by the attitude of German Evangelicals toward "Kaiserism," for instance. To be sure, however, there is no common authority over us and the former state churches of Germany. That makes a difference.

AN ELDERS' SCHOOL

It is good to learn of customs quite different from those of America and Great Britain growing up in churches which have been started by our missionaries in foreign lands. Such customs mean that Christianity is genuinely taking root among the people. Rev. Homer E. Anderson, a Presbyterian missionary, describes a village elders' school held in the Punjab of India that could not be duplicated outside Asia. Fourteen rugged, bearded villagers met for the school. They sat by the hour chanting and clapping their hands and gently swaying their bodies, singing narrative songs which retell Bible stories. One of their favorites is "O, gardener, where have you hidden him?" They unfold in their song

The Next Room Took the Overflow

HAVE YOU ever been one of those "next roomers"? Or had to crane your neck to look through a doorway to see the speaker in the next room? Or maybe you have sat in some small meeting held in a big poorly lighted, half heated room because no small room was available.

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the whole story, the two Marys in the early morning coming to the tomb and meeting the Risen One, mistaking Him for the gardener, and putting their plaintive appeal before Him. In a similar way they tell the story of Daniel and his two friends in the fiery furnace, the angel's announcement to Mary, the parable of the sower, the story of the palsied man let down through the roof. They sing the songs over and over. Not one of the men can read a word of the Bible, but they are passing on the Bible story in the genuine Indian fashion. They know much of the gospel word for word from songs which are literal quotations of Scripture. Some of the men, of course, have a special knack at composing such chants. One young man a month after his baptism was singing songs of his own making. They are not wholly limited to singing for their music. One of Mr. Anderson's men plays a drum to the glory of God. He uses no sticks, just his fingers beating out a tattoo on the goat-skin stretched over the ends of a nail keg.

NOBEL PRIZE FOR PHYSICS

The Committee of Award of the Nobel Prize for Physics this year has awarded the prize to Dr. Robert Andrews Millikan, of Pasadena, Calif. Dr. Millikan was the first to isolate an electron. He is director of the Norman Bridge Laboratory of Physics and chairman of the Administrative Council of the California Institute of Technology.

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KEEPING THE DOCTOR AWAY

You will recall the first impression I formed of him when I traveled that whole day with him on the train from Haifa up to Damascus. I didn't like him at all. In fact, I thought he was a most egotistic, disagreeable person; but later on I came to admire him very much and to love him. But always I find I have to look for hidden meaning in his speech. I have come to know him so well that I can see from his expression when to be on guard. So when he said to me, "Doctor, I see you write your wife every day," I saw this particular expression and was on my guard.

"Yes," I said. "Always when I am away from Louise I write her every day; she is so much more contented."

"Yes, of course," said he. "A letter a day keeps the doctor away."—Q. and Q.

SAFE-CRACKING VS. TRUTH TELLING

Ralph Chaplin, author of "Solidarity," at the Cooper Union Amnesty meeting the other night, told the story of a fellow prisoner at Leavenworth who was serving a cumulative sentence of fifty years. He had been safe-blower, robber and thug and had been sentenced many times for various crimes. One Christmas, after a petition for his pardon had been presented to President Harding and it looked as if he would be released, Chaplin, who was serving a sentence of twenty years for saying that if we entered the war there would be profiteering, said to the robber, "What are you going to do, John, when you get out?"

John said, "I don't know; what did you do to get in?"

Ralph told him.

"How long did you get?" asked John.

"Twenty years."

"Well, I won't try your job; it's too dangerous."

A CALL FROM SOUTHERN EDUCATORS AGAINST LYNCHING

Eighty-three of the South's leading educators, including eight state superintendents of education, twenty-six presidents of state universities and colleges, twenty-five presidents of other universities and colleges, and twenty-four college professors, recently issued to the American people the following appeal:

"We the undersigned, engaged in the work of education, earnestly appeal to all citizens to exert their influence constantly and actively in condemnation of the crime of lynching.

"We furthermore urge upon our State legislators and executives to enact, if necessary, and persistently to enforce, such laws as will tend to put a stop to this species of lawlessness."

Expressions like this by the leaders of opinion in the South must have a cumulative effect. And it is not only the South where opinion needs to be educated in regard to lynching.

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INTERDENOMINATIONALISM

The First Congregational Church of Oakland, California, one day last summer held its Sunday school in the Unitarian Church, its morning service in the Jewish Synagogue, where the sermon was delivered by a Presbyterian minister, and met for its evening service in the Baptist church, where the sermon was preached by the dean of an undenominational divinity school. There is something to the unity of the Church after all.

David's mother had corrected him and he was very quiet for a time. Finally his mother called him to her and asked him what was troubling him. He said, "I'm mad at God."

"And why, my dear, are you angry with God?"

"Mother, I am mad at God because He didn't make Aunt Clara my mother," said David.

Being a Preacher

A Study of the Claims of the Christian Ministry
James Sprunt Lectures, 1923

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"Dr. Vance flings out a challenge of the glorious and unsurpassed opportunity that the ministry offers."—*Christian Observer*.

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HANKS be unto Thee, O Giver of our
Daily Bread,
For this Communion of the Golden
Rule.

May this plain food strengthen our
bodies;

And the loving cup of kindness refresh our souls.
Bless the great multitude of homeless children,
Thy little ones far away in the Near East,
Whom we greet in spirit at our table today.
Orphaned, may they find in Thee a Father;
Helpless, may they find in us true helpers.
In their hunger we would feed them,
In their nakedness we would clothe them,
In the prison of man's cruelty we would visit them.
Grant, O Father most merciful and loving,
That our hearts may hear the benediction
Of our Lord and Saviour Jesus Christ:
Inasmuch as ye have done it unto the least of these,
Ye have done it unto Me. Amen

A Grace before Meat
by
Henry Van Dyke

(On December 2, all persons who are disposed to make a practical application of the Golden Rule are requested to provide for their Sunday dinner the same menu that is approved and used for at least 50,000 of the orphans of the Near East.)

GARGOYLES AND CHURCHES

When I came into Rheims on my way up to Paris from St. Menchould after the armistice and had found my way to the Cathedral, although the desolation and destruction throughout the city had prepared me for the great ruin, it did not seem possible that such destruction could have been wrought. One thing I noticed particularly was the gargoyles around the cathedral cornice. It was really amazing that the almost continuous shell fire, which had demolished the wonderful statues of the saints, ruined roofs and walls, and completely destroyed the windows, and especially the Rose window, could have done so little damage to these useless, hideous, long-necked gargoyles. There were whole rows with only one gone here and there.

France was the place where the gargoyle was originated. The term sprang from the old French word "gargouille," meaning throat, so called because they were first used as leads from the gutters to carry off the water, but in modern times they have not this picturesque excuse for their existence. Their precursors date back a long time. In ruined Egyptian temples there have been found stone waterspouts with the face and form of the modern gargoyle. The Gothic style of church architecture lends itself most readily to these effigies. They are chiefly found in church architecture, and there are many here in New York, oftentimes with grotesque and bizarre combinations of head and neck and body. There are some fascinating ones on the gutters of Grace Church, leaning over the side entrance almost within reach, and they smile in a friendly way at the passers-by. On the Fourth Presbyterian Church in West End avenue there are a variety of them. Two in particular, in the form of lions, are somber and dignified, while others are flat-headed and haven't the room for brains nor desire for pomp. Much like these are the ones on the front of All Angels Parish House in West Eighteenth street. St. Patrick's Cathedral seems at first to have been built without them, but when one approaches from the Madison avenue side he sees that this part of the pile is alive with them. And the Cathedral of Commerce, the tall, stately Woolworth building, in keeping with its name, has many of these hideous objects on its tower sixty stories above the ground. Up here the lizard-shaped, bat-winged monsters seem more in place. The idea of life in these grotesque figures has fascinated the imagination of many people, and the genius of Victor Hugo in his "Notre Dame" has made the wierd idea of life in them immortal.—Q. and Q.

The Presbyterian School for Girls in Tokyo, the Joshi Gakuin, was not completely destroyed by the earthquake, as was generally understood in America at the time. It was, of course, badly injured. The tiles slipped on the roof so that it became like a sieve; three chimneys on the dormitory broke and the two chimneys on the chapel. In the Teachers' Home the

central chimney rocked away from the wall so that one can see from the hall into the kitchen. That is only a very partial report of the injury. Altogether the repairs will cost twenty-five hundred dollars. However, the school was able to begin on the second day of October. Three hundred and fifty girls attended the school last year. The Meiji Gakuin Middle School and the Seminary also opened early in the month. The Women's Christian College opened on the sixteenth. The Deaf Oral School, conducted by the missionaries, opened on September 11, just one day behind schedule time, but only eighteen of the fifty children were in attendance. The homes of most of the others had been burnt. The government has asked the school to take in seven deaf children who became orphans through the fire.

The Anti-Saloon League of the United States holds its national convention at the First Congregational Church, Washington, January 12 to 17, 1924. A three-day workers' conference, to be held at the Raleigh Hotel, Washington, will precede the convention.

CHURCH HONOR FOR PRESIDENT MASARYK

John Hus Evangelical Theological Faculty, in Prague, has given its first honorary degree to President Masaryk. The Protestants in Bohemia want to prove their love and admiration for the President as a spiritual leader who has the courage to proclaim the significance of religion in private and public life. Masaryk has criticized the churches, not excepting the Protestant Church, but always for the sake of a purer religion and a better church.

BOOKS RECEIVED

The Master. By J. Wesley Johnston. The Abingdon Press. \$1.25.
The Reformation of War. By Col. J. F. C. Fuller, D.S.O. E. P. Dutton and Company. \$6.
The Chart of Mind. By John Bertrum Clarke. Published by John Bertrum Clarke, 629 S. Serrena Ave., Los Angeles, Calif. 50 cents.

PREACHING BY LAYMEN

By President OZORA S. DAVIS
Chicago Theological Seminary

Foreword by Roger W. Babson

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This new work by the Frothingham Professor of the History of Religion in Harvard University begins with a study of the rudiments of religion and carries the growth of the religious impulses and instincts to their culmination in the present religions of the world.

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Our Father's love to show;
From war and woe he brings release,
O who with Him will go?
He strikes the fetters from the slave,
Man's mind and heart makes free;
And send his messengers to save
O'er every land and sea!

The Son of God goes forth for Peace,
That men like brothers live,
And all desire the other's good,
And other's sin forgive.
He turns our spears to pruning hooks,
Our swords to ploughshares warm,
And war no more its death-blast brings,
Nor men their brothers harm!

The Son of God goes forth for Peace,
Nor lands nor power to gain;
He seeks to serve, to love, to lift—
Who follows in His train?
A glorious band, in every age,
In spite of scorn and pain,
True sons of God, His peace have made,
Who follows in their train?

Now let the world to Peace be won,
And every hatred slain;
Let force and greed be overcome
And love supreme remain!
Let justice rule in all the earth,
And mercy while we live,
Lest we—forgiven much—forget
Our brother to forgive!

We send our love to every land—
True neighbors would we be!
And pray God's Peace to reign in them,
Where'er their homeland be!
O God, to us may grace be given,
Who bear the dear Christ's name,
To live at peace with every man,
And thus our Christ's acclaim!

COTTON SPECULATION

Officers of the New York and New Orleans Cotton Exchange are co-operating with the authorities to close up bucketeers of cotton with considerable success.

PETROLEUM SUPPLY

The enormous increase in the production of petroleum, particularly from the new fields of California, has driven the price of gasoline down and down. The Standard Oil, it seems, is showing its faith in the future of the oil business by taking advantage of the present slump in prices to buy up producing companies. The official publication of the Standard Oil Company of New Jersey, "The Lamp," reckons that consumption will again overtake production next June. Then we may be sure, as sur-

plus oil decreases, prices will rise. Let us ride all we can this winter, for next winter we may not be able to afford to!

JULIUS ROSENWALD WORK FOR SOUTHERN NEGROES

When in 1912 Booker T. Washington made his appeal to Mr. Rosenwald for funds to educate the Negroes in his own State of Alabama, he said that Negroes numbered half the population of the State, and that the year before, while \$2,865,000 was spent on education, only \$360,000 of it went to schools for Negro children; that sixty per cent. of the white children were enrolled for an average term of seven months, and only twenty per cent. of the Negro children were enrolled for an average term of four months. Something must be done. Mr. Rosenwald agreed to do something, and he did do it. As a result of

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his work nearly two thousand schools have been established in the South and seven million dollars have been spent through the Rosenwald Fund for Negro Education. Mr. Rosenwald specified that whatever sum he gave must be matched in amount by the Negroes. To date the Rosenwald Fund has contributed fourteen hundred thousand dollars, the Negroes have raised eighteen hundred thousand dollars, and the balance has come from public school authorities and individual whites.

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THE CHRISTIAN WORK

CONTINUING

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The World of To-day

THE ORGANIZATION OF CONGRESS

Congress assembled Monday, December 3rd. In spite of the anticipation that the Senate might have difficulty in organizing because some of the Senators thought it bad judgment that so old a man as Senator Cummins (he is seventy-four) should occupy both the position of President of the Senate and Chairman of the Interstate Commerce Committee, the Senate proceeded with its organization and postponed the question of committee assignments. The organization has

preferred that Senator Cummins should resign as President of the Senate and retain his place as head of the committee, since Senator La Follette is second on the Interstate Commerce Committee and would become chairman if Senator Cummins resigned as chairman. Senator Cummins was determined to hold both places. In the House twenty-two insurgents and independents held the balance of power in the balloting for Speaker. While the dragon of Cannonism was supposedly slain some ten years ago, there has grown up a new system of rules in the House that makes it almost as difficult to put through any measure which does not suit the party leaders as it was in the days of Cannon and Reed. When the Democratic party is in control of the House the party members choose the membership of the committees. When the Republicans control, a small committee has charge of the committee assignments. There is practically no way in which a bill can be forced out of a committee which refuses to report it. The Republican majority of the steering committee can decide practically all the legislation which shall come before the House. The insurgents held up the organization of the House for three days. At the end of that time Mr. Nicholas Longworth, Republican leader of the House, and Mr. Nelson made an agreement by which the House will operate under the present rules for thirty days. During that time members will submit to the Rules Committee suggestions for amendments to the rules. Then the Rules Committee will make a report, which may be amended by motion from the floor of the House. Some change in the rules is almost certain.

THE PRESIDENT'S MESSAGE

On Thursday, President Coolidge delivered his first message to Congress. President Coolidge writes and thinks clearly. He is willing that people should know what he means. We read his message with mixed feelings. In his opening paragraphs on foreign affairs he makes the familiar misinterpretation of the election of 1921. He says:

Our country has definitely refused to adopt and ratify the Covenant of the League of Nations. We have not felt warranted in assuming the responsibilities which its members have assumed. I am not proposing any change in this policy; neither is the Senate. The incident, so

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far as we are concerned, is closed. The League exists as a foreign agency. We hope it will be helpful. But the United States sees no reason to limit its own freedom and independence of action by joining it. We shall do well to recognize this basic fact in all national affairs and govern ourselves accordingly.

Then he advocates our entry into the Permanent Court of International Justice, urging that it is not a partisan question. If only we might as a nation have taken the same attitude toward the League of Nations! And why can we not today? As President Coolidge says, "Partisanship has no place in our foreign relations." The President is not willing that we should recognize the Russian government until it is disposed to compensate American citizens who were spoiled in Russia and is willing to accept responsibility for the debt contracted by the Russian Republican government. In regard to the war debt owed us by our allies, the President says, "I do not favor the cancellation of this debt," but immediately adds, "I see no objection to adjusting it in accordance with the principle adopted for the British debt." But the readjustment which France needs is a more generous one than that which we made with Great Britain. In addition to our financial interest in the economic recovery of Europe, we desire, he says, "the stability of civilization and the welfare of humanity." Strange, if we care so much about these things that we cannot take part in the most effective organization yet made for the furtherance of "the stability of civilization."

THE PRESIDENT ON DOMESTIC QUESTIONS

The President in his message earnestly commended the present budget system. He approved Secretary Mellon's plan for the reduction of taxes. High taxes, he said, bear most heavily upon the poor. "They diminish industry and commerce. They make agriculture unprofitable. They increase the rates on transportation. They are a charge on every necessary of life." He advocates a constitutional amendment to abolish the right to issue tax exempt securities. He would make no changes in the tariff. He would transfer the government shipping to private ownership with the aim of "first, and of prime importance, adequate means for national defense; second, adequate service to American commerce." He advocates further development of our intra-coastal waterways, as we have the means to pay for them. He would not change the railroad rate law, but would hasten the consolidation of our railroads into regional systems. On prohibition he is very satisfactory. In order to prevent smuggling he would strengthen the Coast Guard and secure a supply of swift power boats. He concluded his discussion of prohibition with these words: "Free government has no greater menace than disrespect for authority and continual violation of law. It is the duty of a citizen not only to observe the law, but to let it be known that he is opposed to its violation." A considerable number of our college graduates and big business men need to learn to think as straightly on the topic. The President would have Congress pass an anti-lynching law. He recommends the appropriation of half a million dollars for medical courses at Howard University. "to help contribute to the education of five hundred colored doctors needed each year." He would extend the Civil Service Law to first, second and third class postmasters and to the prohibition officers.

THE MESSAGE AND THE PUBLIC

The President does not believe in reducing the size of our army and navy. His thinking in regard to the use of force will be somewhat disappointing to many. He says, "We want no more competitive armaments. We want no more war. But we want no weakness that invites imposition. A people who neglect their national defense are putting in jeopardy their national honor." But such a statement puts the case very incompletely. Mr. Coolidge favors a constitutional amendment against child labor; he would include a Secretary of Education in the Cabinet; he believes in the policy of restricted immigration. In ten words he stops all question as to his attitude in regard to "adjusted compensation." He says very simply, "But I do not favor the granting of a bonus." He bids those who are responsible for the conditions in the coal industry to undertake its reform and free it from any charge of profiteering. In the section of his message devoted to agriculture he notes the need of reducing the acreage planted in wheat and of increasing diversification in farming. "Those farmers who raise their living on their land," he comments, "are not greatly in distress." He also suggests that co-operative marketing would help. The President's judgment, as evidenced in this message, seems generally very sound and his recommendations have commanded very wide approval. It is encouraging to see "The Atlanta Constitution," for instance, a great, old Democratic paper, urge the Democrats to co-operate in the enactment of "a program so soundly and forcibly and resolutely laid down." The New Orleans "Picayune" comments, "By unequivocal statements for the Treasury tax plan, the World Court and against bonus he compels the respect even of those who disagree with him about these issues." The Philadelphia "Public Ledger" remarks of the message, "It is written as a man might write who cared not two whoops whether or not he came back to the White House."

THE PRESIDENT'S IDEALISM

While one may be disappointed in the President's attitude toward war, for he seems to take it for granted that we shall continue occasionally to indulge in such madness, yet a fine idealism likewise appears in last week's message to Congress. After recommending a Department of Education in the Cabinet, the President commented, "Enlightenment must be accompanied by that moral power which is the product of the home and of religion." He ended his message with a noble recognition that as a nation we cannot live for ourselves.

We are great and powerful. New powers bring new responsibilities. Our duty then [when the Monroe Doctrine was adopted] was to protect ourselves. Added to that, our duty now is to help give stability to the world. We want idealism. We want that vision which lifts men and nations above themselves. These are virtues by reason of their own merit. But they must not be cloistered; they must not be impractical; they must not be ineffective.

The world has had enough of the curse of hatred and selfishness, of destruction and war. It has had enough of the wrongful use of material power. For the healing of the nations there must be good-will and charity, confidence and peace. The time has come for a more practical use of moral power and more reliance upon the principle that right makes its own might. Our authority among the nations must be represented by justice and mercy. It is necessary not only to have faith, but to

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make sacrifices for our faith. The spiritual forces of the world make all its final determinations. It is with these voices that America should speak. Whenever they declare a righteous purpose there need be no doubt that they will be heard. America has taken her place in the world as a republic—free, independent, powerful. The best service that can be rendered to humanity is the assurance that this place will be maintained.

It is remarkable that, when the President feels so strongly our duty in the world, he should not also be ready to come out and say that we should take the natural next step and become a part of that world organization which is forming and which has already proved itself a very great help toward peace.

THE BRITISH ELECTION

By a majority of almost three million votes out of a total of twelve million, the British electors last week refused to adopt the policy of protection which Prime Minister Baldwin and the Conservatives advocated. That unfavorable majority, however, represented only a gain of one hundred thousand votes each by the Liberals and the Laborites, and a corresponding loss of two hundred thousand by the Conservatives. The Bonar Law-Baldwin government from the first has represented only a minority in the country. In the campaign the Prime Minister had promised that under protection the unemployed should have work and the farmers should receive a subsidy of one pound per acre of land under cultivation, on condition that they paid their employees a minimum of thirty shillings a week. Neither element swallowed the bait. Districts where the unemployed are strongest defeated Conservative candidates almost uniformly, and in the country, where the Conservatives felt sure of seats, they suffered very numerous losses. The new Parliament will consist of some 260 Conservatives, 190 Laborites, 150 Liberals and ten Independents. The general expectation is that Prime Minister Baldwin will continue in office for a short while, will submit his scheme for protection, and when it is defeated will, of course, resign. But what will succeed the Conservative government is a puzzle. Whether it will be a coalition between the Liberals and Conservatives, led probably by ex-Prime Minister Asquith, or a coalition between the Liberals and the Laborites is most uncertain. Last Saturday's "Punch" printed a picture of Mr. Baldwin piloting Mr. Asquith about Chequers Court, the official country residence of the Prime Minister, and saying, "Look the place over, but I warn you it is haunted." Off in a corner one sees a chair occupied by the shade of Lloyd George. The Conservative defeat was, indeed, in large measure due to the little Welshman. He made the workingmen and the women feel that protection certainly meant an increase in the cost of living. Apparently the women voted more nearly as a class than in any preceding election, and against the Conservatives. Of the thirty-one women candidates for Parliament, eight were returned, an increase of five over the number in the late Parliament. Three women, Lady Astor, Mrs. Wintringham and Mrs. Phillipson, sat in that Parliament and were all re-elected. The newcomers are the Dutchess of Athol, Conservative; Lady Terrington, Liberal, and three Laborites, Miss Susan Lawrence, Miss Margaret Bondfield and Miss Dorothea Jewson. None of the last three are of the working class, but they have all been associated with the

trades union movement. Miss Jewson graduated at Girton College, Cambridge.

"AMERICA GOOD TO US"

Wherever one travels in the Near East to-day he meets most eloquent testimony to the superb service rendered by Near East Relief. Most vivid of all is the evidence of thousands of orphaned children, now safe and happy in well-kept orphanages, and of other thousands of penniless but grateful Armenian and Greek refugees, most of whom would to-day be in unknown graves but for the merciful work of Near East Relief. Almost equally moving is the open gratitude of the Greek nation as a whole, and of what would be to-day the Armenian nation except for the tragic injustice of recent history. The affection of a whole people for America, as a result of what has been done, you may observe anywhere, in low quarters or high. Samuel McCrea Cavert, one of the general secretaries of the Federal Council of Churches, while in Greece this summer, sat in a train beside a Greek farmer, who could speak only broken words of English. "You American? America good to us." The Archbishop of the Orthodox Greek Church, Prime Minister Gonatas, Colonel Plastiras (the chief of the so-called revolution), and even His Majesty, King George, spoke to him, as the main subject of conversation, of their appreciation of what the American people had done for Greece. The Archbishop declared that he saw in the work of Near East Relief a great indication of the spiritual power and vitality of the American churches. The King said: "Tell your people we shall not forget how they helped us in our hour of terrible need." A demonstration of this gratitude occurred at the time of President Harding's death. In spite of the fact that the Government of the United States and the Government of Greece are still in a technical state of severed diplomatic relations, the Greek refugees, with the help of the government and their Church, planned a memorial service to our President as an expression of their grief for the loss of one who was the symbol of American friendship. It was a memorable sight. Packed into the Cathedral were thousands of reverent refugees, while other thousands of refugees and orphans thronged the square outside. One wonders whether amid all the notable memorial services held throughout the world any would have been more gratifying to the President than this spontaneous tribute, in the liturgy of a foreign church, of affection for the people of whom he was the head.

THE CHIEF CHAPLAIN'S DISTRUST OF CHRISTIANITY

Chief Chaplain Axton appears to have a war "complex." Virtually every one of his speeches which has been sent out to the press discusses the necessity for a great army and navy or urges support of the National Defense Act. When he addressed the New York City Rotarians' luncheon on "Chaplains' Day," December 6th, he indulged in the familiar argument. The United States military force, he said in effect, is a bulldog to guard the house. "A burglar never deliberately raids a house if he knows there is a bulldog behind the window through which he wishes to enter." But he would give the army a good name. "The bulldog is probably so friendly that all the little children in the neighborhood frolic with him in the back yard by daylight." So anxious was he

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or the War Department to get his speech into the press that it went out through at least two channels. Why does not the Chief Chaplain apply his bulldog principle to our respective States? Why does he not suggest that Iowa line up a military force along the border of Missouri? Must not a State keep the burglar from coming in through the window? We fear the Chief Chaplain is not talking complete Christianity. Here is practically all the world organizing in somewhat the fashion that our own States organized after the Revolution. We talk glibly of our good-will to the world, but we refuse to come into the organization and assert that we must have an army and a navy to protect us! Why not play the game with the rest of the nations and so speed the day when it will seem as absurd for the United States to buy cannon and guns for its private national use as it would be for one of our States to do so in fear of one of its forty-seven sisters? But to return to our topic, again we insist that the function of the Chaplains' Department is to bring the message of Christianity to the soldiers. It is not to advocate War Department policies through the religious press. The Church cannot maintain interest in a chaplains' office whose principal public activity is the preaching of armament, armament and yet more armament.

FRENCH PROTESTANTISM

Among the many welcome visitors to this country for the Philadelphia meeting of the World Alliance for International Friendship through the Churches were Monsieur and Madame Jezequel. Monsieur Jezequel is secretary of the National Union of Huguenot Churches of France. Madame Jezequel, a woman of unusual ability, is one of the leaders of the French group of the World Alliance for International Friendship through the Churches. They bring a hopeful view of religious conditions in Protestant France. Thanks to the three hundred thousand Protestants in the reannexed provinces, French Protestants to-day number one million. The really convinced Roman Catholics only come to some eight million. As a matter of fact, the great majority of French people are outside the church and have practically no interest in religion as embodied in Christianity. The Protestants possess more than their proportion of influence in the country. Forty or fifty Protestants sit among the six hundred, more or less, deputies in the French Parliament. Monsieur Edouard Soulier has especially stood out among them. Soulier was one of the men elected under the new group system at the last parliamentary election to represent the Protestant interests in Paris. But he has been a disappointment to the Protestant group. They understood that he would advocate advanced social legislation. He has stood rather for what was reactionary. Monsieur André Weiss, vice president of the Court of International Justice, represents French Protestant feeling in more satisfactory fashion. Other Protestants of like caliber figure in French public life. The French Protestant Church is enjoying a new vitality since the war. Where there used to be only five or six men studying for the ministry, to-day there are thirty or thirty-five. Of course, some of these come from the new provinces. But even so, the number from the old French Church has very largely increased. The Church is working up societies for the young people, Boy Scouts, a Young Men's Association, and so on. The church attendance of the young people

has increased. French Protestant leaders look forward with greatest hope. The war between the Liberals and the Conservatives was fought out in France perhaps fifty years ago. At that time there was a split between the Liberals and the Conservatives in the Reformed Church, but the two divisions of the Church work freely together to-day. They are practically one. Many men of eminence are connected with neither one nor the other division. The American Baptist Fundamentalists have talked of a split among the French Baptists, between the Fundamentalists and the "Modernists," but French Baptists are so small in numbers that the revival of theological acrimony in that little denomination is nothing more than the dropping of a leaf in the corner.

GODD-WILL BETWEEN PROTESTANT AND ROMAN CATHOLIC

With all the foolish talk that goes on of the opposition between Roman Catholics and Protestants it is pleasant at times to note incidents of another sort. We think of a community in the northeast of our country where the Presbyterian, Methodist, Baptist and Roman Catholic pastors have united for the week-day instruction of school children. They have agreed on a course of study. The three Protestant pastors give the instruction in the primary and grammar grades of the school. The Roman Catholic priest gives it in the high school. Any one might exchange his place with another. They all have full faith in the integrity of each other, that each will teach religion as they all would see it, without trying to bring in anything on which they would differ. We are reminded of another recent manifestation of good-will between Roman Catholics and Protestants. The minister of the Scarsdale (New York) Congregational Church died suddenly while away on his vacation. The priest of the Roman Catholic Church of the village wrote the following letter to the assistant pastor of the Congregational church:

I wish to extend to you, to the trustees of your church and to the members of your congregation, in my own name and in the name of the members of my parish our very deep sympathy in the sad and sudden death of the shepherd of your flock.

In the departure from this life of the Rev. Henry M. Dyckman this community, as well as his congregation, have lost a power and influence for good well-nigh inestimable.

The late Mr. Dyckman's civic virtues, as well as his exceptional moral and manly qualities as set forth in his sense of justice, righteousness, kindness and Christian love for his fellow-man, have endeared him to everyone who knew him.

This bereaved community, as well as his sorrow-stricken congregation, might well look upon his sudden departure, from its midst in the one case and from its leadership in the other, as well-nigh irreparable.

As a personal friend and as a co-worker for God I prized him and revered him.

Trusting that God will empower you to bear your great loss with genuine Christian fortitude and perfect resignation, I beg to remain with heartfelt sympathy,

Such a letter gives a better hope for unity in America than all the masks that ten thousand men may wear.

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Preliminaries or Praise

DR. CHARLES M. SHELDON, author of the famous story, "In His Steps," and editor of "The Christian Herald," has, like Robert Louis Stevenson, suggested his own epitaph. Upon his tomb there should be placed these words, he says: "Here lies a man who had a sermon to preach. He longed to preach it, but was killed by the preliminaries." Dr. Sheldon specifies these preliminaries: organ prelude, doxology, invocation, response, solo, responsive reading, anthem, hymn, duet, Scripture, prayer, response, second anthem, notices, solo, offering, offertory prayer, hymn, sermon, hymn, benediction, postlude. Dr. Sheldon might have observed that in some instances there is a second Scripture lesson, a children's sermon, and that the prayer is from ten to fifteen minutes long. He mentions that often when he gets up to preach in some church there have been fifty minutes of these "preliminaries." The writer preaches nearly every Sunday in some church and he has often had this same experience. The sermon has sometimes come when the people have been through an hour of religious exercises, and it was easy to see that they were rather fatigued from having been sung to and prayed to so long. He has often thought that it might be a good idea to have the sermon come early in the service and have half the service come after the sermon, as is the custom in the Roman Catholic Church. There the

sermon comes after the mass has proceeded about twenty minutes and the people are all alert for the message of the day.

But it was not altogether of this that we would speak. It is the question of whether we are going to have "preliminaries" or praise and worship. There can be no doubt but that in many of our churches the service before the sermon is looked upon as "preliminaries" to the sermon. Also, the service is more of the nature of a concert to which the congregation listens. Our whole system of quartette choirs and soloists tends to give this impression. Worship should always be common worship. It is not worship unless the whole congregation takes part in it. Sitting and listening to soloists and quartettes is not worship and very seldom does it create the worshipful atmosphere. This is easily to be seen by anyone who has made any study of the psychology of congregations. The only opportunity for the congregation to take part in the worship of many churches is in two or three hymns and a responsive reading. The minister is supposed to voice the aspirations and longings of the congregation in the "long" prayer. But only about one man out of four does this. The prayer is too individualistic and too much in the nature of a preachment to the people to be common prayer. The liturgical churches avoid this by using prayers which the whole congregation knows and in which it can join either audibly or silently. Furthermore, these prayers are "common" in their nature. They have been coined out of the experience of the needs and devotion of the ages. What the liturgical church loses in spontaneity it gains in common worship. We doubt if the non-liturgical Protestant churches will ever abandon the free and extemporaneous prayer. We are not sure it would be wise for them so to do. For this reason the minister should take infinite pains to make his prayer express to the utmost the common consciousness and yearnings of the people. The average non-liturgical Protestant minister should put as much thought upon his prayer as upon his sermon. Some ministers do this with the most praiseworthy result and to the great help of the people. Dr. Jowett has done this and carefully arranged his prayers under headings which express the common need. He announces these headings in the course of the prayer. "Let us pray for those who are in great temptation." "Now let us pray for those who are passing through great sorrow." "Now let us pray for the youth of the land—those who are at school and college, and those who work in shop or office." "Now let us pray for the missionaries at home and abroad." The result of this was that the people felt they were praying with the pastor, and this is worship. We cannot emphasize this too strongly, for we fear that most of our ministers put no thought upon this thing and when they rise to pray express themselves alone and not the people. This is not worship, and it is on the side of worship, not of preaching, that our non-liturgical Protestant churches fall short.

As to the music, that also should be common if it is to be praise and not "preliminaries," which it too often is. We are frank to say that we do not think it can be made so with quartettes and soloists except in rare instances. The quartette is too individualistic. The average man will be thinking of the singer in spite of himself. He will be asking, "Has he or she a fine voice?" "Does he or she sing well?" It is this individualism inherent in many prayers and in practically all solo and quartette singing that is the greatest foe of worship. A chorus choir, even though it sings without

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the congregation joining, is a long step out of this individualism and concert stage toward common worship, because the mind is immediately drawn from listening to individuals to listening to the music and words. This is a step toward sharing in the singing. Where the words are those familiar to the congregation, as they are in the liturgical churches, it easily passes into common worship. Perhaps the ideal is reached in those churches where the people know both the words and the music. We have a feeling that the reason some people are not interested in the services of the church is because they have no part in it, are simply spectators or listeners, find no "common" worship.

Perhaps there is nothing more needed just now in our non-liturgical Protestant churches than to regain that worshipful atmosphere we seem to have lost. Our preaching is on high levels, on higher levels than one finds in the liturgical churches. There is no reason why it should be minimized in the regaining of a service in which preliminaries are forgotten in a beautiful spirit of adoration and a humbling ourselves before God. As we have said on a previous occasion, the one thing lacking in many churches is any sense of awe in the presence of God. We go to church as to an afternoon tea and bestow ourselves to listen to preliminaries as we do to hear a piano solo in a drawing room. Now the one thing most people need just now is to feel that there is something bigger and holier than themselves in the world, and church is the place to feel it. But how many people in the ordinary church service prostrate themselves before God, feel the Eternal and Holy One is in their midst; how many fall upon their knees in awe and adoration, feeling their littleness in the presence of the Infinite; how many are really meeting God face to face. We have seen Roman Catholics tremble with awe as the Host was elevated, seen thousands fall upon their knees before the Lord. We have not the Host, but have we not the Holy Spirit in our midst, the Eternal Christ in the temple? It is this that we have got to regain in our Protestant churches, and that minister who can do most to make his service one complete act of adoration, reverence and holy awe; prayers, music and sermon all fitly joined together; all part of one sacrifice of common praise, all working toward the same end of bringing the people face to face with God, is going to render an inestimable benefit to the Protestant Church, to the people of God, and to the faith.

F. L.

Divine Love in the Affairs of To-day

THAT the religion of individuals and of the Church must be intensified, deepened, enlarged on every side, unified, according to the command of our Lord, is the ever growing conviction of Christians and even of non-Christians. Judgment knocks at our door to inquire if we control our surroundings as the apostles, or even the medievalists, controlled their surroundings. That judgment comes upon us like a thief in the night in what is indeed the "Day of Christ." If it finds us impotent before prevailing secularism, acquiescent with a deified state, unaware of the sin of separateness in the face of a united and vigorous antagonism to the Faith, no excuses and no extenuation can avail us. Other golden candle-sticks besides those of the earliest

churches will be removed from before the Throne; other once historic and memorable fellowships will inevitably fade and die. The churches we serve must overcome hate, greed, arrogance, rabid nationalism and war before they can produce the fruits of that righteousness which is by Christ, as an offering to the glory and praise of God.

Consider in this connection the signs of the times. Doubtless, countless Christians have found in the Life of Divine Love the path to the Eternal City. We rejoice in the hosts of the spiritually-minded, of every sect and persuasion, who are intent on the application of God's passion in them to the woeful needs of human existence. But our rejoicing is modified by the ageless quarrels that are now renewed; by the vagaries of theological disputes that have little or no bearing upon the realities of religion. The spectacle of Europe as the mediate source of our Christianity is extremely depressing. It arrests our jubilation. It forces us to ask how we can sing the sons of Zion in a torn, distracted world bedeviled by misery and want. Nor can we question the conclusion that had the Love which alone reduces all national and ethnical boundaries and overlaps all creeds and sects been more abundant it would have exterminated those degrading conceptions of God and man which are traceable to the fleshly vision. Its wisdom is seen in its defense of the universality of the mission of the Church. It prompts us to unite the changeless goodness and mercy of God with a continually fluctuating world. It overarches endless discussions and differences as the sky overarches oceans and continents. To make that goodness and mercy our own, to give through them succor and guidance to a despondent, wandering race, we must first clearly apprehend for ourselves and for our fellow-men that the center of faith is not in creeds, sects and parties, but in the Love that ordains salvation for the entire world in Christ Jesus. They depart; He remains "the same yesterday, to-day, and forever."

Stress as you will the need of social and political reforms, yet these are not doors to Paradise. One can imagine temporal Elysium, such as the literature of Utopias paints. But unless the inward man of the heart is conformed to that which is holy and just, these prospectively perfect frameworks will not satisfy the cravings of the soul. Much is also said in behalf of the educational processes of Christianity. Certainly no right-minded person will deny their importance. Yet again, are we presumptuous in insisting that Christianity is more than knowledge, however adequate or sacred? It is the Life of Divine Love shed abroad in believers' hearts; a strangely transforming vitality imparted, not by tuition, but by the spirit's immediate contact with the source of that Life. Scholarship is also brought into the issue to be eulogized or reviled according to well-known proclivities. It cannot be separated from religion if superstition is to be kept at bay. But the reverent and constructive learning which has made us heavy debtors and with which our church has had a long and meritorious connection, does no more than prepare the way of the Lord. It does a great deal in doing this. Nevertheless, we long for this appearance as in the former times; and that He will make bare His arm and save the nations from degeneracy. Rid the Scriptures of misinterpretation, show that they are not free from the hazards of their human elements, furnish means for a theology which moves freely and fearlessly among the amazing conquests of the scientific mind. For these admirable achievements we shall be grateful. The marrow of the Gospel is

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not in erudition, nor even in the more generous and befitting explanations we may give of it. It is in the inward, the indefinable passion which transmutes every faculty and gives it a capacity and a strength above itself. Less instructed periods to which we look back have experienced a high state of grace and a comparatively low state of culture. Other periods, on the contrary, have experienced a high state of culture, and a rampant paganism which was the despair of the legislator and the moralist.

Again, the message we convey is seldom rejected outright. True, a group of intellectuals patronizes it; treats it as though it were unsuited to the deepest needs of life, and would relegate Christianity to the shades where gods and ghosts already dwell. But it is usually admitted that the Church is an indispensable institution, and that her agencies exercise a very beneficial influence. So far, so good, but how very far from the New Testament standards and requirements! Do we not hunger for the Bread of God, sent down out of heaven? We observe a prodigal world, sorely bereft and wounded, in dire distress, feeding on the husks the swine eat. We recall that in the Father's house there is Love enough and to spare; grace to cover all the sins of mankind; justice for the oppressed, wisdom for the foolish, strength for the weak, pardon for the penitent, restraint for the heedless. Could we but witness an apocalyptic renewal of the heart and conscience of society in evangelical righteousness we should want no further apologetic.

Is there a sign of brightening horizons? The reply is in the affirmative. The felt need for one visible sacred society as the home of all Christians and for the moralization and balancing of the state is surely an answer to that prayer. The unconditioned Church has already passed; the unconditioned state is passing. Catholicity is congenital to love; separation is its antithesis. Integration is carried forward despite all hindrances. Believers in every land are anticipating the oneness which will have to precede and not follow genuine political unification. In this issue, as in previous periods, any enlightened theocracy is the ancestor of a verifiable democracy, unhampered by the feuds which have deluged Europe with blood. The operation of Christian love is also revealed by the gradual weakening of race prejudice. I shall be reminded that it has a sorry awakening in this republic. But its native ugliness and its negation of Christianity are demonstrated by the latest outbreak. It has but to emerge to drive us to the estimate of St. Paul. He foresaw its submergence; he declared that henceforth he knew no man after the flesh. The tribalism, select races, imperialistic preferences, the gulfs cloven by color, culture, distance, were no more. He marshaled the people of the earth as one entity for the coming of their King. He passed them in review, pronounced them alike the property of Divine Love. Christ also came into the picture, and He was no longer seen under fleshly limitations. The Shepherd and Bishop of all Souls was federalized with them in the dominion of the Spirit.

It elevates believers above their environment, but the elevation is sacrificial after the pattern of the one sacrifice which draws all souls to its expiatory grace. It shows us the meaning of Christ's cry as He faced His ordeal, "All souls are mine." Its eminence is the source of its compassion, of its justice, of its constraint in service, of its unspeakable compensations. For seeing Jesus as High Priest, Love sees all men completed and perfected in Him. His

reign from the Cross has hallowed and magnified the mission of the Church in the world. Nor will her mission end until all nations have heard and obeyed the Gospel. Does this prediction daunt our tamer day? Is its fulfilment to be delayed by contemptible ideas about earthly "success"? Then what of the Asiatic savage who knows full well what his pleasures are, and seems content to revel in them? Yet once he realizes his profounder self he will start the prayer wheels on which a million prayers revolve daily to satisfy his spiritual cravings.

We venture to think that the fruits of righteousness are still ours. The lover of God and of the brotherhood of man will share this will and purpose for the brotherhood. He will apprehend that neither the silent spaces above, nor the absurdities and tragedies of existence beneath, nor the brutality of death, nor the madness of needless conflict, can quench that God consciousness in men which responds to the call of their Creator. Let us then abandon the lower levels that have no rational terminus and address ourselves against every evil and in behalf of every good, fortified by Divine Love.

S. P. C.

The Rhythm of Life

HERBERT SPENCER maintained that rhythm accompanied all motion. He illustrates from the action of a breeze on a flag, wind on a tree, tides on the seashore, marine currents, animal life, and human life. In regard to human experience, whether or not we can find any law which governs these alternations of feeling and consciousness, we know the fact. A strong emotion, whether of joy or of sorrow, does not maintain one level—it subsides and returns. Probably the same power that gives pauses to pain gives pauses also to pleasure. It is the power that preserves our sanity. Some people have very marked periods of exhilaration and depression; others, much more equable, have nevertheless their undulations of feeling. Life is not uniform anywhere.

In regard to spiritual experience and the religious life, this fact has often been a puzzle and a cause of unnecessary trouble. The mystics talk about the dark night of the soul following days of glorious vision. And it is quite common in religious life to feel that the tide of power which rolled up the shore of life is ebbing; there are times when one feels that the best things which were so clear and sure are not quite so clear and sure, times when God and all the high things of the soul are so real that beside them nothing else is worth much; but other times when God and the high things of the soul seem to be in the background. One day the tide runs in strong, another day it seems to be going far, far away, and one feels as if it will never return. "Thy loving kindness is better than life, I will praise Thee while I live," is the utterance of one day, but on the very next day we cry in distress. "Why standest Thou afar off, O God, why hidest Thou thyself in time of trouble?" When Cowper longed for the blessedness which once he had known, he thought that sins had driven the sweet messenger of rest away. That may have been so, but it is not necessarily so at all. Quite apart from sins, hours of perfect peace and bliss-

ful blessedness do not last; they go, but they come again. This is in the nature of life, and here spiritual experience is in harmony with mental experience, and physical experience, and with all motion throughout the universe. A state of equilibrium anywhere would be a state of stagnation. So long as we move, so long as we grow, there must be this rhythm, this "periodicity," as Spencer and others call it.

It would be well to accept this as normal. It is one of the things we do not know in youth, and many fail to learn it properly even in manhood. Alice Maynell says: "It is in the afterpart of each life that the law is learnt so definitely as to do away with the hope or fear of continuance. That young sorrow comes so near to despair is the result of young ignorance. So is the early hope of great achievement. Life seems so long and its capacity so great, to one who knows nothing of all the intervals it needs must hold, intervals between aspirations, between actions, pauses as inevitable as the pauses of sleep." When a great sorrow comes to the young it is felt as if it were going to last forever. Nor can one tell them that it will not be so, for at the moment when the sorrow is acute such an announcement would seem to them either a want of understanding or a want of sympathy. All one can do is to be sincerely sympathetic and friendly and let life bring its own revelation later on.

In the same way young joy takes full possession, and there is no suspicion that it will not last on the present ecstatic level. The young idealist is full of confidence that his cause will go straight ahead to victory. He does not foresee the intervals, the setbacks, the hindrances, nor does he see that the soul itself will demand pauses as surely as the body demands sleep. Not for one moment would one have youth different from what it is, but this fact of rhythm, of alternations, is one we have to learn as we go along. After all, if there were no hills, there would be no valleys, no day if there were no night. Sorrow and pain, no doubt, are hard to bear, but without them we should not know pleasure or joy. It is just as true that we should never know fulness of religious feeling if we had not times when we felt empty. It is just as necessary for God to hide Himself as to reveal Himself. We often speak of the need of mountain-top experiences in religion. They are perhaps the greatest of privileges. But it is not only the work of the world that calls us back from them, but the need of our own soul, too. If the experience of the mount gives us inspiration for life in the plain, it is equally true that life down below has its own

way of qualifying us for the experience of the high places in religion. It is not only that "tasks in hours of insight will be done through hours of gloom fulfilled," but that the hours of gloom also have a training of their own and a discipline for the soul, which in turn qualifies for the hours of insight. The time of high awareness is a glorious time, for the light is unclouded, the far distances are clear, the great truths are certain, and to the soul God is the one reality. But if such a time were constant, no soul could live. The current would be too strong for the lamp, and would burn it out. God's withdrawals, properly understood, are mercies. The sea is just as much under His control in the ebb as in the flow.

Once we understand this we shall not be afraid of the ebb tide of the spirit, any more than the navigator on a tidal river becomes gloomy and despairing when the water is getting low. He understands it, and he uses the time to prepare for the next tide. We shall not fear that the cloud which hides the sun is a frown of Deity—it but shades a heat which if too long continued would enervate us. If the soul could sustain one note, however high and clear, it could not make music. There must be a fall as well as a rise, a cadence. It is a mistake to try for a uniformity in religious experience which is really impossible anywhere in life.

The mistake, indeed, that many make with life is to seek to sustain it on one level. There are people who try to make pleasure in life continuous. They cannot bear to be dull even for a day. They are in a fever to keep up a constant succession of pleasures. I have seen lives of that sort sometimes come down with a terrible crash. It was like an effort to span the high ridges of a bridge that broke when they were in the middle of it. They might have come gradually down the slope, and, just by continuing, gone up on the other side, but they could not bear the interval in the valley. We must learn this law of alternation, and learn it in the religious life. It is God's arrangement for us so that we may not be consumed on the mountain-top, nor crushed in the valley. We must learn to take the times when we are down as pauses in the advance, times of refitting for the forward marches, days when life, if we take it rightly, will bring us the necessary discipline. The way to be reconciled to these changes is to see that they are related, that they can be made mutually serviceable, and that they all belong to God.

T. R. W.

THE OBSERVER

The Clergy Club and the Actors

[This page is devoted to a weekly letter recording the significant events and movements of the day from the Christian point of view]

I ATTENDED a very interesting luncheon at the Hotel Astor last week. The Clergy Club of New York City had as its guests William Hodge, the well-known actor, and his whole company. The luncheon was in the nature of reciprocity. A few weeks ago Mr. Hodge invited the members of the Clergy Club to see his play, "For All of Us." He is not only the author of the play, but the leading actor. The clergymen who accepted his invitation—and a great

many did accept—were greatly impressed by its high moral tone, but more especially by the message of good-will, charity and brotherhood which stood out from every line. The Clergy Club became so interested in the whole problem of the stage and morality that they suggested to Mr. Hodge that he be their guest and speak to them from his heart and very frankly on this subject.

It seemed an especially opportune time to discuss this

theme. During the last month the newspapers of New York have been full of the action certain groups have been contemplating against three or four plays which they claim surpass in pruriency, salaciousness and effrontery anything ever seen on the New York stage. Besides these groups of citizens, one of the commissions of the Methodist Episcopal Church has been investigating certain plays and reported its findings to the press. Now Bishop Manning has asked one of the Protestant Episcopal groups also to look into the matter.

None of the groups will have to look far. One play running in New York is a most realistic and disgusting picture of the course of a courtesan from girlhood to middle age. Nothing is left to the imagination, and such sordidness has never before been seen on the stage. One of the revues is described in full detail by the Methodist committee. The stage is full of a lot of naked girls running about exhibiting themselves to the throngs of eagerly staring men. One of the papers says that it goes the *Folies Bergere* of Paris one better, which no one thought possible. Two or three plays also come in for criticism. There seems to be no restraint whatever upon the conversation on sexual matters in these plays. No steps as yet have been taken by the authorities to stop these plays and the Commissioner of Licenses says he cannot act except upon specific complaints from observers of the plays. (There is great wonderment upon the part of many why the aforesaid Commissioner of Licenses should be so ignorant of plays which everybody else knows are vile and why he should have licensed them in the beginning.)

The result of all this agitation is that there is a rather strong movement toward appointing an official censor or board of censorship which shall pronounce upon all plays before they are presented to the public. The difficulty of this course is that it is hard to find censors who have good judgment, and that when censors act some judge can always be found to make this action of no avail. In this way a vile play gets free advertisement and the lewd mob rush to see it. But if it comes to censorship with power, no one will be to blame except the producers of the plays themselves.

Mr. Hodge went into this matter of immoral plays at some length. Of course, he was perfectly right in insisting that the clergy and others in attacking the stage should attack not the whole stage but specific plays. There were plenty of plays on in the sixty theaters of New York that were as clean and healthy as the average book or magazine read in every home. After all, the number of filthy plays and objectionable revues were few. The thing to do was to be specific. Attack the vile play just as you attack the vile book. It is just as futile to attack the whole drama as it is to attack literature as a whole. Mr. Hodge thought the clergy ought to go even further. The drama was an integral part of human society. People have always flocked to the theater, and they always would. They loved the dramatic element in life, and the stage gave it to them. The thing to do was not to outlaw the theater, but make it as clean and healthy as music or literature or sports.

When it came to the matter of the placing of the blame for indecent plays and revues, Mr. Hodge begged them not to put it upon the actor. He is like a soldier under orders, and has to earn his living. He takes the part the manager gives him, and often took parts he hated. He was sometimes "in the play but not of it." There were three parties to blame for bad plays, and the actor was not of them. First, the author; second, the producer; and third, and most to blame of all, the public which flocked to see them. Attack these and not the actor. To quote Mr. Hodge: "I hate smut, and I

know lots of actors who hate the smutty things they have to play in. I don't blame the actors; they have to work. The fault is first with the man who writes the play, and then the manager. The third and most powerful party are the people who go to see the plays."

There is much wisdom in what Mr. Hodge says. Even this week the District Attorney of New York is reported to have said that he could not act because while he heard much of the depravity of actors and the stage during this present season, he had received no specific complaints of any one play, and he could not act until he did. As I write these lines the daily papers announce that the December Grand Jury, at its first session last week, discussed plans for investigating reports that five or six plays in this city contained salacious lines and laid out a definite line of action. District Attorney Banton said that he had not received any definite complaint which he could lay before the body. He added that he expected to receive many complaints within the next twenty-four hours. "Now that it is known that we are after evidence against salacious shows," the prosecutor continued, "I expect every theatergoer who has been shocked at these performances to write to me or call in person and tell me about them. As soon as I receive any evidence that certain shows violate the law I shall have the matter presented to the Grand Jury."

A word should be said about the actors. Mr. Hodge says that the actors are in no wise to blame. They have to earn a living and have to take whatever parts are assigned to them. I doubt if this is wholly true. There are certain very eminent "stars" just now playing in most disgusting plays. Could not these actors and actresses, who are so popular that they can always secure parts, refuse to play certain roles? Mr. Hodge said very emphatically that he had never played a smutty part, and would not. Could not other eminent artists take this stand? Furthermore, no woman or girl of self-respect would exhibit her nakedness, as some are now doing in a certain revue, to a lot of gloating men, no matter whether she ever got another part or not.

FREDERICK LYNCH.

The Methodist Church has just started a Press Bureau in Washington in charge of H. E. Woolever, who for the past eight years has served as assistant editor of "The Christian Advocate" of New York. The Federal Council is co-operating with the news service, which consequently will have a genuinely national aspect. The Methodist Church is the first to establish a press service at the capital.

Practically all France to-day supports Poincaré. But a considerable proportion of the people recognize that they are in the position of the man who holds the wolf by the ears. Just when the ears may pull off, they do not know. The working people and the intellectuals believe that the real hope for national security lies with the League of Nations, but the bankers, the *Comite des Forges* (the trust of iron, steel and coke owners in the industrial regions) and reactionary business interests are inclined to put their reliance in force and in force only. Liberal opinion in France condemned Mussolini's action, as it did everywhere. But diplomats, as a Frenchman sees it, can scarcely be expected to favor the League of Nations very strongly. It might put them out of a job.

THE WEEKLY SERMON

"Life and Work" in England

By Rev. Thomas Nightingale

Secretary of the Free Church Council (England and Wales)

[This is an address delivered before the American Section of the Conference on Life and Work of the Churches, at its meeting in Philadelphia on November 12.]

MY Christianity tells me three things:

First the spiritual nature of man. Speculative atheism is gone, but practical atheism has taken its place. I would rather have a man who disbelieved in a God and lived as though there was one, than a man who believed in a God and lived as though there wasn't. The intellectual atheism of the last century has disappeared, and all men everywhere recognize that man is more than dust and possesses the powers of a world to come. My Christianity also tells me that God is working and working all the time, and in the third place it speaks to me of the social implications of the gospel.

Before the Church can do its full work it must emancipate itself from formality and conventionality. It must let itself go and lose itself in a passion for humanity. It must also give over defending itself. God's last word is not "church" but "kingdom," and the chief instrument for the setting up of that kingdom is the church which our Lord founded. The church hesitant must become the church militant. Like our soldiers it must go "over the top." It must not only "hold the fort," but storm forts.

Dr. Ramsey in his fascinating book entitled, "My Travels in Turkey," tells that upon one occasion he engaged a guide who was a Turk. This man turned up the next morning, dressed in real Turkish fashion with voluminous scarlet trousers and white jacket, and Dr. Ramsey says that he was the most model guide he ever had and lived up to the splendor of his clothes. The Church must live up to its creed, its prestige and its power.

We need to preach the gospel of a new emancipation. The history of the world is one of a series of deliverances—intellectual, social, moral and spiritual. The philosophy of Bacon brought intellectual deliverance to Europe. Martin Luther, religious emancipation, John Wesley tried to deliver the Church of his day from formality, Lincoln freed the slaves. In my own country feudalism was broken, the franchise came and with it the emancipation of women.

In my own little village, when I was a boy, the village mill was burned down and many lives were lost. I can see one of the firemen now, with hot debris up to his waist, crying for deliverance. There were two ways of getting him out. The first was to apply dynamite, but the dynamite that would have blown the stones up would have blown him up, and the second state would have been worse than the first. The other method was to turn on the hose pipe, cool the stones and get him out alive. This was done. Our business is to release everything that holds man down and get him out alive, making the bounds of his freedom wider yet.

Of course man stands central to the universe. He is more important than systems, markets and the rise and fall of political parties. The man who discovers a planet is bigger than the planet he discovers, and we have to deal with him in his moods, guilt, tendencies and destiny, and nothing is right until he is put right. If Society is built up, not on the soldier but on the citizen, then we must make that citizen clean in body and mind and pure in soul, giving to him those conditions that will help him to unfold his better nature.

It is no use of storming at one's age. Anybody can denounce cancer; but why cancer? Our business is to inspire and guide and fill the age in which we live with Godliness. This is our chance and this is our work. There are times when we become impatient, but we must remember that all good things come slowly; not because God is unwilling, but because man is so stupid and so foolish.

Take in my own country, the post office tried to kill the telephone. Sir Walter Scott declared that the inventor of gas was a mad man. Twenty-six barons signed Magna Charter, and only three could do so in their own name. Parliament at one time put to death thousands of witches, and in doing so thought it was rendering good service. In the eighteenth century Parliament was thoroughly corrupt and dishonest. In that century everybody swore, so I am told, including ministers of religion. Every fourth house in London was a drink shop and over the doors of some of them one could read the words: "You can get drunk for two pence—dead drunk for four pence, straw provided." As recently as one hundred years ago mothers in my country carried their babies in their arms as early as four o'clock in the morning to the mills and factories of Lancashire and Yorkshire. In those days children worked in mines and factories fifteen hours a day. Parliament reduced the fifteen hours to twelve hours, not because they wanted to, but because the grave yards were getting full of children. John Bright declared that a ten hour bill would be ruinous to British industry, and Shaftesbury fought him and won. All this belongs to the dim past and things are not quite so bad now.

The work of the Christian Church is to change the climate. There is a difference between weather and climate. The Evangelical Revival was due to a change in the religious climate. I am told that they have, sometimes, beautiful weather in Greenland and vile weather in Italy, but they cannot grow grapes in Greenland while they can in Italy, even in the worst of summers. The pioneers have always changed the climate. In my own country they purify the penal code; they abolished the corn laws, they inaugurated education; they started the temperance movement and brought about other reforms. We still need another change in the moral climate, out of which great social evils will drop like bits of dead lead.

What is our business? It is to create a fellowship of all those who believe in Jesus, to give the Christian conscience a

voice in reference to great social evils and national situations. Take, for example, the question of capital and labor. The business of the Church is not so much to formulate economic creeds as it is to impart a new spirit and a new temper to the world as she finds it. Two ideals are associated with industry—profit for the employer and wages for the employee. What is the result? Group interests and selfishness, but the one purpose of industry is the well being of the community. The Church has to face that logical issue. Good-will in place of selfishness is what we want. The worker in the main does not seek riches. Well, if he does he will not get them, but what he does seek and what he has a right to expect is material security.

On the question of wealth I want to point out the undue desire to get it, the unchristian method so many people use to acquire it and the unchristian use to which so many people put it. It is the business of the Christian Church to show the way out of the present situation, to uproot selfishness, and in its place plant love and good-will. The creation of a civic conscience, a social conscience and a national conscience through the individual is the only remedy for all our ills.

We need to capture every situation for Christ. Psychologists tell us that reason, will, conscience, emotion and judgment are not separate entities of personality, that personality is one and these are related and interrelated, fused and interfused. We separate them thus merely for purposes of explanation. What is true of personality is true of our common social and national life. There are people who say that business is business, politics is politics, sport is sport, pleasure is pleasure, and religion is religion. It is all wrong to talk like that. There is only one compartment and God must fill it from top to bottom and from side to side.

Let me illustrate what I mean—in my own country some years ago a man went to an auction sale and bought a very pretty door. He had it placed into his house. Then he grew dissatisfied with the house. He felt he must either take the door out or bring the house up to the quality of the door. The door challenged and condemned the rest of the house. He decided not to take the door out, and so had the house painted and decorated and brought up to the standard of the door. Our Lord said: "I am the door," let him be placed into the house of life and the whole of it will have to come up to that standard—business, politics, social relationship and everything. That is our task.

The Apostle Paul declared that ours is the ministry of reconciliation. The word "reconciliation" in that connection means readjustment. We are to adjust man to God and to his brother man and to the whole round of his relationship, but some one will say: "If that is true, physician heal thyself." All I want to say in that connection is this, that the church is not divided, it is merely dislocated. Fundamentally and spiritually the whole church is one. The Roman Catholic, the Anglican and the Free churches all worship the same Father and believe in the same Saviour. Ecclesiastically the Church is dislocated. If my shoulder is dislocated it is still a member of the body and the body is still one, but not until it is readjusted can the body enjoy fullness of life, complete rest and render perfect service. So it is with the Church. Not until its parts are readjusted can it hope to claim the full endowment of the gifts of the Spirit.

Now what are we doing in my own country in reference to "life and work"? First of all there is a movement among all the Methodist churches. It is a distinctly spiritual movement. Those three denominations are now praying together, thinking together, toiling together. In addition to this each has set up its Social Service Committee, and they are thinking out how the principles of Christianity may be applied to all social aspects in English life.

In the second place there has been established a Council of Christian Churches, which includes the Roman Catholic, the Anglican, the Free Churches and the Salvation Army. They are now agreed on what are called the "Four Points of the Temperance Program." First: That no intoxicating drinks shall be sold to youths under eighteen years of age. Second: Local option for England and Wales. Third: Sunday closing for England and Wales. Fourth: That social clubs with drink license shall be placed under the same supervision as the ordinary drinking saloon. The first of these has already been won by Lady Astor and her friends in the House of Commons.

Third: There are summer schools which meet at Oxford and other places to study the application of Christian truth to the whole round of human life. Truth has two values. It has a value in itself and a value in relationship. For example, a chair has a value in itself. It is worth so much in the open market, but its second value comes when it supports some one. A dollar has a value all its own, but its second value is established when it is able to purchase something that will meet human needs. "If our virtue go not forth from us 'tis all the same as if we had it not." We read in reference to the coming of our Lord that the word become flesh and dwelt among us and we beheld his glory.

Fourth: There has been established in England what is known as "C. O. P. E. C." that is a Christian Council of Politics, Economics and Citizenship. Groups of people have been meeting and studying all sides of the social problem, and they will assemble in Birmingham in April of next year to pool their findings and to issue statements for the guidance of the people. I think it is true to say that very often spiritual issues are routed in social conditions. I have great sympathy with a poor woman living in one of the slums of London, who said to a social reformer when he was asking her to give up the drink. "What's the good of belonging to an Empire on which the sun never sets if you live in an alley on which it never rises."

Bishops to the number of two hundred and fifty met at Lambeth, London, some two years ago and issued what is known as the "Lambeth Appeal." That Appeal manifested quite a new spirit and a new temper, not only towards Christians of other communions, but also toward the social problem, but some of us are disappointed that they have not, as far as England is concerned, began to act on Paragraph 13 of their own findings, which suggests the establishment of a Council of Christian Churches in order to bring to bear on social and national evils, the full weight of their intelligence, will and moral force. Some of us would like to see the establishment of a great Christian Parliament of Churches and kindred organizations setting up commissions dealing with education, housing, morality, temperance, capital and labor, international peace and watching carefully political situations as they may arise from time to time. It seems as though we cannot yet get it, the churches being so busy with ecclesiastical readjustments. I want us to get on with the real business of the kingdom for which the Church of Jesus Christ exists.

It will take us a long time before we can get our point of focus in the accepting of one form of ecclesiastical government, even if that were desirable; but in the meantime, what! Why not unite where we can and for great social ends. What things we could do, if only we were one in Christian fellowship without sacramental implications and in our desire to effect the social implications of the gospel. Vain dream! Well let us dream it!

I am waiting for some great soul to arise or some great event to take place that will weld together for us a great

universal church, including the Roman Catholic, with its gift for organization, the Anglican with his love of culture and reverence, the Presbyterian with his dignity and strength, the Congregationalist with his love of order, the Methodist

with his fire, the Baptist with his zeal, the Quaker with his love of peace and the Salvation Army with his passion for souls. Then should we march as we sing: "Like a Mighty Army Moves the Church of God."

To the Gentlemen of the Senate Assembling

By Rev. Douglas Horton

Minister of the First Congregational Church, Middletown, Connecticut

WHEN you assembled five years ago, gentlemen of the Senate, the world had just emerged from the most devastating war in history. The nations, as you recall, had lost more than seven and one-half millions of their young citizens and one hundred eighty-six billions of dollars in material resources.

Many of you had known the war intimately. You had seen localities over which battle had just passed, the ghastly picture of which cannot easily have faded from your memory—the stump-studded hillsides with their zigzag gashings of trenchwork, the shell-tortured earth, the clinging bands of barbed wire, and the débris of conflict littered everywhere. That débris!—branches of trees, shreds of uniforms, utensils and kits of every description, guns, machine guns, machine gun belts, ammunition, horses, men—and the remorseless soil already beginning to draw them into its bosom. You can hardly forget the scene's stupefying completeness of dissolution.

In such surroundings, just before the armistice, fell an old college friend of mine, and he lies in France to-day. You also doubtless had friends of the same nobility of character, who now lie there with him. I wept like a child when I heard of his death. It had come magnificently, as he led his men, with native chivalry, in person. Some may have gone to war by reason of ungovernable circumstance; this man went readily and intelligently. He made it his mission: he was prepared to die in a war to end war. This was the faith which made his going wonderful.

But now five years are past and you are assembling to deliberate and legislate upon the very matters which must issue in peace or war. Humanity looks toward you in dead seriousness, for you are about to authorize either courage or despair. You will plant a dagger in the world's heart if you evade or wrongly answer the one paramount human question: *Shall the nations again engage in war?*

You must know that there is no question upon which the common people of the world are more pathetically unanimous. Especially to the soldier, in whom the war spawned its fearful and disgusting memories, no idea is as nauseating as that of a return of military strife.

This universal antipathy in itself may seem to you a sufficient promise of peace until you recall the disquieting fact that the past generations hated war as much as we do. No person to-day is damning war more frankly than did our fathers in their day—and yet the Great War was their begetting! My friend, and your friend, and the millions who

lie dead with them were blameless in themselves: the loam of France was their bequest from the Senates and Congresses and peoples of the last century. Their own ancestors murdered them.

Those, our forbears, who killed their sons were not malicious folk. They were only narrow. Their widest political conception was that of nationalism. Their existence was useful in its sphere, but was horizoned by the idea of the nation. They were patriotic; but they failed to maintain the peace because they failed to see that peace is a by-product, not of patriotism, but of loyalty to an international ideal. Their largest unit of pragmatic thought was their country, and the cleavage of the human race into nations did not distract their allegiance. Their nationalism was kindly, but it was one day to crucify their children. Their best dreams of peace were muddled by their own short-sightedness.

The guilt for the last war lay upon them;; but the guilt for the next war can lie only upon you and the other leaders of the world to-day. Are you better than your fathers?

It is in the light of the issue, gentlemen, that the death of my friend cuts at the artery of hope. I could have suffered that death if it had been only the vicarious oblation of the innocent to fulfill a purpose; but who will remove from me the aching awareness of the absolute futility of it? His own contemporaries have, as a whole, forgotten him and his companions. Most of them never understood him, apparently. The world that he died to make better is as visionless, one must almost believe, as it was before. He was slain by the past, but his slaying did not much alter the future. The unspeakable pathos is that he thought his death was a supreme event, but to the world it was only part of the inevitable round of things. He died with his eyes lighted by the sight of a new, warless, free brotherhood of peoples; those peoples are now indifferently casting lots for his garments.

The ground for pessimism to-day is that the philosophy of many of us is not different from that of our fathers. Even some of the most distinguished among you seem to be lending your first energy to national rather than international ideas. No one doubts that the ideal of those leaders is peace, but they will seek in vain with their short instrument to bridge the gulf to their ideal. Nationalism is always inadequate.

Nationalism takes two forms, with both of which the debates upon your floor must have made you familiar.

The harder type of nationalism argues that the only way

to keep the peace is for our nation to be so well prepared that no other will dare attack her. The case is illustrated by President Roosevelt's ultimatum to Germany in 1902, when a German quadron was maneuvering ominously off Venezuela, that Admiral Dewey would sail to that coast and destroy any European fleet he found there unless these maneuvers and the German demands they portended were not halted before a certain date. The German commander, at so great a distance from his base, did not dare risk the attack of the American fleet, and so peace was actually maintained by preparedness for war. So, you have frequently heard it said, peace may be maintained at any time. To quote: "The United States will be guilty of criminal misconduct, if, as conditions are now, we do not keep ourselves ready to defend our hearths, trusting in great crises, not to treaties, not to the ineffective good-will of outsiders, but to our own stout hearts and strong hands."

But as a premise to world peace the argument is too narrow. What if another nation or combination of nations were as well prepared as we? When every gentleman carried a sword, were duels infrequent? Is human nature such that arming makes for peace? A well-armed nation, Germany, became the hated and hunted of Europe. This nation-first principle has proved itself again and again to be a prolific war-breeder. There is no hope to be derived from it.

The more benevolent type of nationalism is equally mischievous. It is this sweetly sinister creature which, I must admit, often hovers in the air of the churches; but the Church as a whole has time and again repudiated it. The argument is that if every nation would dedicate itself to peace and disarm there could be no war; and that America should begin the disarming. The thought is substantiated by the illustration of China's appeal to Japan to withdraw from Shantung. If the former nation had lifted up arms to re-establish its ancient rights, it is probable that the invader, his martial honor threatened, would have remained until this day, but because the former made an appeal as an unarmed suppliant seeking justice alone, Japan felt it no indignity to retire. So, according to some, peace may be maintained by any nation at any time: if that nation is definitely committed to peace, the sense of fair play in other nations will prevent them from attacking her. Every nation, they say, ought to issue a manifesto declaring itself "unwilling, under any circumstances, to participate in war."

In the face of this argument you will doubtless recall Dean Inge's celebrated epigram, "It is useless for sheep to pass resolutions in favor of vegetarianism while the wolf remains of a different opinion." The principle of peace for America at any price is too narrow. Many times nations which did not wish and were not able to fight have been set upon. To governments desiring empire a weak peace-loving neighbor is eyed as fair spoil. In this wise Africa has been "colonized" by the stronger powers of Europe. The voice of Armenia's blood crieth from the ground against the notion that the disarmed and irenic nation will find peace. The idea is as fatuous, from the viewpoint of world peace, as that of preparedness.

Neither of these principles is viable, and for the same reason. Though each looks toward an international goal, each takes a national road to reach it. As if one might arrive at the North Star by walking north on the earth's surface! By the one idea our nation is called to prepare for war; by the other, to prepare for peace. But neither can rescue the world from the war system, because neither has a world sanction: they are ethical abstractions for single nations.

If our own country should initiate disarmament, there is no surety that the others would follow; and if our country should become the best armed of all, who knows but that a weak neighbor, a generation hence, would prove too great a temptation to us? These rules of procedure for single nations will lead us on only into belligerency, always in hope ending, never in fact ended.

To draw a circle, gentlemen, one lays his compass-point first at the proposed center. If the circle of international brotherhood is ever to be drawn, we must give our first attention, not to the nations themselves which lie on the periphery, but to the international center. The perfect analogy for peace in the world community is the spirit which brings peace in the smaller communities: loyalty to the law, the authoritative center. When there is law, there is room for peace, *Lex* and *Pax* being boon companions of old.

As for the world community, you will immediately protest, there is hardly enough of international law to hang any loyalty upon. But that law will increase as you and we think, feel and act internationally. The primary matter is to contribute our energies upon the centers where the international idea is taking life. The World Court is not perfection, but it is a dreamed-of beginning; its groping toward the future may be weak, but it is a-groping. The League of Nations is certainly far from perfection, but it is the best our race, racked in travail, could bring forth; it is feeble and malformed, but it is a child of hope. There was the Washington Conference on the Limitation of Armaments: there is the projected world conference on economic rehabilitation. There is destiny in the idea of international consultation.

If the war spirit is to go, it must be melted in a fierce international will toward companionship, and companionship arises only out of common interests. If there is to be a crusade for peace—God hasten it!—it must be a world crusade, such as neither your merely national preparedness advocate nor your merely national peace-at-any-price disciple contemplate. The chief concern is not our national policy, which must always take its form from the condition of the world at large: the chief concern is an international consciousness. The stronger among the nations that consciousness becomes, the less dramatically will Italy strike his chest, France set her teeth, Germany gesture in despair, and all the nations grasp at their swords. It is the pathway to peace. It lies before you.

I assure you from the viewpoint of a churchman that there is no idea more germane to the genius of the Christian Church than that of international co-operation. It is implied in Jesus' doctrine of the Kingdom of Heaven, where in all nations shall one day be provinces. Any political party which declares itself for national aloofness thereby takes leave of the world's best religious thought and matriculates for eventual defeat.

Surely, during this session you will not allow the ideals of our country to lie in the old undrained pool of nationalism. Will you not rather open the sluiceways of the entire country's passion into the broad international channel—a pure river of water of life, upon whose banks blossoms a tree of peace, with leaves for the healing of the nations!

If you spend the session talking of merely national peace policies you will lose time to-day and your sons will lose blood to-morrow. This was the unwisdom of our fathers. But they had only their fancies to move them: you have the stark, horrid memories of war. It is only because there is hope that you will sustain and strengthen the international agencies of peace that one rejoices at your reassembling.

"Copec" and the Promise of Success

By Rev. Henry A. Atkinson, D.D.

General Secretary of the Church Peace Union

"WORKERS of the world, unite—you have only your chains to lose," is a slogan the danger of which lies not in the truth it may express, but in its hold over the masses whose faith in such a destructive cry is only surpassed by their inability to find a better one. The churches in Britain, not content with simply condemning those who preach violent doctrines, see in the strength of a Lenin or Trotzky their own weakness, in his courageous outspokenness their own feeble silence, in his enthusiasm their own apathy, in his great faith in economic force their own lack of it in moral force, in his clear-cut programs their own lack of clear thinking. The better cry churchmen need is, "Christians of the world, think—you have only your chains to lose and a world to win." To the Bolsheviks chains mean capitalism and wage slavery, to the churches ignorance, prejudice and apathy. "Copec," the popular title of the conference on "Christian Politics, Economics and Citizenship," to be held in Birmingham in 1924 is an attempt by all the sections of the Church in England to offer a Christian solution to the great problems of the day. War stirred thousands both inside and outside the church to ask new questions, which need new answers. None having come since Armistice Day, the promoters of Copec and thousands of others look to the conference which is to be held in Birmingham, April 4-12, 1924, to point a way out of the jungle of confusion, doubts and perplexities that have darkened the religious horizon since the war ended.

The main purpose of Copec, then, is first to unite Christians in a common search for a fuller understanding of the mind of Christ on social problems, and secondly, to offer suggestions for its application. The promoters feel, in spite of the Church's failure to grasp the opportunity that came immediately after the Armistice, there is now, since war passions have died down, a better chance for the preparation and adoption of a Christian scheme for society's reconstruction. They believe with Gilbert in the "Gondoliers" that "quiet, calm deliberation disentangles every knot," and that the interval of five years of comparative peace has restored the nation's sense of that proportion and a mental perspective which can form a sound foundation for such impartial thinking as the task demands. They believe that Christian principles touch all life, that it is not enough for Christians to confine themselves to sectional reforms, such as temperance or Near East relief, and that they must devote more study to the root causes of the world's disorders, no longer "panicking" about patching up cracks as they appear, but seeking a purer white Christianity as an unbreakable remedy for red revolutions, yellow perils and blue funk. They trace the smallness of the fruits of Christianity to divergent ideas of God, to too little understanding of the divine purpose and too little honesty in applying what little has yet been discovered—all noticeable in the many divisions of Christendom and the consequent babel of church voices and the lack of one true lead. Even so, they pin their one hope for hu-

manity on the Gospel, feeling that if those inside and outside the Church who long for a better world could visualize the social implications of Christ's teaching and unite to work for its acceptance by mankind fresh health might come to a diseased civilization.

The organizing genius behind this Copec is Miss Lucy Gardner, than whom no country has produced a harder worker or more energetic leader. Her force of character and undaunted courage have won all the leaders in every branch of the Church of England until Copec has become the most talked about movement in Britain to-day.

It was first necessary to create a public opinion on the social gospel by educating the indifferent or uninformed. With this object in view, groups of students and workers who had given their time to social subjects were brought together to consider the program and prepare questionnaires that all denominations could use. The papers produced are ample evidence of the quality of the help these experts so willingly gave.

The first item of study was the divine purpose for humanity, and answers to questions such as the relation of love to the use of force, the place of sex and nationality in the scheme of things, were felt to be essential before the Gospel can be intelligently understood or properly applied to the ramifications of economics and politics. For this purpose it was essential to get the co-operation of historians, biologists, artists, poets, philosophers and theologians to help find and interpret the meaning of the way, the truth and the life of Christ in fulness, or rather in that fulness present knowledge allows.

The first questionnaire on Property and Industry has been followed by ten others, entitled God's Purpose for the World, Education, The Home, Leisure, The Social Function of the Church, The Treatment of Chime, Politics, Christianity and War, International Relations, and The Relations of the Sexes.

Varying methods of studying the questionnaires obtain in different localities. Usually, a group of people discuss each one or some of them in turn, reporting to headquarters the conclusions on which they had agreed or opinions arising from the informal exchange of views. The Social Service Unions and other educational bodies and small study groups are co-operating by arranging Copec circles independent of or with the many classes organized by the churches. Commissions have been set up to study the different departments and prepare reports which will be discussed by the conference. The work of the commissions is helped in turn by the reports sent in from the local groups studying the questionnaires which the Council has sent out.

During the last spring and summer the findings of the groups have been submitted to the commissions and the first drafts of the reports have been prepared. These are to be circulated and discussed in time to allow of final drafts being ready at the end of this year. The conference will discuss these final reports and prepare its own report for issue

to the churches. It is proposed to follow up the conference with regional meetings in the chief large centers of population with a view to the establishment of a permanent interdenominational council for social study and service able to speak with the united voice and the authority of British Christendom in times of crisis. Local councils might act as a bureau of experts for local needs, able to function if needed.

Hopes run high and are justified by the results so far achieved. Already great success has come, for the common quest for a fuller understanding of Christianity is in being. Every Protestant denomination has given official support; the Roman Catholics, too, for the first time are taking an equal share in the united efforts of the churches. Even if the conference produces no permanent machinery, it cannot have been in vain when the gulf between denominations is steadily being bridged by the co-operation of all in joint study circles, joint meetings and from common platforms. Participants in the interdenominational study group discover that truth can only be reached by the views of different denominations being pooled. This frank exchange of views on Christianity between so many cannot but break down narrow prejudices and create a community of thought in the rank and file of Copec enthusiasts, without which the resolutions passed by the delegates at Birmingham will be as worthless when action is needed as the profession of the Socialist Internationals in 1914. Interest in Copec has penetrated further than the beaten tracks of national life—into the back streets of Manchester and into Surrey drawing rooms. It was as encouraging to find gray-haired ladies enthusiastically, seriously studying Sidney Webb's "Trade Unionism," their interest in social matters for the first time being roused by the questionnaire on Property and Industry, as to find a workingmen's discussion class run by the Manchester University Settlement in a slum area devoting three weekly meetings to the questionnaire on Leisure. These men rarely went to church, deploring the existence of denominations, but the idea of interdenominational study of such things as

their eight-hour day immensely attracted them. Attendance at a Copec circle of ten in a parish room in a more salubrious residential quarter of Manchester, where several middle-aged ladies vied with one another in condemning war, convinced the ex-soldiers present that, apart from the actual conference, the preparations by informal talks showed a real earnestness among all classes to think for themselves and gave promise of good if not spectacular results. The experience of these bears witness to similar activity in other parts of England.

Apart from the results of study expressed in the report, a greater effect of these preparatory meetings is the reality of the fellowship which the common effort to find truth brings to these seekers of knowledge. The ability to understand and tolerate the other man's point of view on the part of many who have not been used to even hearing the other side is another effect of Copec study which ordinary church life has failed to produce so far.

Besides the spiritual results, which will neither be measured nor published, it seems certain that the preparations will bear more lasting fruit in the creation of an Interdenominational Council of Social Service, linking up the overlapping organizations and acting as a common source of information and a directing head in time of crisis. The establishment of such a body by a combination of so many organizations would command the respect of organized religion and attract those thousands who want to work for Christianity, but who, through no fault of their own, have not attained the intellectual standard required for sifting dogmas and giving sincere consent to a system of beliefs as puzzling to them as they are so often meaningless to others. But even if the report of the conference produces no machinery, the study that has gone on will form a basis of preparation in England for the Universal Christian Conference on Life and Work, which is to be held in Stockholm, Sweden, in August, 1925. The new ground that Copec has broken, the interest shown in the questionnaires, and the quality of the answers sent in so far fills the promoters with hope.

E. D. Morel: A Possible British Foreign Secretary

By Lucia Ames Mead

MR. JOHN A. HOBSON, the eminent London economist, has just published a striking survey of the English Labor Party, which now leads the opposition in Parliament and may any day be called upon for a new ministry, showing that the party is by no means so deficient in talent for that purpose as its critics like to urge. He studies Ramsay MacDonald, Arthur Henderson, Mr. Clynes, Mr. Thomas, Sidney Webb, Charles Trevelyan and others and emphasizes the fact that many able men, not formerly members of the party, are now joining it for political purposes. What man in England has a larger knowledge of foreign affairs and has done more notable service for international justice and common sense than E. D. Morel, the man who was at the root of the overthrow of the despotism of King Leopold in the Congo?

Morel is one of the foremost thinkers in the Labor Party

in the House of Commons to-day and the editor of the trenchant monthly entitled "Foreign Affairs." Says Rev. T. Rhondda Williams, the well-known English preacher and writer: "Morel's great aim in life is to break down the evil of secret diplomacy, which he maintains was more responsible for the war than anything else. It is doubtful whether there is any man on the government bench to-day who knows as much about foreign affairs as E. D. Morel. And his great strength is in his knowledge of details and his ability to put his finger on chapter and verse in official documents for every statement he makes. A barrister said during the war, 'Morel was sent to prison, not for things he said which other people said, but because he proved them from official documents.'"

Mr. Morel's book, "Ten Years of Secret Diplomacy," was the outcome of long research and patient study. Son of a

French father and an English mother, he has always taken a broad, impartial view of international matters. From his teens he was a staunch lover of justice and the stern foe of cruelty, though it be practiced by a monarch of great wealth and related to half the thrones of Europe. He equally hated hypocrisy and oratorical buncombe, though it be the most brilliant of his own British statesmen who were guilty.

Over twenty-five years ago, having become familiar with conditions in West Africa, he began a stubborn fight for the rights of the oppressed natives. Without influence or help, he began single-handed to fight tooth and nail with facts and figures and the awful photographs of little black children whose hands had been cut off, until in 1913, the entire policy of the despot of the Congo, Leopold of Belgium, was overthrown and the atrocities ended.

Some Bostonians may recall a crowded, tempestuous meeting in Park Street Church during the great International Peace Conference of 1904, when, facing Morel, an emissary from the King endeavored in vain to camouflage the evidence that this one monarch had unlimited power over twenty-five million natives and had deprived them of their ancestral lands and desolated the whole country with an army of cannibal savages under Belgian officers, intent on the exploitation of rubber. Morel was not overawed, but stood his ground and brought missionary reinforcements to buttress his damning evidence.

The man who roused the world and flouted a king was not to be deterred from exposing the iniquity of secret diplomacy, whether in his own country or any other. Before 1914 Mr. Morel was highly honored in his own country, but his attitude during the war brought sharp reprisals. Unconvinced that Germany was solely responsible for the war, as his previous study of secret diplomacy showed the contrary, his plea for justice aroused only villification. He was condemned as pro-German. Public wrath knew no bounds, and like Professor Nicolai, of Berlin, whose masterly work, "The Biology of War," is perhaps the most scientific treatise against war ever written, he suffered in prison for his faith. To-day, having triumphantly defeated Winston Churchill in the last election, he now sits in his seat representing Dundee. He has regained the confidence of the now disillusioned who have come out of the hysteria of war.

Mr. Morel has a terrible way of pinning men down to facts. In the question of German reparations, Lloyd George last winter recklessly asserted that the original figure, £11,600,000,000, was "probably an estimate" and "was never presented to Germany," whereupon Mr. Morel shows that on January 29, 1921, the Reparations Commission *fixed* the reparations bill to Germany at precisely this sum mentioned, payable in gold forty-two years hence, and proves the publication of this fact at the time. No wonder he comments, "In our view, it is perfectly intolerable, an insult to the country and a humiliation to Parliament, that an ex-Prime Minister, whoever he is, should get up in the House of Commons and utter a deliberate falsehood on a matter of fact which has determined the events of the last two years." The sanctions to be enforced if that bill were not paid included occupation of the Ruhr. Yet Mr. Lloyd George told the House on May 5, 1921, that "with the Ruhr gone, industrial Germany withers; it cannot exist." Two years ago he was willing that this step should be taken. "In February, 1923, he tears his passion to tatters because France takes it. The simple truth is that Mr. Lloyd George has been the evil genius of the piece all through, the evil genius of the British and French people. Mr. Lloyd George led the people of this country and of France to believe that the full costs of the war were recoverable from Germany."

Mr. Morel feels that Mr. Lloyd George, having thus in 1918 assured his own return to power, this initial wild exaggeration poisoned all subsequent action and identified England with Clemenceau's extreme policy instead of Wilson's. Says Mr. Morel: "This country held practically all the trumps. Clemenceau could not have opposed a united Anglo-American front against French imperialism. The French workers were pro-Wilson and pro-peace." Mr. Lloyd George, unlike Castlereagh in 1815, at Vienna, chose a "peace" of revenge rather than of reconstruction and reconciliation.

With clear insight, unaffected by his French origin, Mr. Morel has depicted the fallacy of the French claims that France has always been the systematic victim of German aggression. He reminds students that the blood-feud is two hundred and fifty years old, and that "during most of that period Germany was overrun, dismembered and devastated by French armies to such an extent that it is a marvel she has survived at all. The armies of Louis XIV turned Germany in ten years into a desert." In a historical retrospect he shows that with the exception of one episode the various invasions of France were occasioned by previous invasions of Germany, the French declaring war in 1870 and invading Germany. Says Mr. Morel: "No one enjoying either political or historical authority in this country has attempted to rebut the accumulated evidence of the past four years (mainly Russian and French), which evidence goes to prove that the Republican rulers of France, far from being guiltless for the Great War, played a very active part in bringing it about, deemed themselves fully prepared to undertake it and confident of the result." For details with quotations and figures to substantiate this claim one may refer to Labor Booklet No. 8, "Military Preparations for the Great War—Fact versus Fiction," by E. D. Morel, in the series of sixpence publications to be had from the Labor Publishing Company, 6 Tavistock Square, London.

Mr. Morel discusses the "population myth" which presents the imminent danger of forty million Frenchmen from sixty million Germans. He says: "The boot is on the other leg. It is a case of her having one hundred million to draw from against Germany's sixty million. France has 43,500,000 people under her sway in Africa, and 22,500,000 in Asia. *And she has now applied to all these people her laws of military conscription. She is raising and training great armies for service in Europe.* She reckons within the next five years to have a permanent army of eight hundred thousand Africans for war in Europe if need be. The conscription of Africa by France is one of those tremendous events which alter the destinies of nations. In all essential respects Belgium is now a French province and under French pressure she has replaced voluntary service by conscription. French militarism is heavily subsidizing Poland to maintain an army of five hundred thousand men staffed by numerous French officers. It is far less a matter of obtaining security for France than of security for Europe." It is as an ardent friend of the French people that Mr. Morel condemns the present French policy of Poincaré.

He sees no solution in Great Britain's trying to obtain national security by building an air fleet equal to that of France. He has no faith in armaments to maintain national security. He believes this to be attained only by a national policy that shall eliminate the causes of friction and shall purge Britain from imperialistic self-seeking. He would begin by securing democratic control of foreign policy and not leave Parliament in the dark as to what a little cabinet had decreed. This should be accomplished through constitutional measures and changes in parliamentary practice and procedure. He excoriates the "secret junta" which controls national and

imperial foreign policy, and urges the people of the dominions to secure parliamentary control over the foreign affairs of their own government. The Canadian Prime Minister has repeatedly besought the British government for permission to present correspondence to his own Parliament and been refused.

Mr. Morel calls for a new conference of *all* the powers for the three-fold purpose of revising the political settlement of 1919; of giving France and all the other states of Europe security through an all-inclusive League of Nations; of planning general disarmament, and of promoting an international rearrangement of debts and reparations on a just and sensible basis. He feels that Britain herself must make sacrifices and not merely demand them of France. Were Britain and America to unite in impelling such a conference

he believes that a solution could be reached. "Otherwise," he says, "Europe will totter along under the impulse of French imperialism and British vacillation into war and anarchy."

"Only once before in our history," says Mr. Morel, "have we been in such potential peril as we are to-day—when the Armada was sighted coming up the Channel." If that peril is to be averted, a peril for which our aloofness is largely responsible, America can not long venture to dally and halt and play the part of the mere spectator. As a moderator between the diverse policies of the two Allies who have become greatly estranged across the Channel we might at this juncture, were we in the League of Nations, play a decisive part in shaping the future of humanity for a century to come.

International Co-operation the Only Way

By Dr. Fridtjof Nansen

PART II.

THE difficulty of Greece at this moment is the more than one million refugees thrown upon the Greek nation—the Greek people—during the military disaster in Asia Minor. Of all the people who have gone through suffering and hardship during the last twelve years of European history, I think no people has been exposed to a more terrible strain than the Greek people really have. For ten years, with very short intervals, they have had continual wars, and most exhaustive wars. They have been fighting in Asia Minor and on the Peninsula, and it has been a tax on their resources which are, after all, very small. On top of that war and the overwhelming military disaster in Asia Minor last autumn, when the Greek state was shaken to its foundation, it took an enormous effort to pull themselves together, to assist and offer assistance during the peace negotiations. Then at this crisis—the worst crisis in Grecian history—it had thrown upon it—a people numbering less than four and one half million—had thrown upon it in a few weeks an additional population of more than one million refugees from Asia Minor and from eastern Thrace.

You will understand what that means. The country was perfectly exhausted. The people in their ordinary circumstances had not enough to feed themselves. They must import and they had no credit to borrow abroad, and still they received all these refugees. Why? They were not Greek subjects, many of them could not speak Greek—they spoke Turkish. They were of the Greek race to a great extent, it is true, but many of them were not even of Greek race—they were Armenians—but they were all of them Christians, and when you asked the Greek government why, in its great difficulties, why it received these refugees it said, "If we did not open the doors they would have perished, and we haven't the heart to say no." That is what the Greek people did. But how could they be fed? I say the resources in Greece

were too small; they could not do it. We tried in Europe. The League of Nations at once took action. I was asked to go down and take care of them as far as we could. I went down, and we also got several European organizations to help to feed them, and we threw in as much food as we could in a moment to save as many people as we could from death by starvation. But in that moment the American people came in and added a new chapter to your marvelous history of charity which you have written during the war and since the war—a charity activity which is so magnificent, so unique, there is nothing that can equal it in the whole history of humanity. You fed there during the winter something like eight hundred thousand refugees, but in the summer the American organization had to stop because it saw that nothing was being done to save the situation permanently, and it thought it would not be well to continue because it would keep the people together instead of letting them go out and try to find work. It is absolutely necessary, of course, when people are dying from starvation to feed them and to help them, but on the other hand it is clear that that kind of charity work is not a solution of the problem, because when you stop feeding the people they have gone no further than when you began, unless they have got work in the meantime, and that is the difficulty. They saw we were trying to help them, that it was necessary. By the way, I may say that the League down there was not so much for feeding them, and we decided to divide the work between us. The Americans took charge of the feeding and the League took over the sanitary part of the work, and I may say, I think, without boasting too much, that the Epidemic Commission of the League did very good work indeed.

As an example, I think I may mention that the Epidemic Commission vaccinated 728,000 refugees to protect them against smallpox and other diseases, but we saw clearly that

the one great need was to try to settle these refugees in permanent work.

The greater part of them were agriculturists, and there is plenty of vacant land still in Greece or Greek territory, especially in eastern Thrace and Macedonia, but to settle the people on vacant land, even if you get the land for nothing, costs money because the people must have equipment. They cannot cultivate the land with bare hands, and they must be fed while they are cultivating and waiting for the harvest. That meant great expenditure.

Work must also be found for the others. We saw that, and we had very little money, indeed, but we had a little, and we decided with what little money we had to make an experiment under the leadership of Colonel Proctor in Constantinople—to make an experiment with ten thousand refugees to try to settle them in permanent work to gain experience as to how the work ought to be done. These people were brought to western Thrace, distributed in the villages in that region. They occupied sheds during the autumn and winter while they were building their own houses, constructed from bricks made by themselves out of the local clay. They got land to cultivate. Many of them became agriculturists, and those who had not brought animals with them from eastern Thrace received animals, seeds and agricultural implements from the Greek government, which helped in every possible way.

Others became fishermen, others brickmakers, others charcoal burners—that is the general fuel in that part of the world—the women carpet weavers from Asia Minor started the same trade on Greek territory, and we hope to have that trade developed. Some grow tobacco. Some have undertaken the silk industry. They have planted sixty thousand mulberry trees, and they have, in fact, the greatest silk plantation in Europe at this moment.

I cannot begin to tell you all of the details, it would take too long, but to make a long story short I will tell you that in nine months these ten thousand people were made self-supporting and are supporting themselves now, so that instead of being a burden upon the Greek state their crops and their work now aid to strengthen the state.

In this way ten thousand people have been made productive citizens again, but there are one million left, and to settle them you, of course, need capital—money. Now the Greek government is very keen to have these people made productive again, and it is willing at once to do all within its power. It proposes to raise an international loan. It is willing to give all the security necessary. This security consists in revenues not already pledged for other loans and other assets—it offers that to the League and asks the League to be responsible for the loan.

The financial section of the League has examined the question and it finds it sound business. It thinks there is sufficient security for the loan—fifty million pounds sterling—and it will help Greece to raise the money, on the condition that the money shall go exclusively to the settlement of the refugees in productive work. That means that nothing must go to charity work, nothing for feeding or relief work, but it must only be used for productive work. It is controlled by a commission of four people. The chairman is Mr. Morgenthau from the United States, two members elected by the Greek government and one from the League. It means that this money is entirely controlled by this commission, and not a penny shall be paid for anything but that one purpose. So far I think it is all right.

One of the conditions was that Greek bankers should underwrite one million pounds, which was done at once. Then

the Bank of England has said that it is willing at once to contribute one million pounds sterling, and is also willing to go further on the condition that the Greek government will have an election, which shall take place in December. So far it is all right. I hope that the loan will be raised, especially in England, and I hope in this country you will raise your proportionate amount in the same way that the Austrian loan was raised, but as I say, this money must only be used for productive work for the refugees, not for feeding them, not for relief work or charity, but, on the other hand, it is absolutely necessary to keep the people alive until the results of their efforts shall make them self-supporting. If you give them animals, land and feed, they have to plow their land, plant their seed, wait for it to grow and reap the harvest before they can support themselves, their wives and children, and that means they must be kept alive and fed in the meantime, and to feed one million people means expense and money.

The Greek government has promised to do all in its power to feed them. It says it can provide at least ten million drachmas to feed them. That is about two hundred thousand dollars, but that is not sufficient to feed more than one-third of them, and you will understand that after losing fifty million lira which should have been used for feeding the refugees, its ability to feed them has not become greater. The rest must be, we hope will be, carried out by charity organizations, and among the charity organizations of Europe I may especially mention the "Children's Fund" in Great Britain, which has promised to do its share. We are also doing our little share, as we are able, in Norway and Sweden, and I hope in Denmark, but we also hope the Americans will come in in this work.

The American government—that is, Mr. Hughes—sent a note to the European governments, the great powers, saying that the American Red Cross had to stop its work in Greece last June, but if a reconstructive scheme was produced America was willing to co-operate again and help to feed the refugees, and that, I have reason to believe, the Americans also are willing to do, and I hope, therefore, that this program will be carried out, and I may say in my opinion it is a great problem to solve, because to give money for a thing like this is not the same as charity work. It is not sinking your money in a bottomless pit, because although, when you stop, the people are just as far from the ultimate solution of their difficulties as they were before; yet it is just to tide Greece over until the refugees can be made self-supporting, and that means perhaps a year for some of them, perhaps a little longer; but it is a definite time when they can support themselves and their families and become productive citizens in the Greek state.

But if that problem is not solved, then I am afraid of the future, because it will mean that Greece will sink into financial and economic chaos. It will mean disturbances in Greece and Greek territory, and disturbances in Greece will mean disturbances in the whole Balkan peninsula, because we could not expect the other nations to keep quiet; and disturbance in the Balkan peninsula means disturbance throughout Europe. We have to remember that all recent wars started in the Balkan peninsula, and it may be so again. Therefore, I consider it of vital importance to Europe, and I may say for the whole world, because wars in Europe sometimes reach even these shores, and they may do so again; and therefore I think it is of vital importance to the whole world to remove this danger which so easily can be removed from Europe. So much for Greece.

(To be continued)

The Religious Conditions in Germany

By Rev. Calvin Klopp Staudt, Ph.D.

IN TWO PARTS—PART I.

[Dr. Staudt was formerly of the American University of Beirut, Beirut, Syria. On his way back from the Near East last year he spent a number of months in Europe and for about five months studied religious conditions in Germany. He has just sailed for Bagdad where with Mrs. Staudt, he will be associated with the Union Mission which has undertaken the mission work of Mesopotamia. His chief work will be to open up higher education in Bagdad.]

THE question has often been asked, What is the religious situation in Germany to-day and what has been the result of the war upon the religious life of Germany? After having lived and traveled in this land for five months, with an interest in religious affairs, I have discovered that there is, on the one hand, a setback in religious instruction and an open opposition to the Church, and, on the other hand, signs of a new religious awakening and a deepening of religious life. Among the great mass of people there is much indifference, but a choice few are becoming real heroes of the cross.

The German revolution following the war brought about a separation of Church and State, and yet the two are not completely separated: the State has still some hold upon the Church; the Church still receives its appropriations through the State, and religious workers have to look to the State for their meager support. Telling an educated German of how our churches in America, together with their missionary enterprises, are supported entirely through voluntary contributions, he immediately remarked, "If we should adopt such a system few would pay." Notwithstanding, there are, however, a group of religious leaders who sincerely hope for the day of a complete separation of Church and State, believing that if full responsibility were thrown upon the Church, it would call for a more vital religion and a more sacrificial living.

In this separation of Church and State religious instruction has practically been abolished. It has virtually been taken out of the schools, and nothing else in an effective way has yet taken its place. Young people are growing up without religious instruction and without education in religion, a terrible situation when one stops to realize that religious instruction has always been a part of German culture and that religion is absolutely necessary for the German people.

All this came about in a most surprising and singular manner. The new constitution explicitly declares that religious instruction shall remain a regular course of study in the schools. One would think, and so for a time many of the Germans themselves thought, that the former status of religious teaching would continue with little or no change. But, not so. It soon became evident when this article was interpreted in the light of other provisions made by the constitution and through the bitter controversy which followed, that the death-knell of religious instruction in the schools had sounded. The Association of Teachers at once put itself on

record as being unwilling to assume the responsibility of teaching religion or preparing themselves for it. Often where religious instruction was being given in the schools it was done perfunctorily and even to the detriment of religion, as when a teacher would place God the Father on a level with Wotan. The Saxon government required parents to file a statement if they desired their children to have religious instruction—"a plain violation of the law." These things combined with others had the effect of making the time-honored custom of religious instruction in the German schools practically null and void.

Then, too, there is great concern at present among real educators and religious leaders concerning the new type of vocational schools, known as *Fach und Fortbildung Schulen*. These have sprung up all over Germany, but especially in the industrial centers, and are very popular. Pupils are admitted into these schools while yet very young, and from henceforth all their studies revolve around the particular trade or profession for which they are being prepared. Special textbooks are prepared and issued for each trade and profession. Each teaches its own mathematics, its own literature, its own history, its own art. I was surprised to find a separate textbook in mathematics printed for even such a minor trade as that of barber, where all problems and principles are confined to this trade. The teacher in literature or history selects only those literary pieces and those historical events which have to do with one's trade. Thus the butcher and the baker and the candlestick maker not only study the technique of their own trade, but each also studies its own history, science, literature, art and mathematics.

I listened one day to a class of small boys in lithography, which revealed a knowledge of this subject in all its phases of chemistry, history, physics as applied to the trade, that was simply marvelous. For the sake of efficiency and of making a machine out of a nation there is nothing in the educational world like it; but it is fraught with terrible consequences. This type of education gives no opportunity for the unfolding of life, but rather stunts life: it is educational lopsidedness. It develops such a pride in one's trade or profession that nothing else is considered worth while; it gives no place for the appreciation of spiritual values; and it necessarily and consequently predisposes youth against religion.

A still more serious situation, perhaps, in the religious life of Germany to-day, is the strong opposition to the Church and religion on the part of the Socialists and Communists. During most of my stay in Germany I lived in Saxony, which was under a Socialistic and Communistic government, and I have seen many of the workings against religion.

The "Reds" openly attack the Church in their meetings and disseminate literature which is most unwholesome. They attempt to show that religion is a myth, that it "is nothing but the fantastic reflection in the minds of men of those external powers that dominate their daily existence." The Church, they say, is the tool of capitalists and organized

Christianity an economic burden to society. They have their Sunday-schools, but in them they teach not religion, but atheism. In order to hold the young people, at the completion of their atheistic catechetical instruction, they have a ceremony which is patterned after the confirmation rite in the churches.

In the Volkshaus in Leipzig, I have looked over the pamphlets that are for distribution and the books that are for sale, and have noticed in addition to German writers many translations from the Russian Soviets and English and American radicals. This great Volkshaus is the great social center and gathering place of the working people and in it Socialists and Communists have their meetings and offices. On a Sunday morning, at the time of church services or directly after, I have seen more than once more young people pour out of this building than were to be found on that morning in all the churches of Leipzig; and not only pour out of the building, but sometimes also form a parade carrying their red flags, headed with the banner, "We are the young people of the working classes."

There is also an out-of-the-Church movement into the ranks of Socialists and Communists or into the simple class of freethinkers. Already there are twenty-five million Socialists and Communists in Germany. Statistics show that the withdrawals from the Church for the last few years averaged over three hundred thousand yearly—that is, from the Evangelical and Roman Catholic Churches, some of whom may, however, have gone into the dissenting sects.

Notwithstanding this unfavorable and depressing situation in the religious life of Germany, there is, on the other hand, however, a brighter and more hopeful outlook, especially in its bearing on the future. The churches are having difficulties in these times, it is only too true; but they are free, separated virtually from the State and no longer connected with the aristocracy or a handmaid of the ruling body. This freedom means new liberty and, I believe, new power. Ministers are beginning to speak the truth in the pulpit without fear or favor; they are inspired with a new zeal. I have not found in the pulpits of Germany any great prophetic soul, such as one occasionally finds in America and England, but I have listened to preaching where men literally poured themselves out before their congregations, to convince them of all their weaknesses, to shame them for all their sins, to warn them of all their dangers and to stir the hard fastenings of their hearts so as to let the Master come in.

These are some of the phrases I caught from great preachers in great cities, some having international significance. "We are not much beloved by other people. It is therefore the more necessary that we cultivate a better spirit of love among ourselves." "We used to say before the war, if we do not help ourselves no one will; we need to say the same to-day, but in a spiritual sense." "The great tragedy is not that we lost the war, but that we, the German people, are losing our souls." In the Dom Kirche in Berlin, where the Kaiser used to worship, Dr. Dietrich, shortly after the occupation of the Ruhr, in a sermon before a congregation where standing room was at a premium, in one of his climaxes exclaimed, "We failed to learn our lesson in 1917, and if we fail to learn it in 1923, I do not know what will happen."

In Frankfurt, in the historic church, where the National Assembly had met in 1848-49, the pastor one Sunday morning, as I listened to him, said, "We boasted so loudly of our Culture before the war and now we find that it is only a veneer."

The great task of the Church in Germany to-day is to save the nation spiritually and to check the moral deterioration of the people. It is also to meet the attacks of Socialists and

Communists. Or as a Leipzig preacher put it one day in a sermon: "We have the enemies around our border, but we have also the enemies within; and the internal enemies of Germany are the more dangerous, for they are endeavoring to destroy our religion, our Church and our Bible." Weeks before an election for representatives to the Saxon Diet, special sermons were preached and resolutions from church bodies and the bishop read from the pulpit. The election became of vital interest to the churches and called for an issue which brought out the heroic in many a soul. Though the "Reds" again polled a majority of votes, yet a spiritual blessing came to those who entered the fight for the preservation of the things they held sacred. In short, it put steel into their souls.

I cannot agree with those who think a tide of atheism is going to engulf Germany, and who have nothing but dark colors with which to paint. I think in this struggle against the downward forces lies the hope of the Church. Her life was too easy and too long was she pampered. She is now coming out into the arena and is putting up a fight for self-preservation and the salvation of the nation.

Moreover, there is, on the part of some, in all the churches, a spirit of deep religious consecration and an intense longing for Christian fellowship. This is especially true among young people. While breaking away from the conventional forms of religion, they are, on the other hand, seeking the religious life and sometimes a practical expression in Christian service. Dr. Francis Clark, who has recently returned from Germany, has made the statement that the Christian Endeavor Societies in Germany have nearly trebled since the war began, and that activities multiplied in like measure. I have noticed that young people, apart from the regular church services, flock to religious meetings. A new missionary *verein* has also been founded to intensify spiritual life and do Christian work.

(To be continued)

The Cincinnati League of Women Voters has initiated "a mile of signatures," petitioning the Senate to ratify Mr. Harding's request of February, 1923, for entrance into the World Court on the part of the United States. The League is enlisting all the church women in Ohio and is establishing auxiliary offices in Columbus and other cities. Any woman who reads this might send her signature to the Cincinnati League of Women Voters, 37 Wiggins Block, Cincinnati, Ohio. The World Alliance for International Friendship through the Churches is planning to get every minister in the United States to sign a similar petition.

As our readers know, thirty-two political prisoners are still confined in American jails—this more than five years after the Armistice. The parents of the prisoners call on the churches to observe Sunday, December 23rd, as Armistice Sunday, a day for calling the attention of the Administration to the wrong that is being done these men. The strange perversion of ideas which are current in the Department of "Justice," is manifested in the reported remark of Attorney General Daugherty that the reason why one of these men, Frank Gallagher, was not offered release from prison last June, when commutation of sentence was tendered all others, was that he had been active in the organization of several strikes in Oklahoma during the war. But Gallagher is in prison solely for the violation of the Espionage Act. How can one send a man to prison for one thing and keep him there for something else? We rejoice that the President has referred the cases of the political prisoners to a competent commission, composed of Bishop Brent, General Harbord and Newton D. Baker.

What the Laity Thinks of the War in the Churches

“THE HOMILETIC REVIEW” recently sent out a series of questions to distinguished men and women in an effort to learn the opinion of the laity in regard to the present “war in the churches.” The replies are rather valuable as showing the direction of opinion among intelligent people.

Naturally, the replies lack the background which only theological training can give. Moreover, they represent the views of an intellectual élite, coming, as they do, from writers, editors, educators, business experts, financiers, and so on.

Professor Herbert Ernest Cushman, Professor of Philosophy at Tufts College, tells us:

The present theological fight has an exaggerated idea of its own importance. Such controversies come in cycles; the same subjects have been struggled over within every Christian church since the first ecumenical council. . . .

Note that both parties are rationalists (as we philosophers would define rationalism). The conservatives put strict limits to the reason; the liberals would go further. The philosopher is supposed to sympathize with the liberal theologian. But why? Liberalism in theology is a sickish dilution of orthodoxy. Fundamentalism is at least strong, even if it is blind. Liberal modernism can see farther than it dares to go; it is a coward at heart. The logical outcome of modernism is and has always been denial of freedom of will and cancellation of religion, *i.e.*, scientific materialism. The logical outcome of fundamentalism is absolute blindness in the light of supernatural revelation—and this of course means denial of free will.

“A plague on both your houses!” “I will have none of you! Religion is fundamentally emotional, not an affair of the reason. Where is love in your controversy? You are theologians, not teachers of religion.”

Less aggressively, but with a somewhat similar confession of disgust, William C. Edgar, editor of “The Northwestern Miller,” writes:

In common with all the laymen whom I know, I have no interest whatever in controversial aspects of religion. The difference between the fundamentalists and modernists does not affect me in the slightest. The controversy and its causes impress me as being of no importance whatever in comparison with the real needs of the world of to-day, with all its vital and pressing problems, which require for their solution the application of the simple gospel of Jesus Christ. . . . I have neither the inclination nor the patience to consider such hair-splitting arguments and have only a feeling of disappointment and disgust for those who find no better employment for their talents than to argue about dogma or points of difference in the Christian religion while people are hungry for the essentials of the teachings of Christ, expounded without sensationalism and in language they can understand.

Lawrence F. Abbott, formerly president and now contributing editor of “The Outlook,” declares:

Such theological controversies do not interest me; a generation hence this controversy will be as dead as the controversy between Socinianism and orthodoxy in the days of Cardinal Newman. My idea of fundamentalism and liberalism in an ethical or religious creed will be found in the eighth verse of the sixth chapter of the Book of Micah. I do not believe that the Lord requires of us on this planet any more theology than that.

Of the many replies from people who take the conflict seriously a majority concur in expressing regret that it ever started and a conviction that it ought to be stopped at once.

Thus we find Arthur C. Bostwick, the librarian, declaring:

I deprecate the emphasis now placed on the controversy in the press. Other things seem to me more important. Stop the discussion and unite in fighting the enemies of Christianity.

Meanwhile, Roger W. Babson, president of the Babson Institute and author of “The Future of the Churches,” writes:

At first I took the conflict between the fundamentalists and the liberal element of the Church very much to heart. I felt that Mr. Bryan was doing a great deal of harm, and that it would result in driving the thinking young people from our churches. I still feel that Mr. Bryan is making a mistake, but already it is developing a reaction which may be more helpful than harmful.

Before the fundamentalists launched their campaign there was a latent liberal thought throughout every church, but it was not crystallized. We all believed and did not believe certain things, but we had not the courage or did not feel the need of frankly expressing our liberal opinions. The work of Mr. Bryan, however, and others, has made it both possible and necessary for the liberal element to come out frankly for a sane and safe religion. Thus, in every church thinking young people have to-day a group with which they can associate and to which they can directly tie, where a few years ago no such condition existed.

Frankly, the layman is not interested in theology. He believes that all people are children of God and that God must feel very badly to see His children squabbling among themselves, especially regarding something which none of them knows anything about. Most of us laymen believe that if Jesus himself were here he would be surprised and bewildered at these discussions of theology while great national and international problems were allowed to drift.

In a different vein, but to the same purpose, Alice May Douglas, the author, asks:

Since Christ is God indeed, what difference does it make as to what His natural birth might have been? Why waste time on that question? The vital point is Christ's spiritual baptism. The Bible is the greatest poem in the world. Nothing endures like true poetry, which never pretended to deal with absolute facts. As to evolution, every person who plants a seed practises it whether he believes it or not. The best thing for both factions in the controversy to do would be to work as never before for the salvation of souls and to let their differences of opinion take the sleep of the just or of the unjust, whichever the case may be.

Frank S. Hoffman, professor of philosophy at Union College, likewise counsels a suspension of hostilities:

With the whole earth so full of suspicion and mistrust, we should join hands as brothers and let all honest differences, for the present at least, sink into the background. Equally good Christians may differ in their opinions as to how Jesus came into this world and how He left it. The vital thing is, are we following to the best of our knowledge and belief His teachings and imitating His life and spirit, and also are we giving every other son of man equal opportunity to do the same?

To Booth Tarkington controversy in matters of belief seems futile in the main, yet he tells us:

I do not find myself immediately affected by the difference between the fundamentalists and the liberals, but the controversy seems very important to me because of the increasing prevalence of mechanistic doctrines and the necessity for all forces of all churches to combat them.

The only way to settle such a controversy is of course by good-will. In this case that would mean the good-will to understand and sympathize with an opponent. So much controversy is over definitions. I once had an argument lasting

about eight hours with a man who called himself a "materialist," whereas I called myself a "spiritualist." We found at the end that we really meant the same thing.

William Lyon Phelps, professor of English at Yale and a prolific writer on Biblical subjects, remarks:

I do not care to take any side in the quarrel between fundamentalist and modernist, for two reasons. First, I deplore all quarrels and controversies, as they do no good and are quite out of place among Christian believers. Second, I am a member of the Baptist denomination, which has no creed of any kind, and which has plenty of room in its churches for the most conservative fundamentalist and the most advanced modernist, provided always the central truth—which is the divinity of Jesus Christ—is believed in, and His teachings adopted as the guide to the individual life, to the life of society, and to the management of international affairs.

William T. Bawden, assistant to the United States Commissioner of Education and a member of the late President Harding's church, is for peace and amity. Says he:

I suppose mine is the type of mind that is anathema to both sides of this controversy, for thus far I have been unable to get excited over it.

It is . . . no new experience to find wide divergence of views and convictions in the Baptist Church, nor is it a new experience to find persons of widely divergent convictions working together in complete harmony for common ends. I see no reason why this harmonious co-operation in earnest prosecution of the mission of the Christian Church in the world should not continue, indeed there is more reason now than ever before why it should. Those who obstruct this co-operation in any way assume a heavy responsibility.

George Foster Peabody, the well-known financier, refuses to recognize in the controversy a justification for schism, though he is far from discounting its seriousness:

The difference between the fundamentalist and the modernist followers of Jesus Christ does affect me deeply. I think its existence a serious hindrance to the obedience Christian disciples owe to His command, "Seek first the Kingdom of God and His righteousness."

The settlement of the controversy seems impossible except by an agreement to follow Jesus' counsel, "Let the tares grow with the wheat until the harvest." I recognize the sincerity of the convictions of both parties; therefore no other settlement seems possible. If those insistent upon a literal interpretation of the words of the Bible . . . have the courage of their claims, they will, of course, "split" the Church by a withdrawal, or drive out as inimical the "liberals." I do not believe they can accomplish this on any such scale as would include the greater number of Christian professors.

I think it clear that recent discussions have assured the practical settlement of the controversy in the Protestant Episcopal Church, for instance, where further questioning of the right freely to express one's convictions is not at all likely. This one fact is not unlikely to have a reflex influence upon other denominations.

Ralph Adams Cram, Episcopalian and architect of the Cathedral of St. John the Divine, gives an interesting exposition of his views, declaring:

I think the contest between fundamentalists and modernists is a convincing proof (if further were needed) of the necessity for an authoritative and infallible interpreter of the Holy Scriptures. For fifteen hundred years such a source of infallible interpretation was recognized throughout the entire Christian Church. The plan of allowing personal and individual interpretation of the Bible has had no other issue than the present "fifty-seven varieties" of Protestantism, each one of which stands dogmatically on its own interpretation. To the fallible human understanding the Bible is a mass of contradictory statements, and it is possible for honest men, isolating one text from another, to build up an unlimited number of quite definite but mutually antagonistic and destructive systems. It is also possible (it has been done) to arrange as many standards of comparative values in the matter of dogmas and ethical principles. The result has been, is now, and always will be, dogmatic confusion and complete loss of unity.

The Holy Scriptures without the divinely ordained, authoritative interpretation of the Church, are a source of discord, and this state of things will continue until the nature and locus of this infallible authority is recognized and accepted.

The present contest is nothing new. The titles are different, that is all. If the result is a clearer demonstration of the futility of "private interpretation" it may prove to be a first step toward the unification of organic Christianity, which is the one hope we have for escape from the dangers that now threaten civilization.

Several of our correspondents, feeling that the controversy is a natural one, contend that it should be fought through dauntlessly to a conclusion. Thus, Katherine Bement Davis, formerly superintendent of the Bedford (N. Y.) Reformatory for Women, writes:

My own sympathies are with the liberals; but I believe that as long as the human race endures there will always be a group of liberals and a group of conservatives—those who wish to stick by the old traditions, whether it is religion or science or social customs. I believe the people most interested will have to fight it out for themselves.

Similarly, Harriet May Mills, the woman suffragist, observes:

Whatever lives must grow or decay. This is as true of the Church as of any other institution. The liberals stand for progress, which is the law of life. The fundamentalists stand for the old, the time-honored, and against whatever is new. . . . Which is right? As men begin to think and deal reasonably with the problems of religion they learn that many of the old creeds are outworn. They are the survivals of an unthinking, superstitious age. . . . Liberalism in religion is life, the result of study of history and the application of the principles of Christ to the conditions of to-day. "The letter killeth, the spirit giveth life." Fundamentalism means reaction; conservatism, devotion to the letter alone. The controversy is important because it is the old struggle of the centuries between progress and reaction. There is only one way to settle the controversy. That is for every man and every woman to do his own thinking and to grant the same right to every other man and woman. Liberalize the creed and let the conservatives permit the liberals to cherish their own faith and still remain inside the organization. The fundamentals are not dogmas or creeds. They are the eternal truths which Christ proclaimed to the world and which transcend any formulas that man can frame.

Mary Austin, author of "The Man Jesus," sees victory for the liberals:

That there are men within the Church willing to assert their independence of Christian dogma in favor of a direct relation to the source of Christian inspiration I hold to be the most hopeful indication that we may soon have a religion that will adequately meet the spiritual needs of the age.

As you know, I have made an intensive study of the life of Jesus, and, having made a list of what orthodox preachers consider the fundamentals of Christianity, as published in your first questionnaire, I find that three out of six were never mentioned by Jesus, the fourth is only inferential, and the fifth to be derived from the recorded sayings of Jesus only by making mystical one of His most literal human sayings, and interpreting literally one of the most mystical. As for the sixth, it seems to have been invented by a man who never was one of His disciples and was accepted with reluctance by those who were. I cannot see, therefore, how the religion of Jesus can be affected in any way other than favorably by pruning off these overgrowths. Also, it seems to me that one of the fundamentals of the teaching of Jesus was that we should have more and more light as we progressed along the path of revelation which His teaching opened to us. I regard it as a great and irreparable mistake of the Church that it has always tried to close the door to such progressive revelation.

As for the controversy itself, I regard it as relatively unimportant. The course of spiritual evolution can be slowed down by the dogmatists, but it can never be utterly stopped or turned aside.

Willis Boughton, owner of the Iron Mountain Farm at Warwick, N. Y., is as convinced that liberalism will triumph:

There should be no wrangle among Christians. If the dispute must continue to a culmination, the result will be as illustrated by Shakespeare in *Julius Cæsar*—the old must yield to the new.

Fundamentalism will have only a brief career, thinks Nathan Haskell Dole, author of "Young Folks' History of Russia." He observes:

Fundamentalism seems to me like hosts of other religious crazes which have made men miserable in the course of history, and it will pass away just as Salem witchcraft died in the light of sense. I am sorry for these blinded fellow-citizens and I wish I might impart to their misguided minds some of the serenity which a philosophy of life based on reason affords me. I find in the New Testament, amid a great deal that seems to me like the relics of a tribal cult, many helps toward decent behavior. The most important is this one text, "Love the Lord with all thy heart and all thy soul and all thy might, and thy neighbor as thyself." What else can possibly be required?

Of all the letters, only two advise separation. One is from Francis Jenkins Olcott, author of the "Young People's Outlook." He writes:

My position doubtless is that of many Christian laymen who do not question the credibility of the Book that bears on its every part the impress of God's hand, that coming down to us from the ages has taught men justice and judgment, has influenced nations, and has from the beginning condemned the evil of the world.

To a thinking mind, what weight against such a witness has the flimsy evidence of the modernists, who are continually forced to withdraw their attacks on the Bible—attacks both historical and philological. Lo, an attack! Behold, at a turn of the spade, the archeologist uncovers a refutation! The "higher critic" routed, fabricates new attacks, chiefly

against the books from which Christ the Saviour quoted. But Christians rejoice because the Book of God has endured through millenniums, the Book of Him who is the same yesterday, to-day, and forever.

Nevertheless, Christian laymen stand in sorrow before the strange spectacle of prominent pastors of the Church of Jesus Christ undermining her foundation. They practically teach that the Bible lies or was written in part by ignorant men. They back their assertions with heathen mythology and with guesses more unbelievable than any product of savage cults. The Bible, say they, in spite of its network of falsehoods and mistakes, is spiritually true! . . . What wonder that young people under their tuition, after recovering from the sentimentality of modernism, grow indifferent—what wonder that atheism, business dishonesty, and crime are on the increase?

Who is to blame? asks the layman. Is the source of all this in the divinity schools? Where is the Christian to find a secure foothold in an incorruptible Church? Is the time ripe for the whole body of loyal Christians to go forth and become a Church in the wilderness?

The other letter advising separation bears the signature of Roger S. Galer, president of the Universalist General Convention. Says he:

A reconciliation or union of fundamentalists and liberals is in my judgment neither possible nor desirable. Reconciliation would involve partial surrenders by both parties of principles regarded as vital. The differences are the outcome of two opposing views or philosophies of life. . . .

Liberal concepts are receiving ever wider recognition in all orthodox churches, and will ultimately either force a division in their ranks or gradually win full acceptance.

We travel different roads and no compromise is possible. Manifestly, the struggle is inevitable, now or later. We believe the world is ripe for it now.

COUNTRY CHURCH DEPARTMENT

Reaching the Last Community

By Rev. Malcolm Dana, D.D.

Director of Rural Work for the Congregational Home Missionary Society

[During the last summer Every Community Service Endeavors were held in Idaho, northern California and Wyoming. These enterprises were under the auspices of the Home Missions Council. National and State denominational leaders, by dividing into teams, reached every community in each State. Many allocations of neglected areas or communities were made by which one denomination assumed the sole care of territory so allocated. The undertaking was the result of the example of similar work in Montana undertaken some years ago, and of the surveys of the Institute of Social and Religious Research, which showed the need for a facing of the problems of under and over-churching. The Institute co-operated in several ways with the enterprise of last summer. We have asked one of the secretaries who visited all these States to give his impressions of the work that was done. The article is most interesting, in that, while recognizing the good work done, it challenges attention to the fundamental problems of attitudes and conceptions. It is to

be hoped that in the additional States which it is planned to visit with such an endeavor there may be a stronger disposition, at least on the part of some denominations, to face the more difficult side of the dilemma in which missionary forces find themselves.]

I HAVE been asked to give some of the impressions received from a participation in the Every Community Service Endeavors of the early summer. In complying with that request I have also checked up with observations made in twenty-three States during my travels this year in the line of regular duties.

The "teams" with which I was associated traveled 650 miles by auto and the same distance by rail in Idaho; 240 miles by auto, twenty-seven by stage, forty by boat and ninety-six miles by rail in northern California; and 535 miles by auto and an equal number by rail in Wyoming. Our way led mostly through rural regions. One-day "set-ups"

were enjoyed in Portland, Seattle and Spokane for the purpose of encouraging similar Endeavors and the organization of local home mission councils. The survey work was of necessity somewhat superficial, but the effects of the traveling together of national, state and local denominational leaders throughout a period of five or six weeks and over great stretches of open country were remarkable. The men came to know and respect each other, and friendships were made which will last through the years. Seeing denominational sins in the presence of representatives of other denominations tended to bring about a disposition to at least try and prevent, throughout the future, the very evident sins of the past.

In such groups and about such business there would inevitably be two minds in evidence. The one would hesitate to speak of the evils of existing conditions, endeavoring to excuse, cover up or divert attention from certain practices which have discredited the common Christian enterprise, while the other mind, with a constructive and not destructive purpose, would bravely face those sins without attempting to blink, palliate or gloss over conditions which must be remedied before America can ever be thoroughly evangelized. The dark page of church history is the congestion of men and money and an overlapping and duplication of religious effort which is depriving large areas and groups of people of any religious care and privilege at all.

It would be a more agreeable task to mention only the encouraging signs of the times, but it is the negative side of the religious situation that needs a fearless and frank dragging out to the clear light of day. The Every Community Service Endeavors in six different States are themselves symptomatic of very slowly improving conditions, together with the fact that in the various groups along the way there are prominent leaders who are dominated by unselfish and unbiased enthusiasm for the Kingdom rather than a sole interest in denominations and churches. Their number is bound to increase, since co-operation is the plain will of God. Nevertheless, the traditional ecclesiastical and sectarian mind is strongly entrenched and matters of belief are stressed with divisive effect and at the expense of a really Christian spirit and action. At certain times and on certain occasions Christian leaders talk and act as though they conceded that brethren of other faiths were destined for the same eternal future as themselves, only to go out and argue and work as though they did not so believe. Suspicion and distrust still actuate those who should be swayed by a sole passion for promoting the Kingdom of God. Such feelings are the direct product of the long practice of wrong methods in the work of the churches. The following "impressions" are very frankly given:

1. The Protestant religious enterprise is largely dominated by denominational and church ambitions rather than by an entirely unselfish devotion to the best interests of the Kingdom of God.

2. Competition is still the order of the day, probably justifying the accusation that "more missionary money is spent at points of competition than of actual need—moneys collected for the latter purpose." This more, and not less, since the war, and the raising of the great denominational drives.

3. Allocations of "denominational responsibility" and "reciprocal exchanges" are increasing, but there is as yet no large or willing inclination to even consider "elimination" at points where there is inexcusable competition and where the multiplication of churches and consequent waste of home missionary moneys have become a veritable scandal to supposedly Christian endeavor.

4. All denominations report a lack of either money or men sufficient to carry out the work already begun and yet continue to plant churches competitively and in spite of the self-evident fact that vast areas and wholly unserved groups can

be served only as money and men are freed from places where there is now a grievous overplus of religious privilege.

5. The home missionary policy seems to be still that of rushing into "strategic centers" to the neglect of isolated and needy communities where self-support is a remote possibility, and the work likely to be purely missionary to the end of the chapter.

6. Wherever there is serious overlapping and duplication of effort there is almost always a corresponding selfish lack of interest in nearby and outlying peoples. Farmstead visitation is the most neglected form of rural ministry.

7. The well-nigh universal economic depression through rural America makes the imposition of needless churches upon communities unable to support them a veritable "binding of heavy burdens upon the poor" and causes loss of interest and even resentment in the presence of religious practice, become a burden rather than a holy privilege.

8. There is a steadily increasing demand for the one "community church," with the people further along in such desires than the ecclesiastical administrators. Where the reasonable will of the people is repeatedly frustrated a church independent of all denominational connections and loyalties often follows—in point of fact, a new denomination.

9. Absence of the masculine and failure to win or hold the modern young people are both common to the country church. The explanation is that men care nothing about the fine theological and ecclesiastical disputations which split up otherwise united peoples into competing cliques, whereas in the business world the whole trend is toward co-operation and consolidation in the interests of economy and real efficiency. Modern young people are doing their own thinking and refusing to be longer held by intolerance; bigotry or sectarian insistence.

10. It is everywhere admitted that the church is above all things a serving institution bound to serve all of the people, all of their interests, and all of the time. The tragic exhibit the country over is the few churches which in personnel, equipment and program are adequate for community needs or in any way an outgrowth of intelligent study of those needs and opportunities. The few churches which are "going concerns" are lauded to an extent and in ways which show that they are the rare exceptions and not the rule. Church properties throughout rural America are in a deplorable condition of upkeep.

11. The average rural minister is not fitted for his job and has no great conception of the bigness of his opportunity. This is most largely due to the educational institutions which sent him out and which have little enthusiasm for the country or first-hand knowledge of its needs.

12. The countryside is cursed by wild-cat sects, whose preaching and work are as a rule utterly destructive, divisive and devoid of constructive or permanent effects.

I make no apology for my own profound conviction that competitive overchurching is still the unpardonable sin of Protestantism in America, producing churches selfishly engaged in maintaining themselves at cost of failure to take the things of Christ to nearby outlying peoples, and of so monopolizing men and money as to make it impossible to carry the gospel to places in a so-called Christian land where there are to-day no religious privileges at all. It is an unpardonable sin because it is entirely possible to know just how many churches a given community can and ought to support, and because any church which invades a community already fully supplied does so with a full knowledge that its own necessarily weak future can be assured only by deliberately stealing strength from churches already there. It would seem as though a peace conference of the denominations was needed in behalf of the countryside to end this uneconomic and unchristian war among denominations. If the matter of the expenditure of missionary funds in church competitions is not squarely and universally faced and conditions remedied by the friends of religion, some person hostile to both religion and the church is going to investigate

and give to the public facts which may cause a scandal to religion and a disastrous falling off in missionary giving. And the latter at just the time when America is more a missionary nation than ever before and needs and is justified in receiving more and not less money for the redemption of the homeland.

Enterprises like the Every Community Service Endeavor are worth all the money, time and effort put into them. There is little virtue, however, in getting together, seeing and confessing our sins if we are not ready and prepared to meet the one condition of Divine forgiveness, viz., "go and sin no more."

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

Climbs on Alpine Peaks*

THERE were many things said of the present Pope when his election was announced last year: that he was a great scholar, having been librarian at Milan and at the Vatican; that he was a great diplomat, having carried through to success some very delicate negotiations in Poland and other parts of Europe; that he was a great teacher, having been greatly beloved by the students in Milan; but not much had been said about his daring feats as a mountaineer. As a matter of fact, he had achieved a widespread fame among mountaineers as an intrepid climber of high and difficult peaks and had contributed widely read articles to the Italian reviews about his famous excursion across Monte Rosa, his ascent of the Matterhorn from Zermatt, and his ascent of Mont Blanc. The world discovered that this interesting man, suddenly made Pope, had been a bold mountaineer, animated with a keen love of adventure and endowed with high courage and unlimited powers of endurance.

The extended foreword by Mr. Douglas Freshfield, an eminent Alpinist himself, tells us that some of the expeditions made by His Holiness were fraught with considerable peril and were great tasks of courage. The author himself tells the story of his ascents so modestly that one hardly realizes how arduous and how full of peril some of the excursions were. He is an enthusiastic member of the Alpine Club, and there was great rejoicing in the club when Achille Ratti was elected to the Papacy. The club seemed to feel that anyone who could cross Monte Rosa by an unknown path, spending two nights fourteen thousand feet above the sea, amid ice and snow, with the temperature so low that even wine froze, was capable of enduring with patience and fortitude the trials besetting the Church in these critical years.

The story of the ascent of Monte Rosa from the Italian side, part of the way by an untried route, and the descent into Zermatt by the Swiss side is one of the most thrilling stories of adventure we have ever read. The Pope tells it in minute detail and in most graphic language. It is hard to believe that the body can endure such strain, but, as is apparent in every sentence, it is the old, old story of the indomitable will. There were four in the party, His Holiness, Professor Grasselli, and the two guides, Gadin and Proment. They were tied together by a rope through the whole ascent, but fortunately no one slipped. Much of the way they had to cut their every step in the ice. Gadin cut for twelve hours

without stopping. His muscles had become like steel. Nothing could fatigue him. They lived most of the way on Suchard chocolate. Again and again they had to descend long distances and make a new attempt. They spent the first night on a ledge of rock just wide enough to sit upon. To have fallen asleep meant certain death. "In such a place and in such a temperature it would have been the height of impudence to allow sleep to overcome us. But who would have slept in that pure air, which pierced our marrow, and in face of such a scene as we had before us. At this height . . . in the center of the grandest of all the grand Alpine theaters . . . in that pure, transparent atmosphere, under that sky of deepest blue, lit by a crescent moon and sparkling with stars as far as the eye could reach . . . in that silence . . . we felt ourselves to be in the presence of a novel and most imposing revelation of the omnipotence and majesty of God. . . . How could we think of the fatigue we had endured, much less complain of it? We sat there absorbed in our thoughts when the perfect silence was broken by a sound like a mighty thunderclap. It was an avalanche which was breaking loose and falling below us, but too far away to cause us any trouble. Awestruck and amazed, we listened attentively to the terrible sound of destruction, the sight of which was denied to us, as the mass, ever increasing in volume, hurled itself downwards, with *'un fracasso d' un suon pien di spavento'*, as Dante says, till it came to rest on the lower glacier. When silence was first restored it seemed to us more profound and more solemn than before. And we were to have the opportunity of enjoying from that height the spectacle—everywhere a beautiful one—of the dawn of a splendid day; we were to witness the first diffusion of light, to see the loveliest tints growing in the east, the sun appearing in splendor between the summits, and its rays spreading like a fiery mantle over a thousand peaks, and creeping down a thousand slopes of ice and snow, lighting them up with a wondrous medley of splendid tints!"

The story of the ascent of Mont Blanc by the Rocher is also thrilling, as the descent was made by a new route. The Pope was not only a mountain climber, but an explorer, seeking new routes up and down these giants of the earth. The book is a real contribution to literature. How His Holiness, shut in by the walls of the Vatican, must now and then long for one more sight of his beloved mountains—for he loves them with a real love.

*Climbs on Alpine Peaks. By Abate Achille Ratti (Pope Pius XI). Translated by J. E. C. Eaton. Houghton Mifflin Company, Boston.

NOT EVEN A RAG DOLL

By WILLIAM WILLARD HOWARD

THE Baroness Berends-Situna took a scarf from her shoulders, twisted it over her wrists and around her fingers, and made it into a remote semblance of a doll. Little Natalia Filipova, waiting for me to focus a photographic lens on her, forgot all about me in the catching of a breath and stretched out both slender arms toward the doll.

At that precise moment the shutter, working on a time limit of one-fiftieth of a second, opened and closed.

This, then, is the intimate human portrait of Natalia Filipova, to whom the instantaneous appeal of an impossible doll was stronger than her fear of a photographic lens. What Natalia would have done if brought face to face with one of those mechanical walking dolls that you take by the hand and lead across the room, I hesitate to predict.

I present the picture of Natalia Filipova here not because Natalia herself is of more than passing interest as an individual, but simply as a type. She may be taken as a sort of composite representation of all the little girls among the members of the nobility and intelligentsia of monarchist Russia now existing in heart-breaking poverty and distress in the independent states bordering on Bolshevik Russia. Natalia Filipova, with her arms extended toward a caricature of a doll is monarchist Russia's childhood.

I have gone over my notebooks, page by page and line by line, looking for some reference to the existence of a doll in any of the cellars, attics and other obscure places that I visited in my four weeks' investigation of the condition of Russian refugee children last August and September, but I cannot find so much as one memorandum of a doll of any kind. Even with these notebooks to prompt a rather retentive memory, I cannot recall having seen even a rag doll. I do not believe that there is one doll among the thousands upon thousands of Russian refugee children.

Possibly someone may ask, "Why don't those poor little girls have rag dolls?"

That is a natural question. Anyone would be justified in asking it. The answer is simple: There are not any rags! That is an absolute fact. The refugees are so desperately poor that every bit of cloth is utilized for wearing apparel. When a piece of cloth becomes detached from its rightful service in a garment it is used in making a cloth shoe. Little

girls cannot have rags for dolls, because the rags are wanted for more utilitarian purposes.

I do not believe that in the length and breadth of the United States there is one little girl who has not some kind of doll—not one. If there were such a child any reader of these lines would supply the want in an hour. I would go without my Christmas dinner to buy a doll for such an emergency.

No, I am not asking for funds with which to buy Christmas dolls for the doll-hungry little girls of monarchist Russia—at least, not in that direct way. I have a much better plan. I am asking you to send to me \$10, \$15, \$20 or \$25 for a beautifully hand-embroidered, hand-sewn Russian Princess Dress for your own little girl, or for some little girl near and dear to you.

I will cable your money to Anne Louise Howard on the border of Bolshevik Russia and ask her to instruct the Russian gentlewomen who cut, sew and embroider the dresses to make the left-over pieces of cloth into dolls for their little girls, and to bestow the dolls as gifts on Christmas Day.

There will be plenty of time for this, if you act promptly, because the Russian Christmas day is twelve days later than our Christmas day.

I can promise reasonably prompt delivery of these dresses because Anne Louise Howard already is at work on a preliminary lot of two hundred dresses, all of which will be cut from the latest American cut-paper patterns. If you will

send your little girl's measurements you will facilitate the selection of her dress. It might be well, also, to make generous allowance for growth, because these dresses will wear a long time.

The dresses at \$10 and \$15 will be in Panama cloth, which is a strong, durable and lustrous white cotton fabric suited for home and school wear. The dresses at \$20 and \$25 will be in native Russian linen, which is a soft, pliable, flax-colored fabric that should wear through a whole family of girls, each in her turn. These linen dresses will withstand any amount of rough-and-tumble wear and still retain their style and finish.

Please send orders and remittances quickly to the Russian Refugee Fund, care THE CHRISTIAN WORK, 70 Fifth Avenue,



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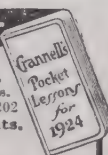
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DR. JOHN FOX ON OUR SHORT-COMINGS

EDITOR THE CHRISTIAN WORK:

"The Observer" in THE CHRISTIAN WORK (November 10) says that he wishes to know how many of his readers agree with him in his estimate of Professor Van Loon's "Story of the Bible for Boys."

May I speak for one? I might adopt the phrase that "The Observer" uses about the "Story" and apply it to what he says in his article, viz., "I am not sure whether I like what he says or not." Leaving out of view the shocking banalities of style in the book, and speaking of substance, only let me thank "The Observer" for this: "They" (Van Loon and H. G. Wells) "utterly misrepresent the Gospels and the Epistles to their readers." This is well said, but is that all that needs to be said?

The Gospels and Epistles are coherent parts of a glorious whole called the Bible. This is under fire now, as a whole, and in many of its parts Old and New Testament alike. Could not "The Observer" be a little more specific and tell his readers what he thinks of what Van Loon says about the Old Testament? On page thirteen we read, "The stories of the creation, however, which we find in the Old Testament were written more than a thousand years after the death of Moses." Earlier he writes, "Please don't ask me when the Bible was written, because I couldn't answer you" (page nine). This does not seem consistent, altogether. Later still (page 325) we read, "Like the book of Daniel, and the Psalms of David, and many chapters of the Old Testament, the Gospels bear fictitious names. They are called after the Apostles Matthew, Mark, Luke and John." (Were Mark and Luke apostles?) "But it seems very unlikely that the original disciples had anything to do with these famous literary compositions."

This is enough to suggest the attitude of Professor Van Loon toward both Testaments. In the Gospel according to Van Loon we could not sing with Phillips Brooks "O morning stars together proclaim the Holy Birth," nor in the Portuguese Hymn, "Did not abhor the Virgin's womb," nor a month from now is there left place or room for the Christmas melodies. Every trace of the Virgin Birth is carefully eliminated.

In like dreadful fashion Jesus was "crucified, dead and buried." That ends the "Story" according to Van Loon. No empty tomb; no visions of Angels; no Ascension; of course, no second coming to judge the world either pre- or post-millennial.

For one thing we should be thankful. Professor Van Loon does not solemnly mock God and man by pretending that he believes what he has just denied.

Old and New Testaments are stripped bare of any taint of supernaturalism. But now let me ask "The Observer," with all due respect, has he had any responsibility for all this? Have not the columns of THE CHRISTIAN WORK rung for years with

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the melancholy refrain of a Bible which is only partly true? One distinguished minister has in its columns ridiculed the ark of the Covenant "God carried round in a box."

If "The Observer" who fills his columns with reasons for accepting the assured results of scholarship, that is, the disjecta membra of the Old Testament torn to tatters and latterly of the New also, how can he blame Van Loon for carrying the principle somewhat further, a little more recklessly, a good deal more grossly, but at the root the same anti-supernatural gospel of the higher critics?

He is like a bumptious boy who awkwardly blurts out the family secrets of the "liberal" party. The more prudent members of the family would like to kill him for it. But the secret is out. His book is the kind of thing we may expect, if we do not repent and reverse our levers.

"The Observer" is, no doubt, horrified at the prospect. But how can he reply to Van Loon? "I am not sure whether I like

the book or not," he says. Is that a satisfactory answer?

Wellhausen, it is said, had once a theologically-minded caller. "Well," said the famous higher critic, "I always said that the Old Testament was a fraud, but there was one thing I never could bring myself to say. I never would say as those Scotch fellows say that the Lord was responsible for the fraud." There are some American fellows who are following quite closely in their footsteps.

JOHN FOX

Easton, Pa.

EXTRA DIVIDENDS

Many prominent American corporations have recently declared extra dividends on their stock. Among these are the United States Steel Corporation, which has increased the dividend on its common stock to 6%. The Vacuum Oil Company, Ingersoll-Rand Company, Eastman Kodak Company and United States Gypsum Company have all made extra dividend disbursements to stock holders. These heavy dividends evidence the large earnings which corporations generally enjoyed in 1923, and prove the confident attitude of business men generally toward conditions for the coming year. Of course, one may attribute extra stock dividends to the desire of companies to capitalize their surplus before Congress devises any new taxes.

GETTING EVEN WITH THE DINNER

"The Watchman-Examiner" is responsible for this tale:

On Thanksgiving Day the father of Dr. Samuel Upham, formerly of Drew Seminary, used to gather all of his children and grandchildren in the big parlor, after the dinner was over and the dishes were washed, and preach to them a regular sermon. On one of these occasions he preached a rousing sermon, showing up the errors of the old-time Calvinism of New England. At the close of the sermon his son, Samuel, said: "Father, don't you know that old, extreme form of Calvinism is dead?"

The sturdy old hero replied: "Yes, Sam, I know that, but we Methodists believe in punishment after death!"

PUTTING FIRST THINGS FIRST

Mr. Johnson invariably made long calculations about anything important that happened in his life. He became engaged, and his marriage was announced to take place on a Thursday. One day he informed his future mother-in-law that it must be celebrated on a Wednesday.

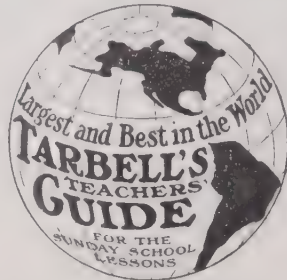
"Why?" she demanded, in surprise.

"I have been making a calculation," he said, "and I find that my silver wedding would take place on a Friday. That would never do, as it is the evening on which my lodge meets."—*The Congregationalist*.

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The large doorway, entrance to the Tomb of Ramses VI. The x just below to the right shows the entrance to the recently excavated Tomb of Tut-ankh-Amen.

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THE CHRISTIAN WORK

A Religious Weekly Review

DECEMBER 22, 1923

Christmas in Song and Story

Frederic Perry Noble, Ph.D.

The Federal Council at Columbus

Editorial Correspondence

Christmas Sermon: Our Star

E. Griffith-Jones, D.D.

The Archbishop of Jerusalem

Henry S. Huntington

International Cooperation the Only Way

Dr. Fridtjof Nansen

The Church and the Press

Rev. J. T. Brabner Smith

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A CALL FOR OLD DENOMINATIONAL MINUTES

The Institute of Social and Religious Research is about to study village and country churches, consisting of elements different in denomination, including federated churches, independent union churches, and such denominational community churches as have among their members persons originally of other denominations. One part of the investigation will consist of a comparison of the data given in denominational year books and minutes for the five years before union, and since that date. State minutes often contain facts not included in the general year book. Those making the study would be grateful if persons who have kept files of the minutes of denominations entering into such combinations would put these at their service, sending them care of Study in Local Church Union, Institute of Social and Religious Research, 370 Seventh avenue, New York City. The areas to be covered are New England, the North Atlantic states, the Middle West, the North Central states, Colorado and the Pacific coast. To insure obtaining information of sufficiently early date, minutes are desired extending back to 1905; but partial files will gladly be accepted. Unless the pamphlets are dispatched soon after the receipt of this issue of THE CHRISTIAN WORK, it might be well to send in advance a postal card giving location and dates of the minutes available, for material sent cannot be returned. It is also requested that those acquainted with cases of union falling within the scope of the study will report location, denominations and address of minister or other informant. City or suburban cases need not be reported, or cases listed in the "Handbook of the Community Church Movement," or federated churches having one element Congregational, which are marked as "federated" in the Congregational Year Book. The widespread interest in this important and rapidly growing movement encourages those making the study to hope for willing co-operation.

AN OLD LAND-MARK GONE

Across from the editorial rooms of CHRISTIAN WORK on lower Fifth Avenue workmen are demolishing an old land-mark, one of the last to go on this part of the avenue.

Here, many years ago, Edward VII, then Prince of Wales, while he was in New York City, was entertained by Miss Mary Lenox Kennedy, a niece of James Lenox, founder of the Lenox Library.

When the Prince of Wales visited this country three years ago he called upon Miss Kennedy and saw the old and yellow ball gown which she had worn at the time she entertained the Prince's grandfather.

An apartment house will be erected in the place of the old building.

A CZECHOSLOVAK CHRISTMAS FESTIVAL

The singing societies of the Jan Hus Presbyterian Church, composed of eighty children and young people, will portray some of the festivals of the Czechoslovaks at Aeolian Hall, New York City, on Saturday evening, December 22, 1923.

Some years ago in Aeolian Hall and in Town Hall these societies presented an entertainment called "An Evening with the Czechs." It was received with great enthusiasm by the American public and press. The program this year will be an entirely new one of folk songs and dances, and a special feature will be made of a Christmas festival in which the Christmas story will be told by means of Czechoslovak carols, which are beautiful for their simplicity, and distinctive in that they have sprung from the people just as truly as the folk songs and equally express the musical soul of the people.

In order to make the occasion even more realistic the singers will appear in the beautiful national costumes and the songs will portray national customs and festivities at which such songs as these are invariably used.

The program will consist of two parts, as follows:

1. A Wedding Festival (after the wedding ceremony and feast the people, young and old, gather and rejoice with the bride and groom with folk songs and dances).
2. A Christmas Festival—(a) The Shepherd Scene; (b) The Manger at Bethlehem.

The Cosmopolis Press of New York offers a thousand-dollar prize for the best play, motion-picture scenario or short story adaptable into a play or scenario on the American jail as a force in the creating of criminals and in the fostering of crime. The judges of the contest include Ludwig Lewisohn, editor of "The Nation"; Minnie Maddern Fiske, the actress; Carl Van Doren, literary editor of the "Century Magazine"; Dean George W. Kirchwey, formerly of Columbia University; Ida Clyde Clarke, associate editor of "Pictorial Review," and Jesse Lasky, of the Famous Players-Lasky Corporation. The list will include also a theatrical producer, not yet selected.

The contest will be open to residents of all countries, provided the manuscripts are written in English. It will close October 1, 1924.

PLANNING FOR SQUARE MEALS

William had become the proud owner of a pig, and insisted on having all the care of it. After a few weeks, as the pig did not seem to thrive, his father said to him:

"William, I'm afraid you are not feeding your pig enough. It doesn't seem to be fattening at all."

"I don't want to fatten him yet," answered the young stockman. "I'm waiting

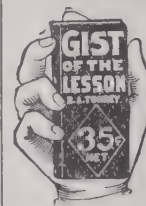
until he gets as long as I want him, then I'll begin to widen him out."—*The Watchman-Examiner*.

ARMENIAN COURSES AT THE UNIVERSITY OF CHICAGO

So far as we know the University of Chicago is the first institution in this country to give courses in Armenian. The trustees of Mr. Charles R. Crane's Friendship Fund have appropriated two thousand dollars a year for three years for such courses. They have also granted the university five thousand dollars a year for three years for courses in Russian. The teacher of the Armenian courses will be the Rev. Antranig Arakel Bedikian, of the Protestant Armenian Church in New York.

NEW BOND ISSUES

Many new issues of bonds have been coming out since the upward turn in the securities market. Among these are \$100,000,000 Telephone and Telegraph debenture bonds, \$6,000,000 State of California Gold Bonds, \$20,000,000 Southern Railway 6's, \$5,400,000 Chicago and Alton Equipment Trust 6's, \$15,250,000 Chicago and North Western Railway 5's, \$23,100,000 Southern Pacific Company 5's Equipment Trust certificates, \$8,300,000 Minnesota Power and Light 6's, \$4,000,000 Western Penn Company 7% preferred stock, and \$15,600,000 North Carolina 4 3/4's and 4 1/2's.



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CONTINUING

THE EVANGELIST AND NEW YORK OBSERVER

Vol. 115.—No. 25.

New York, December 22, 1923.

Whole No. 3054.

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The World of To-day

THE PASTORAL LETTER OF THE EPISCOPAL BISHOPS

Last Sunday the Episcopal churches in this country were ordered to read from their pulpits a Pastoral Letter which the House of Bishops of their Church drew up at Dallas, Texas, November 14th and 15th. The letter had much of wisdom and real religion in it. But in it the Bishops undertook to answer the challenges which have been made them of late to assert their own faith in the Virgin Birth. Perhaps

the theological atmosphere of Texas had something to do with their theological intransigence. At any rate, in the course of the Pastoral Letter the Bishops wrote:

It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubts as to, the facts and truths declared in the Apostles' Creed.

To deny, or to treat as immaterial, belief in the creeds in which at every regular service of the Church both minister and congregation profess to believe is to trifle with words and cannot but expose us to the suspicion and danger of dishonesty and unreality. . . . To explain away the statement, "Conceived by the Holy Ghost and born of the Virgin Mary," as if it referred to a birth in the ordinary way, of two human parents, under, perhaps, exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood.

Objections to the doctrine of the Virgin Birth or the bodily resurrection of our Lord Jesus Christ are not only contrary to the Christian tradition, but have been abundantly answered by the best scholarship of the day.

It is not the fact of the Virgin Birth that makes us believe in our Lord as God; but our belief in Him as God makes reasonable and natural our acceptance of the fact of the Virgin Birth as declared in the Scriptures and as confessed in the Creed from the earliest times.

The Creed witnesses to the deliberate and determined purpose of the Church not to explain but to proclaim the fact that the Jesus of history is none other than God and Saviour, on whom, and on faith in whom, depends the whole world's hope of redemption and salvation.

So far from imposing fetters on our thought, the Creeds, with their simple statement of great truths and facts without elaborate philosophical disquisition, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The truth is never a barrier to thought. In belief, as in life, it is the truth that makes us free.

William Lawrence, the Episcopal Bishop of Massachusetts, was conspicuously absent from the meeting. One has only to read Bishop Lawrence's own words to perceive that he could have not agreed with any such insistence on the doctrine of the Virgin Birth in its baldest and most material form. Like the Presbyterian General Assembly in its doctrinal action last May, the Protestant Episcopal Bishops transcended their authority in trying to interpret any doctrine of the Church. The only source of doctrinal statement

THE WORLD OF TO-DAY

in the American Episcopal Church is the General Convention with the bishops, the clergy and the laity agreeing. In New York, Dr. Leighton Parks laid aside his ordinary church vestments when he preached his sermon last Sunday and donned the robes of a doctor of theology in order to emphasize the fact that he spoke to his people as such. With tremendous vigor he assailed the unlawful action of the Bishops in attempting to interpret doctrine for the Church and challenged Bishop Manning to bring him to trial. The rectors of other New York churches spoke not dissimilarly. Probably in scores of Episcopal churches throughout the country men asserted the liberty of their church. Every Christian minister and every Christian layman has an inalienable right to the liberty wherewith Christ has made us free.

THE PROMISE OF A NEW HERESY TRIAL

The action of the Episcopal Bishops at Dallas certainly was provoked partly by statements of Dr. Percy Stickney Grant, Bishop Brown, whose extreme position many Episcopalians and others try to discount by saying that he is of unsound mind—a fact by no means determined—and by those of more obscure men. One of these more obscure men, Rev. Lee W. Heaton, rector of Trinity Episcopal Church, Fort Worth, Texas, in a sermon last Palm Sunday, said:

Consecrated Christian men differ much in their interpretation of the ancient creed, and each succeeding generation must reinterpret for itself "the faith, once for all delivered to the saints." For instance, there are those who cling with unquestioning minds to the doctrine of the Virgin Birth as a statement of physical fact, while others have been moved to analyze it and have discovered new spiritual truths that transcend what the form of words thus so imperfectly express. There are those among us who believe that Jesus was in all things and in every way both God and man; the incarnation of God and the son of Joseph. This is my own opinion, and there is room in the Church for those who must reconcile theology with religion.

Bishop Moore, of Dallas, took note of the statement and now proposes to try Mr. Heaton for heresy. Probably the Bishop's decision was partly due to the presence in Fort Worth of that mighty Fundamentalist, J. Frank Norris. Mr. Norris is pastor of an immense Baptist church there. Strangely enough, he has been able to "put the screws" on other communions. It will be remembered that it was due to his attack on Professor Rice that the Southern Methodist University allowed the latter to leave its faculty. The Episcopalians are a comparatively weak church in Texas. It would seem that they also are more or less afraid of his influence. Why the Episcopal Church should take an obscure man for so important a test case is perhaps not difficult to see. Bishop Lawrence of Massachusetts, the venerable and eminent Dr. Leighton Parks of the great St. Bartholomew's Church in New York, Percy Stickney Grant and other men of eminence in the Episcopal Church hold the same views as does Mr. Heaton. If the Bishops are spoiling for a heresy trial, why do they not, in the language of the streets, "take somebody their own size?" Are they afraid? Fortunately, the Modern Churchmen's Union, with a membership of five hundred Protestant Episcopal clergymen, has come to the defense of Mr. Heaton and will see to it that his trial is not put across in a corner. The modern scholarship of the whole Episcopal Church is prepared to support him.

THE PRESENT INTENSE INTEREST IN RELIGIOUS DISCUSSION

This manifestation in the Episcopal Church is only a parallel to what has been going on in the Baptist and Presbyterian churches. The Baptist Fundamentalists, led by the Baptist Bible Union of North America in union with the Baptist Fundamentalist League of Greater New York and Vicinity, have undertaken a campaign to get the Baptist Conventions to adopt a confession of faith. The Bible Union describes the confession as a revision of the New Hampshire Confession, which they attempted to foist on the Northern Convention at its Indianapolis meeting a year and a half ago. It is more objectionable than the New Hampshire confession. It specifically declares that the Church does not believe that creation was by evolution, but that the Lord made each species "bearing seed after his kind." (Just how the Fundamentalists explain the fact that if one plants, for instance, the seed of a Baldwin apple or of a Burbank potato he may get some very wild and poor product, we do not know.) The Baptist Bible Union declares that it will continue to urge the adoption of this creed until it is successful, that it is entering upon a campaign that may take years, but that it will persist until it succeeds. Among the Presbyterians the most conservative are beginning to hold meetings to discuss the situation. The whole controversy is helping to educate people in regard to the real thinking of the leaders of the Church. Nearly half of the first page and nearly all of the second page of the greatest American newspaper, "The New York Times," on Monday, December 17, was filled with matters concerning religion. That is proof of the interest in religion which has been stirred up by the present open discussion. The whole situation, we believe, will develop most helpfully.

THE DE LA HUERTA REBELLION

Since Mexico drove out Porfirio Diaz in 1911, she has had seven presidents and almost as many revolutions. The present president, Alvaro Obregon, took office in 1920 after a successful revolution against General Carranza. His term comes to an end in 1925. He had picked for his successor Plutarco Calles, his Minister of War. Three weeks ago Adolfo de la Huerta, until recently Obregon's Minister of Finance, with General Guadalupe Sanchez, started a revolt at Vera Cruz, the chief port of Mexico. The revolutionists in two weeks gained support in seventeen of the twenty-eight states of the republic. The federal district of Mexico and some of the greatest states are still loyal to the Obregon government. Obregon has really accomplished a good deal in keeping some sort of order in Mexico. He had brought about an agreement between his country and the United States, was straightening out the troublesome oil situation, and was making foreigners feel that it was safe to invest money in Mexico. De la Huerta brings a typical catalog of charges against his former chief; that he has corrupted deputies and senators with promises and gifts, surrounded himself with political mercenaries, nullified the action of the Supreme Court of the nation, sought to control the election machinery, armed political agitators and, to quote his manifesto, "has not failed to establish the most transcendental and disturbing immoralities, which are being committed from the pinnacle of power." De la Huerta promises to abolish the death penalty, to guarantee life, liberty and property to all natives and all foreigners, to make everything right between —

THE WORLD OF TO-DAY

employer and employee, and to supply "land and justice for all." The rebellion provokes again the question whether Mexico is really fit for self-government.

THE RELEASE OF THE WAR-OPINION PRISONERS

Thanks to the report of the special committee consisting of Newton D. Baker, former Secretary of War, Bishop Charles H. Brent of Buffalo, and General J. G. Harbord, President Coolidge has ordered the release of thirty-one of the thirty-two men still confined in our Federal prisons on account of offenses in connection with the war. They will receive their release in time to spend Christmas at home. Twenty-two of these men were convicted at Sacramento in January, 1919, and sentenced to ten-year terms; two of them were convicted in Kansas City in December, 1919; and seven were convicted in Chicago. One man, Nicholas Sogg, a Mexican, convicted of aiding an American to escape the draft, did not receive a pardon. At this writing, the report of the committee has not been made public. We welcome this tardy justice to these men. We Americans can hold up our heads a little bit higher because no longer are we the one people who remain so savage and so bitter that we have not released those whom we imprisoned because they disagreed with the mass of the people in the days of war.

AMERICAN PARTICIPATION IN THE REPARATION INQUIRY

The long discussion of an international conference to take up the reparations problem has eventuated in an agreement by France, Great Britain and the other Allies to appoint two commissions under the authority of the Reparations Commission; one to consider measures to put Germany on her feet again financially; the other to learn how much German capital is in countries other than Germany and where it is. The Allies have invited America to participate unofficially in the commissions, the German government uniting with the Allies in asking America to take a place on the first commission. Our Government has accepted both invitations. The American members of the first commission are Charles G. Dawes and Owen B. Young. Charles G. Dawes, the eminent Chicago banker, was former Budget Director of the United States. Owen B. Young is vice-president of the General Electric Company, and like Mr. Dawes a financier with a very wide understanding of international conditions. Probably a third American will be appointed on the other commission. The Germans, it seems, have really given up, not only nominally but actually, their resistance in the Ruhr and the new government under Chancellor Marx appears to be ready to take up conversations with France and Belgium in a spirit that augurs considerable hope.

FOOD LOAN FOR GERMANY

Germany produces only about four-fifths of the food that she needs. Even if the food were evenly distributed among the people and the public had the money to buy bread, the country would not have enough to prevent widespread starvation. Secretary Hoover has recommended that Germany be given foreign commercial credits to the amount of approximately seventy million dollars in order to buy the necessary food. He suggests that at least half of that amount be

raised through bonds floated by private banking interests in this country. The administration is sympathetic to the plan, and it is possible that the War Finance Corporation will provide a portion of the funds. In order to float such a loan it would be necessary that it should be a first lien on some tangible German resources. That fact may make it necessary for the Reparations Commission to pass on it, for as it is, Belgium holds a first lien on the resources of the German government; the armies of occupation hold a second lien; under present circumstances the claim of France comes third. If this short-time loan goes through, the French claim to reparations would drop to fourth place. But it seems that a better spirit is beginning to prevail between France and Germany. Perhaps France might give consent to the loan gladly in order that Germany may keep well enough to be able to go to work to pay her debt.

THE NEW TYPE OF MISSION WORK IN TURKEY

The American Board, as we all know, is keeping up its work in Turkey, but its clientele in that land is in large part a new one. The flight of the Christians from Anatolia meant, of course, loss of practically all the native assistants to our missionaries. At Aintab, for instance, although the Governor announced that the helpers at the hospital would be safe, nevertheless the eye specialist, the laboratory worker, the evangelist, the collector and seven nurses felt that they must go. Only a handful of native Christian workers remained in a city of thirty thousand. The only other native non-Moslems in the city consisted of the small Jewish community and about twenty Christians at the Franciscan monastery. During the exodus, the number of patients at the American Board hospital dropped off materially, but last January, in spite of severe weather, clinics became larger than usual. Through February the increase continued. In March, Drs. Shepard and Hamilton examined 718 new cases in the clinics alone, a larger number than had been examined by three doctors in any month of the preceding year. One Friday in March, Dr. Shepard saw 120 patients between eight a.m. and two p.m. The hospital has had to turn away many patients because the workers simply could not attend to them. For the last year, ninety-six per cent. of the patients at the clinics have been Moslems. Such a record suggests great hope for the future of missionary work in Turkey.

PART OF THE EXPLANATION OF THE HIGH COST OF LIVING

Mr. Benjamin F. Yoakum, who for many years was chairman of the Board of Directors of the St. Louis and San Francisco Railroad and who has held office in other companies, is devoting a great deal of time to a study of the costs of distributing food and other farm products. In recent articles in "The New York Times" and "The Nation's Business," he points out that the potato farmer gets but a third of what the city consumer pays the retailer. With the average farm price for potatoes fifty-six cents per bushel, the consumer has paid an average of two dollars a bushel. A survey made by the Bureau of Markets in New York City, with a corps of 125 market inspectors, showed that the retailers were making thirty to fifty per cent. profit on bread sold to consumers. Hartford, Connecticut, with a population of 138,000 has a thousand food dealers; or a food-dealer population of five thousand. That means that every twenty-

THE WORLD OF TO-DAY

eight people in Hartford support one member of the family of a food dealer (not to mention his employees). "There are about 3,793,000 food dealers engaged in selling foodstuffs of every kind produced by the 6,500,000 farm families in the country." This means that there is one family supported by selling the food produced by about every two farm families in the United States. Although these figures would be changed slightly if the size of families could be figured more exactly and the volume of exports and imports of food handled by the dealers could be taken into account, nevertheless Mr. Yoakum uses the most reliable data now available. He contends in an article in "The Nation's Business" for November "that when the business interests of the country realize that it is costing \$2 to distribute foodstuffs, including cost, profits, commissions, etc., to each \$1 paid the producer they will realize that it is of paramount importance to their business and the continuation of the country's prosperity that they throw their influence and force towards co-operative work with the farmers, that they may carry on their business with a profit to themselves." He recommends that farmers organize co-operatively to sell their products and declares that "the next big thing of national importance is to push co-operative consumers' associations in large consuming centers." He predicts too that "producers' and consumers' co-operative associations will become nation-wide, and will exert an influence which will carry power sufficiently strong to force the recognition they desire, eliminating the enormous burden that the farmers and consumers are compelled to carry."

INEFFICIENT MANAGEMENT

Studies of waste that have been made by engineers during the last few years make apparent the error of supposing that the competitive system of industry and trade operates automatically to evolve and maintain high efficiency in management. A high official in a great woolen concern said to a subordinate, "Don't forget that we are here to make profits." To which the other replied: "Yes, if you mean long time profits, but if you mean to work the plant for all there is in it without reference to the future of the industry it is all wrong." It is evident that either from short-sightedness or lack of social conscience, many concerns operate on the latter basis, and in so doing defeat their own ends. This, from "Industrial Management" for November:

Many industrial executives keep their noses so close to the grindstone of production that they fail to see that the stone needs dressing or that the belt which drives it is slipping.

No factory manager would permit a competitor to come into his factory and put dark glasses on all his employees, thus impairing their ability to see their work. Yet dirty, smoky windows and skylights, cleaned but once every three or six months, dingy walls and insufficient artificial lights do this very thing in many plants.

Sabotage is an ugly word representing an uglier thing. Yet the results of premeditated sabotage, scattered, infrequent and detectable as they are, are far less harmful than the almost universal, unconscious sabotage of neglected maintenance which reaches out its destroying hand in thousands of busy plants, stopping machines, halting production, piling up unnecessary costs, cutting into the profit margins and chipping away, bit by bit, ceaselessly, the sum total of invested capital in every industrial enterprise.

A well known and conservative industrial engineer insists

that if the managers of industry would make use of known devices and methods of conserving materials and power and raising production standards, industry could be made so profitable that even the unskilled wage earner might have an income equivalent to \$10,000 a year.

THE PLIGHT OF THE ATLANTIC COAST FISHING INDUSTRY

Old Gloucester, Massachusetts, once was the port for four hundred fishing vessels. Now only two hundred of these ships are engaged in fishing. Many splendidly equipped trawlers lie at the wharves. Fishermen now sell their catch of mackerel to dealers for one and a half cents a pound, but the consumer pays forty, forty-one and forty-two cents a pound for the same fish. "Occasionally a fine catch is dumped into the harbor for want of a market at any price," writes E. C. Lindeman in "The New Republic." The industry is so inefficiently organized that though two hundred million pounds of food are brought annually into Boston, where forty-two dealers are stationed presumably to distribute fish, eighty-five per cent. of all the fresh fish brought to Boston are sold within a radius of a hundred and fifty miles. "Carload lots of refrigerated fish are still to be shipped from this port." Professor Lindeman lays the collapse of the industry to the fact that, though methods of production have increased in efficiency, methods of marketing have remained static. In desperation the Fishermen's Union of the Atlantic has sent for Aaron Sapiro, attorney for eighty farmers' marketing associations, to assist them in organizing a co-operative marketing association. Dealers, captains, vessel owners and fishermen are giving support to the proposal. The association would give to the fishermen a selling agency which they themselves own. It should stabilize the industry by introducing efficient marketing methods and by increasing the distribution, and, let us hope, would lower retail prices likewise.

THE CHURCH AND THE PROFIT MOTIVE

The Rock River Annual Conference of the Methodist Episcopal Church recently adopted the following significant memorial, addressed to the General Conference of the Church, which is to meet in 1924:

Whereas, a major controversy of our time centers in an industrial system based upon the profit motive;

And whereas, rapid and far-reaching changes in social and economic life are creating demands for new ethical standards;

And whereas, it is a function of the church to provide moral and spiritual leadership to this generation and to give discriminating judgment upon the ethical issues involved in the economic controversy;

Be it therefore resolved, that we call upon our preachers and people to give impartial, zealous and thorough study to the moral and spiritual issues involved in the economic order;

And be it further resolved, that we memorialize the General Conference of 1924 of the Methodist Episcopal Church to place the Methodist Book Concern upon a basis of literary and educational service, and that its standard of success shall be ministry rather than profit.

* The Conference has begun right in urging the Church first of all to consider its own business undertakings and their motive.

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Christmas in Song and Story

THE debt of art, literature and music to Christmas, no less than that of worship, is immeasurable. Without its entrance into human existence, Raphael could not have enriched the world with the Sistine Madonna, nor Milton with "The Hymn to the Nativity," nor Haendel with "The Messiah," nor Dickens with "A Christmas Carol." We should never have acquired the rich heritage of story, song and sweetest sentiment that now cheers the shortest and darkest days of our northern hemisphere, nor the genial legends of Christian saints and benefactors, nor the purification and hallowing of pagan superstitions, nor the gladdening laughter of gleeful children.

The little child has the first claim to consideration while we linger in Christmas. Francis Thompson, in daring contrast to the habitual aloofness of English poets dealing with sacred subjects, ventured upon tender and startling intimacy in his poem entitled "Little Jesus." He said:

Little Jesus, wast Thou shy
Once and just so small as I?
And what did it feel like to be
Out of heaven and just like me?

Didst Thou sometimes think of there
And ask where all the angels were?
I should think that I would cry
For my house all made of sky;
I would look about the air
And wonder where my angels were.
And at waking 'twould distress me—
Not an angel there to dress me.
Hadst Thou ever any toys,
Like us little girls and boys?
And didst Thou play in heaven with all
The angels that were not too tall.
With stars for marbles? Did the things
Play "Can you see me?" thro' their wings?
And did Thy mother let Thee spoil
Thy robes with playing on our soil?
How nice to have them always new
In heaven, because 'twas quite clean blue!

Didst Thou kneel at night to pray
And didst Thou join Thy hands this way?
And did they tire sometimes, being young,
And make the prayer seem very long?
And dost Thou like it best that we
Should join our hands to pray to Thee?
I used to think, before I knew,
The prayer not said unless we do.
And did Thy mother at the night
Kiss Thee and fold the clothes in right?
And didst Thou feel quite good in bed—
Kissed and sweet and Thy prayers said?

Thou canst not have forgotten all
That it feels like to be small;
And Thou knowst I cannot pray
To Thee in my father's way.
When Thou wast so little, say,
Could'st Thou talk Thy father's way?

So, a little child, come down
And hear a child's tongue like Thine own:
Take me by the hand and walk,
And listen to my baby-talk.
To Thy Father show my prayer
(He will look, Thou art so fair).
And say, "O Father, I, Thy Son,
Bring the prayer of a little one."

And He will smile that children's tongue
Has not changed since Thou wast young.

Rose Terry Cooke puts it thus: "Here comes Father Christmas with sound of fife and drum! With mistletoe about his brow full merrily he comes." Shakespeare had reported that some say that against "that season coming wherein our Saviour's birth is celebrated the bird of dawning singeth all night long. No spirit can walk abroad. The nights are wholesome. No planet strikes. No fairy talks. No witch hath power to charm, so hallowed and so gracious is the time!"

Saint Nicholas, whose Dutch name of Saint Nicolaes or San-Claas has become Santa Claus, stands out from the holy host as the saint of Christmas. He is the pious bishop of Ancyra, now known as Angora or Enguri, or of Myra, who gave dowries to poor girls, restored some murdered school-boys to life and became the particular patron and saint of children. He is the French child's great and good benefactor, bringing bonbons for the good and rods for the naughty. In Germany he acts as advance agent for the Christ-child, investigating the children's behavior and promising rewards

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that Kriss Kringle (this term being a corruption of the German compound *Christkindlein*) brings at Christmas. In Holland the character given to Santa Claus is colored by folklore about Odin or "Old Nick," and at New York, after it became English instead of Dutch, the features of the children's festival that was held on December 6th were transferred to Christmas, or the 25th of December. So lately, even, as 1850 conservative Dutch families at New York observed Saint Nicholas's Day instead of Christmas Day, but gradually the latter became the children's festival, Saint Nicholas nevertheless retaining his ascendancy. In the lands of continental Europe, Christmas means merely the day on which the Christ is considered to have been born, but in America observance of the dear day centers upon Saint Nicholas and his gifts. The reindeer represents the steed descended from Sleipner, Odin's horse, on which Santa Claus rides through Holland. The Christmas tree, however, is German. Scandinavian mythology describes this tree as "the service-tree" that sprang from the blood-drenched soil where two lovers had been slain. On certain nights of Christmas-tide mysterious lights that no wind could extinguish flamed in the branches of "the service-tree," a feature suspiciously suggestive of the northern lights. Germans ascribe the origin of the custom of having a Christmas-tree to Luther. He was trying to describe to his children the beauty of a snow-covered forest under a glittering sky sparkling with stars. Accordingly, he betook himself to the garden, cut down a little fir, brought it to the nursery, put candles on its boughs and lighted the tapers. The custom maintained itself along the Rhine for two centuries, spread suddenly through the whole of Germany about 1800, and had half a century later spread over Europe and the United States.

It is entertaining to see what a big boy Luther was at heart. He so delighted in Christmas and so dearly loved children, that he wrote this carol expressly for them:

Good news from heaven the angels bring
Glad tidings to the earth they sing;
To us this day a child is given
To crown us with the joy of heaven!

All hail, Thou noble Guest, this morn,
Whose love did not the sinner scorn!
In my distress Thou cam'st to me;
What thanks shall I return to Thee?

Ah, dearest Jesus, holy Child,
Make Thee a bed soft, undefiled,
Within my heart, that it may be
A quiet chamber kept for Thee!

Praise God upon His heavenly throne,
Who gave to us His only son.
For this His hosts on joyous wing
A blest new year of mercy sing.

This, then, as Alexander Smith described it in "Dreamthorp," is Christmas: "Everything is silent. Through the wintry sunshine the bells rang from the tower of the church. Villagers trooped up the walk in their best dresses and faces. The clerk read the beautiful prayers that seem so much more beautiful at Christmas. The feeling that at this time breaks the barriers which birth, custom or wealth rears between man and man strikes down the barrier of time between the worshiper to-day and the worshippers at rest in the grave. On such a day, bearing these prayers, we feel kinship with

the generations devout that heard them long ago. The clergyman, whose life has been as full of kindly deeds as autumn's field with wheaten ears, reads in that silvery voice which is sweeter than music those chapters which deal with the Saviour's birth. Everyone is familiar with the story, but that day it seemed quite new to all. Then the service sent us home to what roast-beef and plum-pudding slender means permit; to gatherings around cheery fires; to half-happy, half-sad recollections of the dead and the absent."

When my fire reaches a size and warmth adequate to Christmas, we indulge in "Dreamthorp." It is a book of the heart, and something in it strikes the chord of kinship. It is a palimpsest or twice-written manuscript whose original thought gains new sweetness from the blessed memories that overlie it. The volume opens of itself to the essay on Christmas, and this leads to Milton's marvelous hymn about the birth of Jesus. The prelude declares:

"This is the happy morn
Wherein the Son of heaven's eternal King,
Of wedded maid and virgin mother born,
Our great redemption from above did bring.
O heavenly muse, shall not thy sacred vein
Afford a present to the infant God?
See how from far, upon the eastern road,
The startled magi haste with odors sweet! . . .
Join thou thy voice unto the angel choir
From out His secret altar touched with hallowed fire.
It was the winter wild
While the heaven-born child,
All meanly wrapt in the rude manger lies,
Nature in awe to Him had doffed her gaudy trim. . . .
But He, her fears to cease,
Sent down the meek-eyed peace.
Waving wide her myrtle-wand,
She strikes a universal peace.
No war, no battle's sound,
Was heard the world around. . . .
Kings sat still with awful eye,
As if they knew their sovran Lord were by.
The winds, with wonder whist,
Smoothly the waters kissed.
The stars with deep amaze
Stand fixed in steadfast gaze.
Such music sweet their hearts and ears did greet
As never was by mortal finger struck;
Such music as, 'tis said,
Before was never made
But when of old the sons of morning sang.
Ring out, ye crystal spheres!
For, if such holy song enwrap our fancy long,
Time will run back and fetch the age of gold.
Yea, truth and justice then
Will down return to men."

No man since Luke has better than Dickens uttered the soul and heart of Christmas. In "A Christmas Carol" he sweetly and reverently wrote:

"I have always thought of Christmas—apart from the veneration due to its sacred name and origin, if anything belonging to it can be apart from that—as a good time: a kind, forgiving, charitable time: the only time in the long year when men seem by one consent to open their shut hearts freely and think of people below them as if they really were fellow-passengers—not another race bound on other journeys. Though it has never put gold or silver into my pocket, it has done me good and will do me good. God bless it!"

Amen! and Merry Christmas to each and all of you!

F. P. N.

EDITORIAL

The Yoke of Jesus

THERE is no doubt that every human life has a great burden to carry, nor does it grow less as life becomes more serious, but rather greater. The only true help must come from within, from the adjustment of the *soul* to its task. It is this adjustment that is meant by the yoke—the yoke is that by which the bearer relates himself to the burden. If the yoke is an easy one, the burden becomes comparatively light, whereas if the yoke is irksome, a much lighter burden hurts and wounds and is a constant irritation.

There are two burdens which every man must carry, if he is to live a true man's life at all—the burden of forming character, and the burden of social duty. In addition to these, many lives are heavily laden with sorrows, with disappointments, with troubles of various kinds. Some, in these latter respects, are more heavily burdened than others, but very few, if any, entirely escape them. It is of the utmost moment that we should be adjusted to these burdens, so as not to be crushed by them. As we watch the ways of men we see how marvelously some people carry their burdens, and how utterly incompetent others are, even in less difficult circumstances. The difference is a difference of adjustment. Jesus was wishful to teach men how to carry life's burdens.

Think, first, of the burden of forming personal character. As soon as man becomes conscious of his moral nature he knows this burden is laid upon him. With a mixed nature, with an inheritance which is still a factor in his constitution, with a germ of divine life in him which is ever struggling up through earth to the light of God's kingdom, man has definitely to undertake the culture of his moral and spiritual nature. Many try to shirk it, but that involves surrender of manhood. The true life must undertake it. Jesus himself had to bear this burden, as the story of the Temptation in the Wilderness proves. The yoke by which He related Himself to it was the belief that the burden was the will of God for Him. He thought of it in that way, and the thought contained the promise that His Father would be with Him in the struggle. Upon that yoke of faith in the goodness and the help of His Father, He placed this burden of character-forming.

It is when men face it without this yoke that they fall into despair. They weary of the struggle, they give up the quest. To perfect character is too toilsome an effort. They may have formed habits which they know they ought to break and feel they cannot; the moral urge meets with so much opposition that it is beaten back. And then the moral nature itself appears to them as an enigma. All this is changed if we can learn from Jesus that the burden of personal character-making is laid upon each one of us by God, and that God is with us in the bearing of the burden. We must come with all our faults and failings and temptations and lay them down on the faith that God will help us through. If we do this there are no temptations that cannot be overcome, no evil habits that cannot be broken, no bondage from which we cannot escape, no past that can hold us down, no devil that can keep us captive.

To be always aware that the resources of the Infinite Life are open to us in the realization of character is to find the burden light. Think, again, of the burden of social duty. The yoke by which Jesus adjusted Himself to this burden was that of an intense realization of His oneness with hu-

manity, and a true, genuine all-pervading love. It is only with such an equipment that we can face the ever-growing demands of social duty in our age. We have got to abolish the difference between villadom and slumdom, to bring the denizens of darkness out into the light, to make the weak strong, and teach the ignorant and protect the innocent. Large numbers are unable to adjust themselves to this duty. When it means curtailment of privilege or luxury or leisure, many fight against it. But it is not to be shirked, being a vital issue; if we are to save our civilization, this burden must be carried. The yoke of Christ is the only thing that will make it light. We need to be meek and lowly of heart ourselves. If we strike towards the world an attitude of personal expectation and attitude of demand for special personal privileges and advantages, we are setting about living in the wrong way. Lowliness of heart of the Jesus-kind means willingness to accept service as our portion and the ability to find in service our joy.

What Jesus did for men, and what He bore for them, however heavy it may appear to a spectator, was not really heavy to Him because He loved the doing of it, because His life was identified with the lives of others. A story is told of a little girl in China who was carrying her big baby brother on her back. When somebody said to her that the burden was too heavy for so small a child, the girl replied: "This is not a burden, it is my brother." The point of view made all the difference. If we have a strong volume of love in our hearts, the service of humanity will be gladly undertaken. Out on the wider fields of human service we want men and women to-day filled with the love that Jesus had for men, so that the work which has to be done may be done without a feeling of irksomeness or secret rebellion, but with a gladness of heart and with the joy of God.

Never in any age was the task of social duty so vast as it is to-day, and it is destined to grow larger. The old prophecy that God will wipe away all tears from the eyes of His people is to be largely fulfilled on earth through the service of man to man, not merely in some after-life. It is for us to be wiping away the tears now, to be lifting the bowed hearts of men, helping them with their burdens, and thus leading the world into the pathways of the light that shineth more and more unto the perfect day.

Think, again, of those other burdens which are very often given us to bear, the burdens of disappointment, broken hopes, of defeated plans, of irksome conditions, of circumstances which we cannot change, but in which we must nevertheless realize our best selves or fatally fail. In such circumstances some people sink into discontent and futile rebellion against life. Others take hold of these things at the other end and make them serve the very purposes of character. They are able to regard them as opportunities for new conquests, and so they turn out to be enrichments of character. That was Christ's way, and the sooner we can make it ours, the better. Through the burdensome and troublesome things of life, a most wonderful victory comes to any man, if he can take the right point of view in regard to them, and put himself in the right attitude.

In Evelyn Underhill's poem, "La Cathedrale Engloutie," the builder, when his great cathedral has been engulfed by the flood, asks:

"Shall I complain
In this my bitter fate?
Cry out against the smart?"

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In his cathedral he had made an altar of God's pain; he had tried to imitate in masonry the secret process by which God is forever giving Himself in the great world; shall he forget the truth he was trying to portray in his altar, now that he is disappointed? No, he sees that it is in the most utter sacrifice that would spend all its hoarded loveliness God finds the way to extend the conquest of the spirit. So to the bleak altar he will bring his gifts, and that which he has intended to lift up priest-like to heaven in adoration of the everlasting Beauty, he will now give that it may leaven the deep corruption of the ocean floor. What if his high-towering dream had not been set above the flood? Was not the Master-Builder confiding to him the heavenly task of failure, thus to hide within his rebel heart the saving Rood? That was the homeward-turning thought that, from the slime of disappointment, shot up like a spire to seek the stars.

"Lo, in the scars
Of this your overthrow
See, saith His Voice, and know
The Brand divine
By which I mark those builders who are Mine."

It was his behavior in disappointment that marked him as a divine builder. We can learn to give up the things we love most in order to do saving work in greater depths of life. If we realize our home in God, and fill our hearts at that fountain we shall carry strength into what we have to do and what we have to suffer. Then success and failure, joy and sorrow will be divine. T. R. W.

The Federal Council at Columbus

[EDITORIAL CORRESPONDENCE]

THE annual meeting of the Executive Committee of the Federal Council of the Churches of Christ in America attracted an unusually large number of delegates to Columbus. The Columbus Council of Churches and the Ohio State Council of Churches were joint hosts of the committee and outdid all former hosts in hospitality and in thoroughness of preparation. They had interested the whole city and state in the coming of the distinguished delegates and had awakened the press—a hard thing to do—that the official representatives of American Protestantism were in their midst. The result was an unusually large attendance of citizens at the meetings and an unusually large space in the Ohio papers.

The Council got additional public attention through an address by Fred B. Smith on Tuesday evening at a meeting of secretaries of Ohio councils held preliminary to the Federal Council gathering. The public was invited and got some good advice—better than the most sanguine expected. Mr. Smith went straight to the point and told them that this whole Fundamentalist controversy was wicked at a time when the suffering world needed the united ministry of the Church; that all over the country ministers were mumbling over platitudes meaningless to themselves and everybody else, instead of preaching a gospel; that the day had gone by forever for emphasizing denominationalism, and the only way we were

going to convince the man in the street that the Church was doing anything was by a Church where all communions were working together. "I refuse to believe that the Holy Spirit created eighteen different kinds of Methodist churches, thirteen kinds of Presbyterian, fourteen kinds of Baptist. If He did, He is in a pretty small business." Many of the leaders of the churches here to attend the Council heard Mr. Smith, and to say that he set them thinking is to characterize the effect of his address very mildly. It served another good purpose. It tuned up all the sessions of the Federal Council to the note of reality. Practically every address and discussion turned on the immediate tasks of American Protestantism. While there was frequent reference to the theological controversy now going on in the Church, there was no attempt to drag it in as an issue. On the other hand, when reference was made to it, it was always to maintain that men of every shade of theological opinion could work together harmoniously for the Kingdom of God.

I am not altogether sure that this is true. I am not sure that I could work for the Kingdom of God in co-operation with some of the Fundamentalists who have been spending the last week in Dr. Straton's church, New York. I followed their speeches with much interest and their conception of the mission of the Church is so different from mine that we have little common work to do. I believe the Church is in the world to make a Christian civilization and to persuade men to live under the dominance of the Lord. They seemed to believe that the Church is in the world to save men out of the world, to defend certain interpretations of doctrine and the Bible, to prohibit certain habits they name un-Christian, to prepare men for the bodily return of Christ, and to anathematize all who do not literally accept their interpretations of the Church, the Bible and the Faith. I can work harmoniously with men of every shade of theological opinion for the Kingdom of God, as I am doing every day, but I cannot work with men who have no interest in the Kingdom of God and who spend their time attacking everybody, even the most devout and consecrated Christians who do not see eye to eye with them.

Thus, co-operation became the theme of all the meetings. Rev. John M. Moore, of Brooklyn, chairman of the Administrative Committee, gave a masterly survey of the co-operative movement in America during 1923, and it was a good thing to have it put before the gathering because it was so encouraging. It was good to find that there are so many men who hold quite different theological opinions who can rise up to a common plane of endeavor, and that there are so many communions that can do the same. The Wednesday afternoon session was devoted to the same theme of co-operation, only it was illustrated by the success in evangelism and community organization. The Federal Council is to be congratulated on having such a man as Dr. Charles L. Goodell at the head of its Evangelistic Commission. A great preacher of the Gospel, he is also a great inspirer of the churches to more zealous preaching of the Evangel. Many a pulpit is preaching a more intimate Gospel with the note of direct appeal in it because of the work he is doing. As to the movement for community organization, everybody present was surprised to hear what progress was being made in the organization of local church councils (formerly called local federations), and of the renewed life and increased activities of those already established. Fred B. Smith and Dr. Roy B. Guild are giving all their time to this work and now Harry Holmes,

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of England, who has been a perfect genius in co-operative movements, has been added to the force and will devote himself, as a sort of field director, to the smaller communities. Mr. Holmes was welcomed with great cordiality and made a very happy impression upon the Council.

The Wednesday evening session was devoted to the consideration of how the Federal Council could be of largest service in helping the Church to fulfil its social mission. As this discussion went on it must have seemed a happy coincidence to many that it was being held not more than a hundred feet from the pulpit where the social gospel received its first impulse in America. For it was Washington Gladden who, with Josiah Strong, was its greatest prophet. Now the application of the Gospel to the economic, industrial, political and international spheres is one of the chief concerns of the Church and receives always chief consideration in its congresses. The Commission on Social Service is one of the most active groups in the Federal Council and has done much to stimulate this widespread interest in the social gospel. I can remember when such a meeting as that held Wednesday night would have been sparsely attended and coldly received. It was one of the most enthusiastic sessions of this present congress. At the Federal Council's gatherings nothing more is heard of conflict between personal salvation and the redemption of society. There is no conflict, and Wednesday night's session brought this out most strikingly.

On Thursday morning the deliberations took a new turn and became very intimate. The Federal Council asked the leaders of the denominations to say frankly what changes they would suggest in the work of the Council and what enlargement of its program they would recommend. The interesting thing was that the delegates were so enthusiastic over the great work the Council was doing for the churches that they had practically nothing to recommend, except that the Council continue along its present lines of activity, expanding its program as much as possible. The outstanding feature of this session, perhaps of all the sessions for that matter, was Dr. Robert E. Speer's address on what the Council needs from the denominations in order to be able to serve them more adequately. It was one of the most statesman-like addresses of recent years and should be distributed by the thousands, especially among those communions which are hesitant in their co-operation with the other churches, and among those communions which remain outside the Council because of their distrust of the other communions. It was an irenic, brotherly appeal to the communions to trust each other more and for the individuals holding divergent theological attitudes also to trust each other more.

The Thursday meetings were all significant as showing how the Federal Council is more and more touching every sphere of our national life. Thus, in the afternoon, Dr. George E. Haynes and others told what the Council was doing to solve the race problem in America; Dr. William Adams Brown earnestly called for a more thorough and united study by the various communions on the meaning of Christianity for our whole contemporary life; in the evening Fred B. Smith, Dr. Daniel A. Poling and Senator Ferris of Michigan spoke on Christian Citizenship.

The final sessions on Friday were devoted entirely to the consideration of the obligation of the Christian churches of America to help the European churches in their impoverishment and weakness; to establish the most brotherly relations possible with China, Japan and Latin America; to care for

the hungry refugees of Asia Minor and Greece; to develop larger fellowship with the Eastern churches; to make America take her part in helping to solve the great world problems and take her rightful place in the family of nations. There should be a most hearty response to the pleas made by Drs. Macfarland and Goodrich for the Central Bureau for the Relief of the Evangelical Churches of Europe. It was set up last year by the Federal Council and some of the European federations which met in Copenhagen. It now has an office at Zurich, Dr. Adolf Kellar is giving his full time as European secretary and Dr. Chauncey L. Goodrich, lately of the American church in Paris, has been made American secretary and has arrived in America and begun his work. This bureau has a vast field of usefulness, not only in co-ordinating the work of the various denominations assisting the European churches, but in stimulating the American churches to much larger gifts.

A word should be said about the session devoted to closer fellowship with the Eastern churches. Such a session possessed great significance because even the meeting together of the two groups is a new thing in history. If I mistake not, the first time representatives of the great Eastern Church and of the Western churches sat in council together was only three years ago at a meeting in Geneva called by the Federal Council to consider a world conference on the life and work of the churches, and also in the meeting of the World Conference on Faith and Order held a week later. Since then fellowship has been more and more common in Europe and in America. Four of the archbishops were present in Columbus and took part in the meetings, and the responses they made to the addresses of Drs. Montgomery and Emhardt were of a most cordial nature. All this would have been unthought of ten years ago. The addresses by Drs. Willet, Gulick, McDonald and Lynch on the American Churches and International Life naturally centered on the immediate task of getting America into the World Court. The Council was unanimous in this regard and expressed itself in no uncertain terms in resolutions which will be printed in *THE CHRISTIAN WORK* next week.

FREDERICK LYNCH.

Columbus, Ohio, Dec. 15, 1923.

Bonar Law was the son of a Presbyterian minister; Stanley Baldwin, the present Premier, is the grandson of a Methodist minister. On his mother's side, Mr. Stanley Baldwin comes of a gifted family. His great-great-grandfather, a Macdonald, settled in Ireland after the defeat of the Highland clans on Culloden Moor. His great-grandfather, on the direct invitation of Wesley, entered the Methodist ministry, his grandfather was also a Methodist minister, and so is his uncle, the Rev. Frederick W. Macdonald. Of his mother's sisters, one became Lady Burne-Jones, another Lady Poynter, while a third was the mother of Rudyard Kipling. There is a good deal in family, after all.

Mr. Shibusawa, the President of the League of Nations Association of Japan, in a letter of thanks to the people of America, tells us how many millions of books in the libraries of Japan were destroyed and wonders whether the millions of American people who have books could not do something to replace those which were lost in Japan. That makes another Christmas suggestion.

THE OBSERVER

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

The Books of 1923 I Have Liked Best

IN TWO PARTS—PART I.

I HAVE received several letters asking, in substance, what were the best books published in 1923. I hesitate to answer that question, because no one man should presume to set himself up as judge on such a question. A symposium on that question would be very interesting and I am going to ask Mr. Van Dyke, our Literary Editor, to write several eminent men in various professions as to which is the best book of 1923. The answers ought to be very interesting. But I did receive a letter yesterday asking me what book I, myself, had enjoyed most in 1923 and suggesting that the readers of *THE CHRISTIAN WORK* would probably enjoy reading the answer as much as the writer of the letter. If anyone is interested it will be rather pleasant to recall the books which impressed me most, although if I enjoy a book well enough to remember it I go back to it again continually. There are certain books, among them some novels, that I read through every year.

I will take two numbers of the *Observer* for this purpose, remembering to-day the books dealing with religious thought and problems of the time and reserving next week for the biographies and novels. I am perfectly frank in saying that, to my mind, the most original and stimulating book I have read this year is James Harvey Robinson's "The Mind in the Making" (Harper's). Professor Robinson makes history an absolutely new thing. It is not man's deeds that are real history: it is his thoughts, opinions, principles of conduct, ideals, concepts. Every page of this book sets my mind whirling. Is this true or not, I was continually asking myself. I wanted to preach fifty sermons before I was through with the book, so stimulating and challenging is it. The fundamental thesis is that men are slaves to tradition, and when they do think beyond the shackles of the past they dare not break those shackles and move out up to where their thoughts have gone. The prophets, the liberators are those who dared keep up with their thoughts. "Tradition and Progress," by Gilbert Murray (Houghton, Mifflin Company), is as charming as a picture in the gallery, or a symphony. It combines pure Hellenistic beauty of thought with beauty of style. I think it is generally conceded that Professor Murray is one of the best writers of English as well as one of the most original of thinkers. While several of the remarkable essays deal with the contributions of the ancient Greek thought to our own day, most of them are thoughts on contemporary life by one who is not only the foremost Greek scholar of to-day, but who is also one of our best philosophic minds. It is hard to surpass for pure beauty of English and suggestive thought such chapters as "The Religion of a Man of Letters," "Literature as Revelation," "The Soul as It Is and How to Deal with It," and "The National Ideals." I wish some of our great universities would insist on Oxford sharing with us this great and charming man for a year.

Early in the year "The Rising Tide of Faith" (Fleming H. Revell Company) fell into my hands. I turned to it with interest because I saw that its author, the young Bishop of Pretoria, South Africa, was the son of my friend, the great Bishop Talbot of Winchester. I had heard of this brilliant young son. I found "The Rising Tide of Faith" exceedingly interesting, because it was an endeavor, and a most successful one, to restate Christian doctrines for the man in the street, and show their reasonableness. As a matter of fact, the chapters first appeared in a daily newspaper and were read by thousands. They might well have been, for they have all the directness and intimacy of a modern daily journal. The Christian doctrines are as profound and big as the sun, but they are just as simple, too, as is the sunlight. Only two Sundays ago I heard a preacher telling his congregation to read this book.

I read everything Dean Inge writes as religiously as I read our President's message. One has simply got to know what he is saying and thinking. He is the Dean Swift of our time. The second volume of "Outspoken Essays" (Longmans) is not only as brilliant and suggestive as the first, but is of special significance because it contains the Dean's confession of faith—given here because of repeated calls upon him to state what he believes and why. It is one of the most remarkable documents of a generation and worthy of very careful study, because, perhaps, there is no man living who is quite so responsive to certain tendencies of our time as Dean Inge, nor one who is voicing them as is he.

Last spring I heard that the Houghton Mifflin Company were going to publish the present Pope's account of his climbs in the high Alps. I knew that Achille Ratti was a famous climber and a prominent member of the Alpine Club, but I did not know what a fearless and intrepid soul he was until I read his book, "Climbs on Alpine Peaks." The chapter describing the ascent of Monte Rosa from the Italian side, the two nights spent on the narrow ledges of the awful precipices, miles above the earth, amidst ice and snow and biting winds and falling rocks, the descent on the Swiss side, is one of the most thrilling chapters of adventure I ever read.

Early in the summer, Irving Fisher's "League or War" appeared (Harper and Brothers), and I was dazzled by the, what I might call, "inevitability" of the argument, that the future is either going to be 1914's and worse, recurring until the world has committed suicide, or *such* a combination of nations working together in mutual co-operation for goodwill. The League means order and peace: national isolation means war and anarchy: co-operation means Christ: isolation means chaos. It is a really *great* piece of argument—and how the dedication lingers in one's mind, "To the memory of my daughter Margaret, one of the many million radiant young souls torn from this earth by the World War!"

While on this subject of War and Peace, another book made a great impression on me, as I know it has on many other readers. (The New York "Times" devoted much space to it.) "The Reformation of War," by Colonel J. F. C. Fuller, author of "Training Soldiers for War" (E. P. Dutton and Company). I had cold shivers from the first page of the preface to the end, and yet I had to read. I could not believe I was reading a book of this century or age, but I am afraid Colonel Fuller is expressing feelings widely held. The book is an exhaustive treatise on the art of future warfare. Gas is to be the great weapon and will wipe out whole cities easily. But the book is based on certain fundamental convictions, and these made my blood boil as I read—and yet the nations are all acting as though they were the true ones. Let me quote a few lines and then see if you do not feel you ought to read a book whose every page bristles with such sentences: "I intend inquiring into the nature of future warfare, not because I love or hate war, but because I believe that war is of the inevitable, and that the greatest of all heresies and delusions concerning it is to suppose that the Great War of 1914-1918 is the last of all wars. That it may be the last of its kind I full-heartedly agree to, so much so that I believe the nature of the next war will be totally different from the last; so different that, even if great nations go to war in 1950, the recent war will appear to those not far distant fighters as a struggle between barbaric hordes, a saurian contest; not medieval, but primeval, archaic, a turmoil, which in the history of the evolution of warfare is more distant from that day than the Marne was from Marathon."

Two or three weeks ago I devoted this page to a running survey of Professor William Lyon Phelps's recent book, "As I Like It" (Scribner's). I have greatly enjoyed Professor Phelps's brilliant comment upon Letters, Art, Music, the Drama, Manners, Religion, Society—everything. Perhaps one reason is because I find myself so often in agreement with him; but it is not that so much as a certain sanity that many of our present-day critics lack. Professor Phelps preserves the Puritan sense of spiritual value with an appreciation of the ebullient spirit of joy and freedom that possesses

the modern world. The one thing the world needs to be freed from, to-day, is the faddist, and the ultra-conservative, and ultra-liberal, who keep us in constant agitation and ferment to no purpose.

The last two books I shall mention appeared together just this fall—"God's Freemen: A Tract for the Times" and "Freedom and the College." I read them through with one sitting for each. I could not put either one of them down until I had finished. "God's Freemen" (The Pilgrim Press) is by Professor Nathaniel Micklen, of Selly Oak Colleges (England). He is the author of the very successful book, "The Galilean." In "God's Freemen" he makes Erasmus, Luther, Calvin, Baxter and many others of the Humanists and Puritans not only live again, but especially shows what is of permanent value in their message and what they mean for to-day. But I do not know a more charming writer than Dr. Micklen or one who has greater capacity to make the sages and heroes "live" again. The book is really fascinating. Naturally, I turned to Dr. Meiklejohn's "Freedom and the College" (The Century Company) with intense interest, for I supposed that, coming so soon after his forced resignation from Amherst College, it would in a sense be an *Apologia*. This it is. It contains his famous article from the September "Century," "To Whom Are We Responsible?" as well as the final baccalaureate address which attracted so much attention. But the most interesting chapter is "The Theory of the Liberal College" his inaugural address as President of Amherst, delivered in 1912. Here one finds Dr. Meiklejohn's fundamental theories of education. And it is all wonderfully interesting—so interesting that one, who has any real interest in education, turns every page in a flurry of expectation. Furthermore, Dr. Meiklejohn knows how to write.

I have been very personal and frank in this letter, but I was asked to be. Perhaps many of my readers will wonder that I liked these particular books and not others which they liked. I should be glad to hear from any such, and to know which books they enjoyed most, and why.

FREDERICK LYNCH.

THE WEEKLY SERMON

Our Star: a Christmas Sermon

By Rev. E. Griffith-Jones, D.D.

Principal of the United College, Bradford

[Professor Griffith-Jones has been principal and professor of Dogmatics, Apologetics, Homiletics and Practical Theology at the Yorkshire Independent College, England, since 1907. He was chairman of the Congregational Union of England and Wales in 1918-1919.]

"Where is He that is born King of the Jews? For we have seen His star in the East and are come to worship Him."—Matthew 2:2.

THE critics have been very busy recently with the stories clustering round the birth of Jesus, and many who cling firmly to the fact of the Incarnation find it hard not to relegate these charming narratives to the region of myth—or at least of legend. This is not the place nor this the time to enter on this vexed and difficult question. Whether historical or not, these stories are full of meaning; they are at least a part of the homage of the imagination of the early Church to the memory of her Lord; they are a part of the

"Glory of the Son." He was the fulfillment of all the hopes that clustered round the thoughts of the coming Deliverer. In the heart-throbs of the mother, in the spiritual outlook of the devout souls who waited in the Temple, or fed their sheep on the hill-slopes, in the strivings for an unknown ideal among the wise and reverent of all nations, there was a great and glorious expectancy, and He it was who satisfied and surpassed all these yearnings of the spirits of men.

"We have seen His star!" We must betake ourselves to a very different world of thought from our own in order to enter into the meaning of such a word as this. We must think of a time when men, looking into the mystery of the midnight sky, found in the language of those glowing orbs a visible sign of the influence of unseen spirits on human life. Every man had his star, whose influence guided and controlled and determined his life on earth. We have ceased to believe in astrological destinies to-day; the "sweet influences of the Pleiades" are to us only another name for the beauty of their shining, and we go our way in peace, caring nothing for the vaticinations of the quacks who forecast our future from the accidents of our nativity. Yet every man has his "star." Jesus had His star. You have your star. I have my star. Something grows upon us like a point of light out of the Unseen. Our life is not all earth-bound. Its center is beyond the starry systems of the sky. God's thought and purpose for you and me is our star; our ideal destiny is our star; anything in us that recognizes a heavenly influence, that acknowledges a celestial destiny, that links us with the power and grace of our Maker and Redeemer, is our star. Our star is the symbol that for each of us there is heavenly work to do on earth and a heavenly crown to gain when earth's journeyings are done.

I love to think of those star-led men in this sweet story wending their way to the cradle of the Infant Christ. They stand for all the devout and sensitive spirits who gaze upwards for the guiding light of their life, and who, while their toil-worn bodies are on earth, have their thoughts and their conversation in heaven. They stand for the men and women who see visions and dream dreams, but who are not content with seeing and dreaming, but take toilsome journeys and fulfil lowly tasks on their way to the realization of their dreams. It is a great thing to look at beautiful things from afar, to be filled with stirring ideals, to dream great dreams. But if our stars lead us to nothing? Or if we refuse to follow? Or if, following, we grow tired of the weary journey, and turn our back on the beckoning light? *Then we shall miss our Christ*, and our eyes shall not see His salvation. It is those who seek who find; it is those who strive after great things who attain; it is those who, when their star is risen upon them, follow it across rocky deserts and sandy plains, nothing doubting, who come at last to Bethlehem and the Holy Babe.

Or shall I say that this star of ours stands for all the gracious illusions of life, which lead us to our true realities? God has that way with men. He does not plant us face to face with life's ultimate realities at the start. He lures us on; He sets guiding lights in our sky; life is full of pointing hands and beckoning fingers. It is the only way with creatures such as we are, who can value no realities except they come to us after long waiting, and many efforts, and bitter disappointments. Life is thus a tissue of illusions, but they are illusions on the way to realities. The pathway to truth is through deserts of make-believe, and across mountains of error, and over salt seas of uncertainty and fear. Yet it is when we cross these deserts and mountains and seas that we are able to recognize and value truth when we see it, and to offer our gold and frankincense and myrrh at its shrine.

How the path to knowledge has been beset by illusions! Century by century the thirst for scientific truth has been tormenting the hearts of the wise and the teachable, and their way, so far, has been from one illusion to another, and even to-day the wisest of all wise men will tell you that their knowledge of the great cosmos may be only a larger illusion. Does that make them give up the quest? Some, indeed, give it up and cry with mocking Pilate, "What is truth?" Others halt doubtingly and become scientific sceptics. But still the star leads on, breaking now and again through scattering clouds and over storm-swept seas; and still the chosen spirits follow its lead, feeling sure that each headland takes them nearer to port, and that every discarded system and explanation is a step towards God's ultimate truth.

How the pathway of love is beset with illusions! What sweet imaginings cluster round the cradle! Every mother thinks her son the sweetest infant God ever made, and she paints her starry picture of what greatness will some day be his, when he has come to his own. We smile at each fond anticipation, and straightway fall into the same charmed circle of illusion ourselves. Nay, let the young mother dream her dreams as she croons her lullabies over her darling, and forbid her not. That child may break her heart some day; meanwhile, the sweet illusion of motherhood makes hardship pleasant and dreary tasks a labor of delight and transforms the prose of early training into the poetry of loving service. So does God set a star in the mothers' sky, and in the sky of all who love. It shines over all troubled waters; it bejewels nights of disappointment and failure and the long darkness of waiting; it leads on ever towards the hour of banquet and of song.

And what illusions have beset the path of religion! Ever do we see the star shining afar with eager hearts uplifted to it, and view the long journey towards the goal. Abraham saw Christ's star, and was "glad." We can see it shining in the sky of the "Old Dispensation" from point to point, and moving across the centuries through the troubled hours of that long night of waiting which beset the people of God. Lawgiver and prophet, psalmist and seer, saw that star and followed it on till they fell exhausted, but with their faces towards the light. "These all died, not having received the promises; but having seen them and greeted them from afar." They died in faith. There is to me nothing in history more moving and impressive than this upward and forward look of Israel; this obstinate religious expectancy; this unconquerable hope of the coming Deliverer, which throbs and pulses through the Old Testament. "But we had trusted that it had been He that should have redeemed Israel." What a world of pathos this word suggests of the age-long hope which kept the better life of the nation aflame when all else was dark and despairing. Ever the Star of Bethlehem. Over wide deserts of time, across the long centuries of oppression, failure and despair shone that star, and here and there among the generations there were always eyes lifted up to "greet it from afar."

We speak of Christ as though He had suddenly come in the reign of Herod. He had always been coming. There must be a shadow-Christ in the Old Testament before there ever could be a real Christ in the cradle of Bethlehem or on the Cross of Calvary. You can see that "shadow-Christ" on almost every page, and it is a shadow that makes bright everything it falls upon. It is a shadow in the heart of which beats a star. Abraham, Moses, David, Amos and Isaiah all saw it, and as the night of misfortune and sorrow fell on the people of Israel, the star glowed more clearly. "And beginning with Moses and all the prophets, He expounded to them in all the Scriptures the things concerning Himself."

So the shadow-Christ melts into the real Christ, and we "beheld His glory, the glory as of the only begotten of the Father, full of grace and truth."

For God's stars always lead us to our goal. There are those who say of all the dreams and visions of humanity that they are doomed to disappointment and the sorrow of disillusionment. "God," says Renan, "is a great satirist, who plants in His children's hearts hopes that lead to nothing, ideals that are never to be realized, destinies that cannot by any possibility be fulfilled. Nature cajoles and cheats her offspring and stirs them to great efforts after illusory goals that fly ever onward as they are approached. The wise acknowledge this benign 'trickery,' even while they allow themselves to be deceived by it; the foolish follow without knowing." True, there are "wandering stars" that lead astray, hopes that deceive, ideals that mock us as we follow. But I find in the star that led to the cradle of Jesus the assurance that God's best surpasses all that men have ever dreamed of it. The substance is better than its shadow; the cradle and the Babe within it are worthy of a homage that the star can only faintly suggest. "We have seen His star in the East—far away from here; but we are come here to worship Him." "And when they were come to the house they saw the young Child with Mary His mother, and fell down and worshiped Him: and when they had opened their treasures they presented unto Him gifts: gold, frankincense and myrrh." Happy worshipers who had faithfully followed so far and found Him whom they desired to see; who, indeed, is the Desire of all nations!

God leads us, it is true, through illusions and from one illusion to another, but not that He may land us in final confusion. If we follow the gleam long enough, and far enough, we shall come to the Grail at last. God is not mocked by men who would make shadows as realities; neither does He mock us by making us miss the reality which we would fain read through its shadow. Christ's star is not Himself, but He Himself is where the star finally leads and rests. And though God lead us through circle after circle of illusion, from one desert of expectation to another, there is a time when illusion must cease and faith be swallowed up in its fulfillment. "He that spared not His own son, shall He not with Him freely give us all things?" "Eye hath not seen, nor ear heard, neither hath it entered the heart of man, the things that God hath prepared for them that love Him." Follow your star, brother, and you will reach your Bethlehem!

But what of those who see not their star, or who, seeing it, refuse to follow? The star had shone in the East for all, but only the wise men (and we may be sure they were few as well as wise)—they alone saw it. Perhaps more saw it than followed. There are possibilities both ways. Certain it is, that most men are still either star-gazers and nothing more, or are too busy following "will-o'-the-wisps" on earth to look up into the steadfast heavens for their true star. I fear that it is still the few who are wise enough to discern God's light in their sky, and follow whithersoever it goeth, sure that in the end it will lead to Himself. What men miss who fail to realize that heaven is theirs as well as earth, and God as well as man! The amazing contentment of the world in and with itself is the greatest tragedy of the soul. I am not afraid of the troubled doubter, the sincere sceptic; for such doubt is but faith in eclipse, and out of the darkness any moment the star may shine which will lead them to Christ the Lord. But to the man who keeps his eyes on the ground when God's sky is above him, who eats the husks which the swine devour, forgetful of the Father's house and its outspread feast of love, who makes this life all when "heaven is his for the asking"—what shall we—what *can* we

say of them? Alas! they are doomed to lose the lesser good they seek and fail of the greater good they despise; and so both ways they miss their mark. There is a star for you all, brothers and sisters; my star for me, your star for you—a star for each and all of us. Let us arise and follow our star! It will lead us into strange places, perhaps; over many a craggy height, down into many a deep and shadowed valley, through many a haunted forest; but it will ever be on towards the goal of our desire, towards the divine fulfillments of our life. Perhaps, having followed it far, we may for a time miss the star, because we have wandered out of its way, as did the wise men when they turned towards Jerusalem. But as they once more saw the star, when they turned towards Bethlehem, and rejoiced with exceeding great joy, so we shall recover the power of vision when we tread the lowly path of duty. The good man is often in doubt; he is often a wanderer out of his way; but he has that in him which is never satisfied till at last he bends in lowly homage before Him "whose glory flames from sun and star," and is the fountain-light of all true insight and happy illumination.

Are we following our star? Its light shines only on the path of duty. When these men forsook its guidance and wandered toward Jerusalem, they lost their star; and they only found it when they returned into the true way again and faced towards Bethlehem. It is easy to miss that heavenly radiance. Nearer objects obscure it; earth-born fogs rise and hide its face. Yet when the vision fades, faith must still hold on her way. Let us not faint nor fail because of the length of the journey and the toil and sorrow of the pilgrimage. It is worth while keeping on with lowly tasks when heaven's light shines on our appointed way, and if for a while we have to walk in darkness and cannot see our way, it is still worth while to walk on at a venture, sure that if only our hearts are faithful to the quest the light will soon return and we shall be brought to our heart's desire. We cannot always command the light, but we can always be true to our ideal end. Only those will ultimately fail who lose their way because they have ceased to seek the highest, and "love the darkness because their deeds are evil." God's pilgrims will all find their way home at last.

The recent meeting of the American Child Health Association at Detroit showed the Association to be busy on tasks which gradually are turned over to the public and so become parts of the general work of our local governments. The Association, realizing that only professionally prepared workers can be counted upon to do things effectively, has helped colleges and normal schools organize courses of instruction especially adapted to the needs of a health personnel. It offers fellowships and scholarships to selected doctors and nurses and health instructors. Probably in nothing has its work been more distinctive than in its literature of health, with its adjuncts of posters, primers, cards and alphabets, fascinating and artistic. In the old days, discussion of health was dull reading. The Association has also devised health clowns, health fairies, health plays and health pageants. It has helped to make people realize that we ought to inculcate health habits in young children. The Association also performs a valuable function in scrutinizing experiments in health instruction and frankly appraising them and doing what it can to give them the publicity they may deserve. In the words of Dr. George E. Vincent, president of Rockefeller Foundation, "The American Child Health Association is a fine and inspiring example of sound sentiment under the control of the scientific spirit."

The Archbishop of Jerusalem

By Henry S. Huntington

EIGHTEEN months ago Panteleimon Athanassiades, Greek Orthodox Archbishop of Jerusalem, came to this country to do what he could here to help lift the two million dollar debt on the Jerusalem Patriarchate. That debt, as we all know, threatens its property in Palestine, especially the famous shrines. The shrines, to be sure, may not all be of very special interest to Occidental Christians. Queen Helena, Constantine's mother, learned the site of the Holy Sepulchre by revelation when it had been forgotten, apparently, for a century or two. To be sure, some very eminent archeologists agree with her. But to most of us Occidentals, the Church of the Holy Sepulchre is tawdry within—not worshipful. It is Gordon's Calvary, outside the city wall, that reaches the heart.

True, the Church of the Nativity at Bethlehem is far more appealing than the Church of the Holy Sepulchre. But Oriental taste grates on the simpler ideas of the West.

However, in the Holy Land, as everywhere else, it is people who are of supreme interest. The men who lead in the Church in Jerusalem to-day are worth knowing about. They speak in behalf of seventy thousand Christians who have clung to their traditional faith despite five hundred years of Moslem pressure. The very fact that these people clung to their faith proves that they possessed character. Their villages show more prosperity than do those of their Moslem neighbors. They lead in business. On the average in almost every way they excel the Mohammedans among whom they live. If for no other reason, just because he is archbishop of the native church in Jerusalem, Panteleimon is interesting.

But we must hasten to say first of all that Panteleimon is not a native Palestinian at all. The Greek Church all through the old Turkish Empire has proved a means for the Greek government to work its propaganda. The higher ecclesiastics in the Greek Church are not married. That means that they are drawn from monasteries. These monasteries are mostly in Greece. The Greek Church has commonly placed Greeks in the great places in the Church. So dissatisfied were the Palestinian Christians with the predecessor of Panteleimon that they practically drove him out of the city. Then the Greek Church authorities appointed the new man in the hope that his liberal spirit would satisfy the native element. He has pleased them better than did his predecessor, to be sure, but the native Christians have thought that he also favored unduly those born in old Greece. Nevertheless he is Archbishop of Jerusalem and his background and his ideas will have much influence in directing the development of the Palestinian Church in the near future.

Panteleimon is a solidly built man of middle height, some

fifty years old. Probably the eighteen months he has spent in this country has had its effect on his dress and appearance. His full iron gray beard is cut fairly short. The typical Greek priest in Palestine and in all the Near East, so far as I know, wears long hair. Archbishop Panteleimon, however, to-day appears as might any man of his station in Europe or America. On informal occasions he wears a frock coat; at public affairs he puts on a robe such as he might wear in

Jerusalem and hangs about his neck two gold chains, at the end of one of which hangs a medallion of the Madonna, at the end of the other a great gold cross.

Born at Argos in old Greece, and determining to go into the Church, he resorted to the famous monastery on Mount Athos. There he spent two years reading the fathers of the Church, Polycarp, Origen, Jerome, the whole long list. Later he spent seven years at the Convent of the Holy Cross, outside the walls of Jerusalem. The first four of those years he studied Latin, Greek, mathematics, physics, chemistry, physical geography, the subjects of our high school and college. Like every other student, he had to compose poems in ancient Greek, in hexameters and iambics, and finished the four years with a thesis in Latin and one in ancient Greek. The last three years at the Holy Cross he studied theology and philosophy: rhetoric, ethics

and dogmatic, the theology of the fathers, psychology, ancient and modern philosophy, metaphysics, the science of the soul.

Most of those subjects were taught in about the same fashion as they would have been five hundred years ago. But among his teachers one stood out, Chrysostom, who is to-day Metropolitan of Athens. Chrysostom was brought up in Germany. There he had imbibed ideas quite different from the dogmatic notions of his fathers. Christianity, he believed and taught, did not consist in the acceptance of a creed, but consisted in love of one's fellows. Another, Professor Vassilakis, took a similar view. Vassilakis lives and teaches in Paris to-day. Meletios, the dispossessed Patriarch of Constantinople, was a fellow student with Panteleimon. They and some others of the more mature students caught the new idea of Christianity, and accepted it.

For ten years Panteleimon was director of St. Dimitry's Gymnasium (that is high school) at Jerusalem and for two years of a commercial school at Jaffa. At St. Dimitry's he tried to teach the two hundred day pupils and seventy boarders his conception of Christianity. Perhaps some of them caught it. At Jaffa many Moslems and Jews attended the school. One of the Archbishop's main hobbies is music. In his commercial school he organized a band of forty instru-



ARCHBISHOP PANTELEIMON

ments. Its director was a Jewish refugee who had played the bandmaster in Russia.

How does this Archbishop of Jerusalem define Christianity? Speaking for himself and not as a representative of the Orthodox Church he would say, "Christianity is the rule of practical living. It is socialism. Christ was the biggest Socialist. He was the first man who said all men are equal, are brethren. As brothers, they should live in love with one another, because you cannot hate your brother."

So when Panteleimon preached in the Church of the Holy Sepulchre in Jerusalem, he devoted his sermons almost wholly to the practical side of life. (So at least he felt.) He spent little time on themes of doctrine. He liked to talk about the love of one man for another, for as he says, "If love does not reign in men's hearts, this world is not possible."

But how much can the Greek Church in Palestine carry out these ideas in its relations with other churches? Archbishop Panteleimon believes that a council of the Orthodox Churches through all the East is possible to-day and will indeed soon be a reality. That would include the Orthodox churches of Serbia, Greece, Russia, Bulgaria, Turkey and Palestine. But he does not believe it possible to form a council in Jerusalem which, for instance, included the Armenians, that is the Gregorian Church, and the Protestants. "The differences in nationality and the radical differences in doctrine would prevent it," he says. "The Armenians could not join it because they believe that Christ had one nature, he was only God; but the Orthodox believes in Him as God and Man." So he would find theological fissures which prevented the coming together of the Orthodox Church and the Protestant communions in Palestine. But he agrees that these churches could work together for the common good against the liquor trade or in behalf of cleaner moral conditions.

The first gift for the preservation of the Holy Places came from a Jew, Nathan Straus, brother of the one-time Ambassador of the United States at Constantinople. The Archbishop would have no objection to having a Jew in the membership of the American Committee in behalf of the Sacred Places. He shrugs his shoulders and says, "It would be rather a good thing, for the Patriarchate always has been friendly toward Jews in Palestine. It exists for the good of the people there and the Jews, being there, come within its goodwill and charity." He adds that his church has never hesitated to render assistance to Moslems, as well as Jews.

To westerners the native Palestinian type of Christianity seems external and formal. "But," he says, "beside the outside symbols the people have a deep faith in Christianity." He goes on to explain, "It is due mostly to their oppression under the Turks for five hundred years that they do not show the fruits of their religion in their outward lives." To the mind of some Levantines, the effect of Islam has entered not only into the every-day lives of the Christians, but into the Church itself. A great deal of the music of the Greek Church is similar to Islamic music. When the Greek Orthodox priest chants his prayers it is almost exactly like the chanting of the Imam. But to return to Panteleimon, he goes on, "You would be surprised to see how Christian life is found in these people. It appears in their love for the stranger within their gates, in their hospitality, in their care for the poor. "To be sure, he would agree that the number of Orthodox who hold such views as his as to what really constitutes Christianity is small. Perhaps two hundred years ago Panteleimon could not have spoken as he does to-day, or even thirty years ago. He would not even have thought then as he does now. But to-day, especially among the educated priests, not a few think just as he, and those laymen who have

received their education in the Protestant schools likewise have grown liberal of mind.

As for the presence of the Protestants in Palestine, Panteleimon holds that it is good that they should bring education, but that it is not good that they should separate men from their church—and many of those who become liberal in mind drop out of the Greek Church. Indeed the Protestants in Palestine practically all came from the Greek Church originally. The Roman Catholics do not lose their people so. They have had enough schools so that they could educate their own young people. The Greek Church with a far greater population has not had the means to provide schooling for all those who wanted it.

Two elements in the church life of the United States have especially impressed him, the music and the Sunday-schools. "The forms of your music," he says, "are better than ours." As for our Sunday-schools, he was greatly impressed at Tacoma, where he saw five thousand children gather in one Presbyterian school. The Roman Catholic Bishop; the Greek Catholic Bishop; himself, of the Greek Orthodox Church, and the Presbyterian minister all were present and spoke. So he has in his mind to work out a system of Sunday-schools in Palestine when he goes back six months hence.

We of the Occident sometimes are a little too suspicious of these men. We describe them as wily. Their experiences as leaders of the race of under dogs undoubtedly has made them so in some cases. But truly a new breath passes over the East. Meletios, as Patriarch of Constantinople, entered into friendly relations with the Protestant churches there such as never would have been dreamed of fifty years ago. The Copts in Egypt and the Greek Church, in scattered places in the Levant, are actually starting Sunday-schools. Panteleimon's liberalism is genuine. It means something when the Greek Patriarch of Jerusalem writes in a letter that reached this country only a week or two ago that he would be glad to have one or two Americans on the Permanent Committee for settling all the affairs of the Patriarchate and co-operating with it. Panteleimon is a real index of the change that is taking place in the Holy Orthodox Church.

Dr. Worth M. Tippy, Secretary of the Commission on the Church and Social Service of the Federal Council made a rapid trip to sixteen Washington churches during the hour of morning worship one Sunday last month. Of these sixteen, five—the Church of the Covenant (Presbyterian), First Congregational, Calvary Baptist, Mt. Vernon Methodist Episcopal South and Vermont Avenue Christian—were crowded to the doors. The Luther Memorial, First Baptist, Epiphany Protestant Episcopal, St. John's Episcopal and Foundry Methodist had large congregations. New York Avenue Presbyterian, Ascension Episcopal and St. Thomas' Episcopal had fair congregations. The Church of the Father (Universalist), the Church of the New Jerusalem and Hamline Methodist had small congregations. The average was large. These sixteen churches are in the heart of the city, and part of them in the older part of town between the Capitol and White House on the north side. Dr. Tippy estimates that the residential churches are more largely attended than the downtown. It is known that the two Jewish synagogues and the Catholic churches are largely attended. Dr. Tippy also observed that the churches bear evidence of prosperity in other ways. The buildings are well kept, the interiors bright and the people friendly and aggressive. If religion in other cities is as strong as in Washington, the situation and the general condition of the churches is hopeful.

"Influence of War on Religion"

An Interview with Archbishop Soderblom

By Rev. Junius B. Remensnyder, D.D.

[This interesting interview appears jointly in the "Boston Evening Transcript" and THE CHRISTIAN WORK. Dr. Remensnyder has long been one of the Archbishop's most intimate friends and was one of the lecturers under the Olavs Petri Foundation at Upsala University, upon the Archbishop's invitation.]

ARCHBISHOP SODERBLOM'S personality is remarkably impressive. He is of the blond, Swedish type, combining natural dignity with a kindly and winsome countenance. His spirits are blithe and buoyant. Master of seven languages, he writes and speaks English with great fluency.

He declared that the supreme motive of his heart, in this world crisis, was to bring the teachings of Christ to bear upon the chaos, as the only hope for a righteous and peaceful adjustment. He believes in the League of Nations (unless something better can be devised), of which he said that the United States was the father, its author being ex-President Wilson, and Europe the mother, and the father should not discard the child because it was weak and puny, and its mother too sick and distracted to nurse it into life and strength.

The theme that burns in his heart is the destructiveness and horror of war, of which he quoted Napoleon as saying that war was fought to settle difficulties, but that it settled nothing, but did unsettle everything. This the Archbishop said was illustrated by the effect of the war on Europe, which it had so changed for the worse, spiritually, economically and nationally, that we can scarcely ever expect in our generation to see the old prosperous and peaceful Europe return.

In view of all this, he asked me to give this message to the American people, who, in their broad-mindedness, freedom from prejudice and unequaled might, he thought, could do more than any other people to heal the wounds of the nations and to bring back a peaceful world.

He desired that his thoughts be conveyed under the caption, "Influence of War on Religion." And to make no mistake, he wrote out his thoughts in these very words:

"Man is very much the same in all epochs and in all countries. Most people think first of their pleasures, business and profits. And when desolate and starved by war they have no room except for the craving for bread. Very few men and women in all times seek first for the Kingdom of God and His righteousness.

The outward circumstances and changes of history do not essentially change men's minds, and, moreover, men are not changed in crowds, but individually. The only change that

really counts is the new heart, of which the Bible, the Saviour, and true Christians know something, because that change means a change of man's will from the worldly to the spiritual.

"Of course, catastrophes, as the great World War, make a sudden and visible impression upon men. In the crisis of their terror they will resort to religion and the church will cry, 'Arise, O God, and save us!' But this war piety, caused by fear and vehement calamity, is very transient, a storm that rolls big waves without touching deep water.

"If any difference can be stated between pre-war and after-war religion, it may be expressed in two words, progress and atonement. Western humanity before the war believed as blindly in progress and mechanical, rational evolution as any superstitious race has ever worshipped an idol of its own construction. But the war has proved that these modern dogmas have failed. Many thought that civilization was going by itself comfortably to heaven, but they see that it goes to hell, that it must take an extraordinary order to be saved.

"Is evil real? The Christian struggle against evil may be more recognized by modern thought than it was before the war.

"But at the same time the message of the Christian religion, atonement, vicarious suffering, redeeming love and the stigma of sacrifice has become evident as never before to many minds that despised such Christian ideas as superstitions and antiquities. They now see that these experiences touch the deepest realities of life.

"The lessons of the war make it a wonder how reason and theology ever could deny such facts as vicarious suffering. Men and women suffer not for their own sins, but for the sins of previous generations, and for the sins of their nation or of other groups of society than their own. And, secondly, if they endure that suffering with patience and courage, if they undertake it as a severe task but as a necessary sacrifice, the suffering becomes a potent moral factor for improvement and reconstruction. Such a practical solidarity is realized more or less in human life everywhere and at all times. But the world tragedy has made it a great and overwhelming but humiliating truth to our proud western civilization as a whole. Here our epoch touches that vital Christian truth, the mystery of redeeming love. Belief in natural progress has failed. Man must proceed over the ruins of his showy temple, and come back to trust in God."

Such is the message of this great spiritual leader to so-called Christian America, and it will be seen that his remedy for war is no superficial one, but that of a profound thinker who goes to the core of the wound.

International Co-operation the Only Way

By Dr. Fridtjof Nansen

PART III.

AFTER all, there is another danger spot which is graver and more dangerous in Europe at this moment, and that danger spot is to be found in Germany. I mean especially, of course, in the Ruhr. The condition in that district is at this moment actual war in all but the name. The Ruhr is the industrial center of Germany. It is there that the future of Germany, more or less will be decided.

It is a danger. The condition in Germany now is a danger to Europe. It is imminent and fundamental, and it is of interest that that danger—that which is going on there—is of concern to every country in the world, and the future of every country in the world is actually at stake, so far as I can understand, in connection with that problem at this moment. But how is it dangerous?

First, perhaps the greatest danger is that the seeds of a future war are inevitably being sown every day, and that makes the difficulty of preventing a coming war immensely greater. At this moment in Republican Germany there is a revival of the spirit of *rèvenge* and hate which is growing every day, and which is much, much worse than it was during any time of the war; and this again creates a revival and re-creation of monarchism and militarism on a large scale in all classes of Germany, and moreover it is the cause of civil disorders in Germany, and will result in the disappearance of the German market for many years, and with it the other markets which are influenced by the German market, and the disappearance of these markets from the world, even for a short time, will inevitably cripple the trade of the whole world.

The whole world is one in the present age—we are all in the one boat to sink or to swim together. In order, therefore, to ward off the danger to Europe some way must be found to solve the German reparations problem and satisfy France.

The whole Ruhr question, which is a burning one, in my opinion, was and is a necessary consequence of the defective provisions of the Treaty of Versailles. It has been much discussed lately whether, according to the treaty, the occupation of the Ruhr is legal or not. I consider this a question of minor importance. If it is legal, I can only say, so much the worse for that treaty. I was never a great admirer of it.

I regret very deeply that this whole affair so entirely has overshadowed the real state of things, and has brought people to forget what France has suffered in the past. While all condemn the occupation of the Ruhr, and all Germany suffers and is cruelly treated, most people, even many of the Germans themselves, seem to have forgotten what has happened. They have forgotten their attack on Belgium at the beginning of the war. They have forgotten the devastation of great territories in France, and they have forgotten how French and Belgian factories have been purposely destroyed. We should try to be fair to both parties in the great strug-

gle in which the greater part of Europe became involved in 1914. Every country, including France, spent its lives and treasure, and for that, of course, no compensation can be made, but the soil on which the struggle was mainly waged was France, and the devastation remains. It is truly contrary to all natural feeling and reason that the loss caused by devastation in the area of the common conflict should fall upon and remain the loss of that particular country amongst the belligerents in whose territory it happened to be. So far as I understand, the justice and the necessity of reparations cannot, therefore, be disputed.

Let me add that I saw the devastated regions some few months after the Armistice was signed, and words cannot express my feelings when I looked on the formerly beautiful regions of France—the fields devastated and the neat villages reduced to heaps of stones and ruins. There is raging within me a feeling of the absurdity of war.

Last summer I traveled through those same regions again, and words cannot describe how I felt—the wonderful work that had been performed and was being performed by the industrious French people—my admiration of the manner in which, from first to last, she overcame dangers and difficulties which well might prove overwhelming for a less industrious race, and at the same time what an enormous expenditure this restoration work really meant. In my humble opinion, therefore, France and Belgium have the priority claim for compensation.

But still more important than the legal rights of France—still more important, I am tempted to say, than justice itself—is the future of Europe—the future of the world. With all deep sympathy for France, I am absolutely convinced that the policy of force, in the long run, cannot succeed in achieving either economic or political results. Such a policy of force is bound to end in failure, and those who have been trying it recently are already finding out that it is not likely to achieve for them the results they expected.

I feel tempted to remind you of some words by the old Chinese philosopher who thousands of years ago spoke about the life of man. He says when a man is born he is soft and flexible and fragile, but when he approaches death he becomes rigid and strong. In nature, too, trees and plants during their first growth are soft and flexible, but when near their death they are hard and dry. Thus we see that rigidity, strength and hardness are closely connected with death, while life means softness, flexibility and meekness. In the long run, therefore, a nation being cursed by brutal force or hardness—it is not in accordance with the laws of life—there will be no solution of the problem, and particularly of the problem of the Ruhr and reparations, and there will be no peace in Europe until force is abandoned and an agreement reached which is consented to by all parties concerned, and which all the parties concerned genuinely desire to carry out; but it is of vital importance that such an agreement

should be reached as soon as possible, and before it is too late.

If Germany breaks up into its various parts, what hope will there then be of a settlement—of a solution of the problem being found? I think then the hope would be gone. Why? Just because I see no possibility of helping a Germany which has been split up into small countries. There would be no more reparations. That hope would be gone. But at the same time there would be no possibility of international co-operation with them, no international help, no international loan. An international loan could be given to the German Empire as a whole, but I doubt if it could be given to the fragments, which have no assets to offer. It means that the time for a solution would be gone, and what the effect on Europe would be no one of us knows, but I am afraid a new Germany would arise out of the ashes, and that the new Germany would be built on one idea, and that one idea is called *revenge*.

But we hope to save Germany before it is too late—before this happens. For my part, I greatly regret that the problem of reparations has not been dealt with through the League of Nations, which is the only existing machinery of international co-operation, at any rate. I am satisfied that in the atmosphere and with the machinery of the League a settlement might have been arrived at years ago. I believe that Germany herself might have secured settlement of the reparations questions to be taken care of by the League, provided she took the necessary steps. I think she should have applied for membership in the League in 1921 when, with absolute certainty, she would have been admitted, and the whole subsequent history of Europe in that case would have been quite different from what it is now. But it could hardly be doubted that even the difficult question of reparations could then quickly have been solved when Germany would have been dealing on an equal footing with the other members of the League. It is not to be expected, however, that any international machinery, however good, could deal with the great European questions which interest and affect the vital interest, and indeed the whole future of at least four great powers of Europe, unless at least one of those great powers had asked the League to take action.

The fact is that none of the great powers have made any such suggestion to the League. There is, therefore, no ground for blaming the League for inaction, and whether the great governments should be blamed or not depends on each man's personal opinion. If, however, the main line of settlement can be agreed upon, I think there is still good hope for a solution, even in this moment. I think that it is of the most vital importance for the future of the whole world that the international conference proposed by Lord Curzon and Mr. Hughes should take place as soon as possible. If not, I am afraid we all, and also France, when it will be too late, will regret that it was not done.

It is hardly necessary to say that the conference will be of no importance unless America joins it. Why? Is it, you think, that we in Europe believe that America must come and save us? No. That does not put it quite correctly. We, on our Scandinavian peninsula, could perhaps get along, to some extent, without this question being solved, but we think it is absolutely necessary for all nations to take part in the solution, and especially America—not to save Europe, but to save yourselves and to save the world, because the world will suffer if it is not saved.

I cannot doubt but that if the various governments met and discussed this difficult problem that it would be impossible for them to separate without having found a solution of it, and if the powers concerned can agree upon the line along which a solution ought to be worked out I think we

have splendid evidence that a solution can be found. We have an illustration in what has been done for Austria. I think if Germany is willing to accept the solution in the same way as was Austria, Germany can and will be saved.

The situation of Austria a little more than a year ago certainly was much more difficult than that of Germany is, or ever was. Austria, a country with a capital city much too big, and a hinterland much too small seemed to have very small possibilities for economic existence. In fact, nearly all economic experts at that time would tell you that the future of Austria was hardly possible because she had not the resources to continue a national life.

The fact is that many nations—amongst them your great nation—tried for three years to help them. They completely failed. Then the League of Nations tried it for one year, and the League of Nations completely succeeded.

During those three years the several nations spent between four and five hundred million dollars in the attempt. The United States also spent something. The result was that the financial and economic condition of Austria were in worse chaos when they finished than when they began. Then Austria appealed to the League of Nations for help. She took up her troubles with the Council. It was handed over to the finance section of the League and it proposed a solution. An international loan was raised, and in a year Austria was saved from chaos, so that it is again one of the solvent nations of the world. The fact is, that during the last year while those negotiations were going on the Austrian crown has been the most stable money in Europe, thanks to the work of the League. This shows what can be achieved by international co-operation when you have the machinery for it.

It can well be said that the first method, that of the action of isolated nations, entailed the cost of four to five hundred million dollars with a result which was *nil*. The second method, the League method, as you may call it, has cost *nil* and has resulted in the restoration of Austria.

I cannot help thinking that if similar international co-operation could be attained for Germany it would be much easier to save her than it was to save Austria. You may tell me that, after all, Austria did not have the enormous debt of reparations to pay that Germany has. That is true. Even if it was reduced, still it will be an enormous debt to pay, but it will of course be distributed over a great many years, and I think if you even take into consideration the reparations to be paid, the resources of Germany are so immensely greater than those of Austria that it will be very much easier to find a solution, provided, of course, Germany is willing to accept the provisions. Those provisions will be a little hard for a nation to accept because it means international control of incomes and revenues. Austria had to submit to it. But I think even a great nation, when it is standing on the verge of the abyss to go down or be saved, would choose to be saved, even though it be through international co-operation.

Should it be through the League? It seems that the League machinery is there. It has worked extremely well in various cases, and there is no other machinery; but if you can create a better one, please go ahead and do it, and no one would welcome it more than we who are in the work. But the League is there and can be used at any moment. I know that many in this country will tell me that the League is dead. I have heard several times that the League is dead. It reminds me of a story I heard about a boy who had received a present of a small kitten, which was so small that it had not opened its eyes. On his way home the boy got very curious. He would like to see the eyes, and he

tried by all possible means to make the kitten open its eyes. He did not succeed, and in his despair he drowned the kitten. He came back by the same way the next morning, and he saw the kitten lying dead in the water, but to his astonishment he found the kitten had opened its eyes. He said, "While you were alive you would not open your eyes, but now you are dead you can see." I can only say that if the League is dead it is certainly the most active corpse history has ever known.

I think we ought all of us to remember that the world is an interlacing world. It is one world, and only one, and we all are members of it.

Mankind—at least the whole of civilized mankind—is one. You cannot really split it up even into nations. At least, its interests have a far greater share of identity than of difference. Science, art, intelligence, morality, certainly mark no boundaries. You cannot destroy or maim any intellectual center in the world without crippling the whole intellectual life of the world. It is by co-operation which one receives from another that the world advances and makes progress.

The whole of history teaches us that one sea is more dangerous for people than any other, and that sea is isolation. That means stagnation. You say it is not necessary to mix up in the political and financial difficulties of another world—another continent. It is true there is an economic side of the question, but at this moment more and more countries are economically united, and there are more every day. It must bring a new spirit into the international affairs of the world. It is not sufficient to try to erect barriers to war, not

even to provide means for sentiment. We must do more. We must take away all causes of war. Into international life we must bring the spirit of brotherhood, friendship and co-operation, and when we feel that we are one, not only with our lips, but in our hearts and actions, we must know and really feel that we cannot ruin one part of the body of humanity without the whole body of humanity suffering for it. National conduct should be guided by reason, justice and brotherhood. These motives in the end must be superior to brute force in all forms.

I repeat it, what is now needed in the world above all things is good-will and confidence between nations. Could you bring that about, the world would progress to-morrow in quite a different way than the way it is doing to-day.

In the Andes, at the highest point of the frontier between Chile and the Argentine, thirty thousand feet above the sea, there stands a colossal bronze figure of Christ, the one hand stretched out in blessing—that means good-will—the other hands holds the cross, the sign of fate—that means confidence—and beneath is written, "These mountains themselves shall fall and crumble to dust before the people of Chile and the Argentine will forget their solemn covenants sworn at the feet of Christ," and on the other side is written, "He is our peace who hath made both one."

Could not we bring forth such a spirit to rule the world and so insure a better world?

We need to remember the last words of a dying Roman emperor: "Thou hast conquered, oh Galilean." There is still hope for a fallen world, "for the things that are seen are temporal, but the things that are not seen are eternal."

The Religious Conditions in Germany

By Rev. Calvin Klopp Staudt, Ph.D.

PART II.

The German Young Men's Christian Association is in many places doing a noble work. The work in Ulm, Leipzig and Dresden, where I saw it at its best, is scarcely surpassed in any of our American Associations. In Dresden I was present one Thursday evening in a Bible class where over fifty young men had gathered around long tables with their Bibles, being led by a layman, a man whose interpretation of the Bible was sane, scholarly and exceedingly devotional and practical. He gave to those young men, coming from various walks in life, just exactly what they were hungering for and what they needed. The members of this Bible group meet regularly every week and are drawn by no other motive but the motive of mutual helpfulness. Other Bible groups are held on other nights. At the Leipzig Y. M. C. A., great meetings were held in the auditorium every Tuesday evening with an address, usually, by one of the members of the theological faculty of the university.

And what is true of the German youth in general is particularly true of university students. Though it is claimed that there is a slight falling off of students enrolled in the Theological Department, due, as one can readily understand, to economic reasons—German clergy receiving only a pit-

tance of a salary—yet one is surprised often to find classes in theology and philosophy crowded and sometimes overflowing. Professor Girgensohn was compelled to seek a larger auditorium for his lectures in theology, and in Dr. Litt's class-auditorium a vacant seat was seldom to be found as he spoke, with a slight intermission, for two hours twice a week on philosophy. The only explanation of this strange phenomenon, it seems to me, is that the aspiring German youth has been driven to serious thinking about God and reality and seeks the guidance of men who have thought deeply on this subject. As in the days of Luther a certain number of young men have become deeply mystical and introspective.

An announcement of an address on a religious subject never fails to attract attention. In the University of Leipzig it was announced on the bulletin board one day that the Bishop of Saxony would speak in one of the classrooms on the subject "Christianity and Our Times," to which all students were invited. On the evening of the address it soon became evident that this, the largest class-auditorium in the University, could not hold the crowd which was clamoring to hear the speaker. We were obliged to withdraw into the unheated

university church, on a night when the snow was lying on the ground, the air damp and the thermometer low. And yet, despite all bodily discomforts and the menace to health, that cold cathedral, where Tetzl once preached, became also crowded to the doors by the young men and women of the university.

I happened to get a seat in the chancel of the church, thus giving me an opportunity to survey this throng of university students. To say the least, it was deeply impressive and touching to look into the faces of these young people—most of whom were undernourished and some even to the extent where their health was being impaired, and read in those stern and earnest faces an impelling hunger and thirst after true knowledge and spiritual values.

The speaker began by depicting the religious situation in Germany and the present religious crisis, and then went on to show that three things must be done. First, our Christianity must become more ethical; a higher morality must take hold of the people; secondly, a finer spirit of brotherhood, of helpfulness and of service must be developed in the churches; and lastly, we must live more deeply and vitally the Christian life. He closed by making a stirring appeal, pleading that all should live the Christ life; and then announced that he would remain in the vicinity of the university for three or four days with the express purpose of giving personal help to students in their religious problems.

Then, too, a new note is being struck in the teaching of religion and theology, and that is the introduction of sociological problems and Christian sociology. Studies which have to do with the Christianizing of the social order found no place in the curricula of former years. Germany may have been twenty-five years ahead in studies on higher criticism, but she certainly was twenty-five years behind in studies which have to do with the application of the Christian ideal to society. In the University of Leipzig, in the Winter Semester of 1922-23, there were no courses in the Old and the New Testament interpreting Scripture in the light of its social teachings; but before that Semester was over there was posted on the bulletin a special announcement that during the following Semester a course on the social teachings of the Old Testament prophets would be offered. A similar course, I understand, was also to be given in the field of New Testament science. Professor Adolph Deissmann, an eminent German scholar of the University of Berlin, when asked about the religious life of Germany after the war, lately said: "We are less dogmatic, less destructive, I think. . . . Attention is also given to certain neglected sociological problems in the light of the New Testament and the necessity of the Christianizing of the political life." In the university library in Leipzig, I noticed on the shelf of new books a great display—mostly American—of volumes dealing with Christianity and social service.

Now, it seems to me, that Germany is suddenly "born again" into the study of Christian sociology, and that she has found a new fulcrum in teaching religion. And it is by no means strange that there should be this sudden conversion. Under the old régime no one presumed or thought of teaching religion from the social point of view; and those who tried to engage in the uplift of the oppressed and the working classes, were at once termed Socialists. And the rabid attack of the German Socialists on the Church has grown in large measure out of a one-sided interpretation of Christianity. The way to win back again the better element of those who have gone astray is to teach and practise this new phase of religion.

The new birth into Christian sociology may also mean one day a new birth for the German people. Of all the peoples of the world, the Germans need the power, the restraint and

the unifying force of religion; and, in like manner, they need to learn the value and efficacy of social science and the Christianizing of the social order and of political life. This is important for Germany itself and from the standpoint of international relationship.

Another encouraging feature is the establishment of a *Religionslehrer-Seminar*, a school of religion for lay workers. This school was founded in Leipzig shortly after the war. It has a three years' course, a fine corps of teachers, most of whom are from the university faculty, and the spirit and atmosphere of the school is everything that could be desired. The school has been supported by contributions from German people and by foreign gifts. There are students in this school from all over Germany, and I found one even from Alsace and another from Brazil. Despite the economic depression this school has maintained a steady attendance of from fifty to sixty students, and should the economic situation clear up it would become a most popular institution, and others of like character would likely be established.

The primary aim of this school of religion is to train up an army of men and women who can give the highest type of religious instruction to children who are now being deprived of religious instruction in the schools. Indeed, it is similar to the present movement in America, where men and women are being trained in religious education to carry on week-day religious instruction.

The religious outlook of the future of Germany, despite a multitude of disheartening features, is rather hopeful. Religion, as during the Protestant Reformation, may again work wonders and become a great blessing to the people. The hope, however, lies, not in the masses, but in rare souls and in a group of intelligent young people. In the timely words of Professor Rudolf Kittel—one of the most eminent scholars in Germany and an honored and respected citizen, who is said to have saved the University of Leipzig during the German revolution—in his opening lecture last winter to his students on the Book of Isaiah, as he referred to the Prophet's teachings on the holy seed and the remnant: "The godless will not heed, but the remnant who understand God will bring in a new life for the Fatherland. Isaiah is a man who not only spoke for his own time, but he speaks for us to-day. Nothing can help but God alone. It behooves us to serve God with all our might in the right way. And in the remnant, the holy seed, lies the hope of the new nation."

THE ABLE McLAUGHLINS

By MARGARET WILSON. *Harper and Brothers, New York.* \$2.00.

This is far more than a story; it is a movie of the winning of the farms and towns of Iowa from the prairie. Especially, it is a picture of a quarter-section of Iowa prairie and its inhabitants, in 1866. It is to be thought of along with the "Covered Wagon" or "The Virginians." Many of its incidents still linger in the memories of hardy pioneers of several States. Some of them must have happened again and again in different places—for example, the story of the meek little woman who would not muddy her shoes, but who made a stingy husband build her the best house in the township. These incidents are part of the folk-lore of the American people. For Americanization of newly-arrived immigrants the reviewer recommends, among other things, compulsory attendance on the movie mentioned and compulsory reading of this book. If that were done, we would have more love of America. For that matter, some citizens who think the Hudson is the western boundary of the United States may find this prize novel of the Harpers a reminder that courage, love of education, and high ideals did not end with 1620, nor with 1776.

What Can America Do?

WHAT can America do? In the face of the appalling distress of Europe, that is a question which thousands of our countrymen are asking. And, lacking a complete and satisfying answer, multitudes are doing nothing. But in this paralysis of uncertainty which seems to hold many, while the Government hesitates and financiers are undecided, it is heartening to Christian people to know that the churches, acting through the Federal Council, have mapped out a path of service which reaches a point of gravest need, and which more and more is attracting the co-operation of men of good-will.

It is more than a year ago that the full seriousness of the



DR. ADOLF KELLER

effect of after-war conditions on Protestant Christianity on the Continent began to be realized in this country. That the situation might be fully understood and relief brought where necessary, at the suggestion of the Federal Council, a conference was called at Copenhagen in August, 1922. A large company of delegates from thirty-seven church groups representing twenty-one European nations assembled, and there was quickly revealed a condition of things really alarming. While the Protestant element numbering fifteen million in but five countries was able to maintain normally its religious life and work, fifty million Protestants in fifteen countries were more or less in distress. At once the most effective thing was done. A Central Bureau for Relief of the Evangelical Churches of Europe was organized and its stability assured by the promise of the Federal Council to supply two-thirds of the sum necessary for its maintenance. Officers of the bureau were appointed, all from neutral countries, and the able and devoted leader in federative church activity abroad, Dr. Adolf Keller, although already he carried heavy responsibilities as pastor of St. Peter's Church, Zurich, Switzerland, accepted the position of executive secretary.

No sooner was this channel of relief established than aid began to flow in from countries near enough to realize the need. Little, however, was sent from America, because America did not know. In a brief visit to this country early last summer, Dr. Keller vividly brought home to all who heard him the critical situation of European Protestantism, but his stay was not long enough to bear large fruit in material aid.

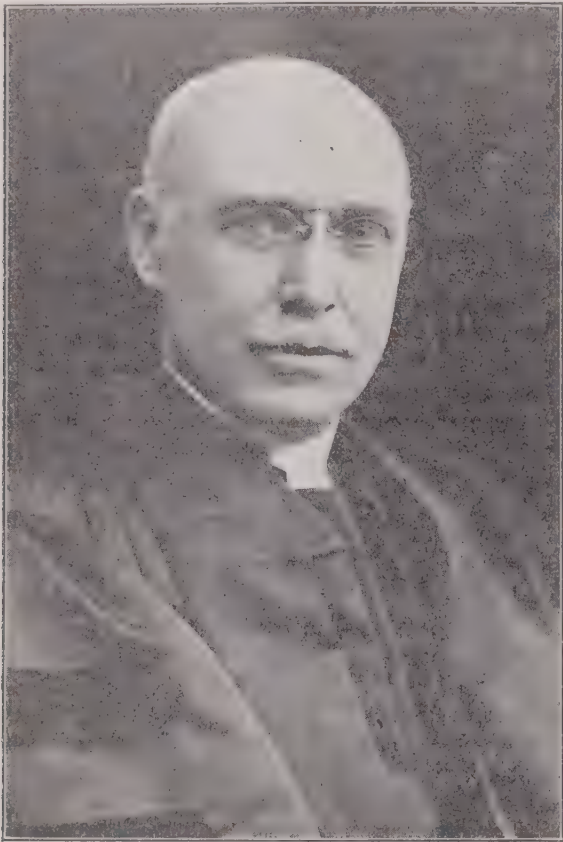
Meanwhile, the situation abroad has grown steadily more threatening. At the moment, the most acute distress is not in countries where the physical effects of the war are most obvious, as Latvia, where one-quarter of the church buildings were destroyed, or France, where the work of reconstructing places of worship is still far from complete. In other countries, political and economic consequences of the war are still felt, the effect of which is devastating to Christian institutions. In some countries the abrupt suppression of state subsidies or the confiscation of endowments has left the support of the churches to a desperately impoverished people. Again, the new boundaries imposed by treaties following the war in several instances have left isolated groups of Protestant Christians in the midst of alien lands where hostile legislation has reduced the income available for the churches, closed the schools and hampered religious observances, thus working powerfully for the extinction of the faith. Before the war there were four million Protestants in Hungary. Now two million of them are scattered and oppressed.

And in almost every country of central and eastern Europe the depreciation of the currency has wrought pitiful havoc among Christian institutions. Endowments of hospitals, orphanages, deaconesses, schools, have shrunk to nothing, and such institutions are closing by scores. The cost of printing has become prohibitive, so that in one country alone three hundred religious publications have been suspended. Pastors' salaries have been reduced in some countries to two dollars per month, and hundreds of them are working long hours in the fields or in the mines or in factories to keep body and soul together, able only to give the left-overs of their time to their chosen work of the pastoral care of a people as poor as themselves. Pastors' widows and retired pastors are quietly starving. Among such people "there is a silent dying," writes one careful observer.

In some instances the hostile attitude of the authorities makes the situation still more discouraging. Thus in Saxony a communistic government has refused emergency relief to pastors and their social workers, and it has seized the income from property belonging to the Church. "We have the greatest interest in the fact that the Church is weak and in its remaining weak," is the declaration of the Ministry of Religion. No wonder, as Dr. Keller writes, "Black hunger reigns in the homes of the pastors." Another careful observer, an American, recently returned from abroad, in his report says: "The situation in some areas" (later he mentions Hungary in particular) "is too pitiful to be fully credible to those who have not seen it with their own eyes."

To meet a crisis so full of the gravest possibilities for the

Protestants of Europe, the Federal Council, this autumn, took two measures which greatly increase the importance and effectiveness of the Central Bureau. The first was the appointment of Dr. Keller as representative, abroad, of the Council's Commission on Relations with Religious Bodies in Europe, with such provision as will enable him, within the next few weeks, to withdraw from the pastorate of his church in Zurich and to devote himself entirely to the growing work of the Central Bureau. For this position of large influence Dr. Keller is finely qualified. An outstanding pas-



REV. CHAUNCEY W. GOODRICH

tor before the war, he, by his character and ability, has won in more recent years a position of strong leadership in all interchurch movements uniting the Christian bodies of Europe and of the world. In the Continental Section of the Universal Christian Conference on Life and Work he holds the position of secretary. To the enlarging work of the Central Bureau he brings abilities of a high order, wide experience and great devotion, together with a fairness of mind and a sympathy which win the confidence of the people of all nations. Twice he has visited the United States. After his first visit he wrote a book on American Protestantism. It showed unusual grasp and discernment. A third visit is expected, shortly, in which, during an extended tour, he will speak of the great cause he represents. [Dr. Keller is just reaching this country.]

The other action by the Federal Council was the appointment of Dr. Chauncey W. Goodrich American representative of the Central Bureau for Relief. He had just returned from a six years' pastorate of the American Church in Paris. The whole experience of Dr. Goodrich has fitted him for the position of a sort of "liaison officer" between the churches of America and the Continent. After his graduation from Yale, where he was president and afterwards graduate secretary of the Student Christian Association, and later from Union Seminary, he held pastoral appointments in New York

City, Orange, N. J., and Cleveland. Later he was called to his first pastorate of six years in Paris. He returned to this country with slightly impaired health; he was for a time in New York, and then he accepted the pastorate of the College Church in connection with Bowdoin College, Brunswick, Me. Again, during the war, he was called to Paris for a second pastorate. Dr. Goodrich will interpret to the churches here the needs of the sister European churches, based on personal observation and direct contact.

While the primary task of the Central Bureau is to secure relief in a great emergency, its influence is felt helpfully in another direction. In many ways it is tending to mould the divided Protestant elements of Europe into unity. Through the example and encouragement of the Federal Council in America, church federations have been formed in France, Switzerland, Germany and Spain, and in other countries there is a distinct movement in that direction. In these separate groups, through their relation to the Central Bureau, there is being fostered a growing consciousness of their common Christian purpose and their essential unity.

The countries represented, to which gifts are distributed, are: Austria, Belgium, Bulgaria, Czechoslovakia, Esthonia, Finland, France, Germany, Hungary, Italy, Jugoslavia, Lithuania, Poland, Rumania, Russia, Spain and the Ukraine.

The American office of the Bureau is at 287 Fourth Avenue, New York.

Some Cincinnatians have started a Radio Bible Service Bureau. The Bureau has prepared a sheet of brief daily Scripture selections and prayers, and urges broadcasting stations to send them out. According to the statement from Cincinnati, some stations have begun to use the service.

The United States has been negotiating a new commercial treaty with Germany. Although under the Jones Merchant Marine Act, goods carried in American vessels should receive preferential tariff, yet the new treaty proposes no discrimination against German shipping. During his administration, President Wilson refused to carry out the provisions of the act. It would have required an abrogation of some twenty-three important treaties. We are glad to see that the present administration has the same determination to play fair with all nations in regard to shipping. It remains to see now what the Senate will do with the treaty.

Rev. J. Frank Norris of Fort Worth, Texas, eminent among Fundamentalists, occasionally himself indulges in a certain sort of higher criticism in regard to the Bible. When he preached in Brooklyn, the other night, in connection with the mission which the Fundamentalists conducted there and in Dr. John Roach Straton's Baptist Church in New York, he took occasion to urge young ministers who might be Fundamentalists to stick to their doctrines, even though to do so might mean lower salaries. "Lazarus," he added, "did not have enough salary to pay funeral expenses, and dogs were his pallbearers." Of John, the Baptist, Mr. Norris remarked, "He did not have enough clothes to come down to Jerusalem!" Mr. Norris is a man who might do, and no doubt does do, an immense amount of good, witty, magnetic, earnest, honestly caring about people. Fundamentalist or not, he would help men and women by his human qualities. Of course we should be glad if he understood more clearly some of those whom to-day he denounces. But a wider understanding of our fellows is a very common need.

The Challenge of the Hour

By Samuel Zane Batten, D.D.

[This article appears as a chapter in Dr. Batten's pamphlet, "Why Not Try Christianity," published by the George H. Doran Company, New York.]

THE world changes and men change with it. The world changes and ever new questions come to the front and make their insistent demand. In every age the Gospel, so far as it has been followed, has proved itself to the power of God and the wisdom of God, in that it has answered men's need and met every question as it arose. To-day we are brought face to face with some urgent questions, and these are here to challenge our faith and prove the Gospel's power. In our time, the Gospel has its fortune to make or to lose in the wider fields of man's social, industrial and international life. In the significant words of Sir Edward Grey, "The condition of the world is an ultimatum to Christianity."

First, here is *the challenge of the social question*. In our time, we have found that humanity, through the toils and sacrifices of other generations, has come into a great heritage of achievement. But, owing either to neglect on the part of many or to greed on the part of a few, the control of that heritage, in large part, has fallen into a few hands, and these not always the wisest and most deserving. The consequence is, as Benjamin Kidd says, the great mass of people are born into the world to find that the best places are already pre-empted and held in perpetuity; and so they find themselves without any real opportunity in the world and a fair equity in the national heritage.

I shall not attempt to mention the various plans that have been devised first and last to solve this problem and change the situation. But I come right to the heart of the question and ask, Why not try Christianity? Why not go back to the fundamental Bible teaching and say that the earth is the Lord's and the fulness thereof? This earth he has given to the children of men to be their heritage and their home. Why not accept the Bible teaching that all souls are God's, and so one soul has as much right to be as another? Why not say with the teachers of Scripture, that while men may have possession of the earth, one man has no right to gain a monopoly of the earth and deny his brother man a right to opportunity? Why not accept and teach the great principle of the Jubilee law, which Jesus announced in the Nazareth synagogue He came to fulfil in the acceptable year of the Lord? Why not teach the primary Christian truth, that man is a steward in all he is and in all he does, and so nothing that he handles is really his own; that he is hence under obligation to use his talents and his property in such a way as to advance the Kingdom of God and promote the cause of justice? This is not socialism, for the reason that it is a thousand miles deeper, more radical, more fundamental than any socialistic program. All this is no new demand; but it is the old truth which has been sun-clear from the beginning.

Second, we have *the challenge of the industrial situation*. There are many persons who miss the real meaning of the industrial issue and see only the surface symptoms. On the

surface it seems to be a question of hours and wages, control of industry and the distribution of its products. But this is only the outward and visible sign of a deep and human trouble. We have strife in the industrial world because there is injustice in society, because human relations are broken and dishonored, because there is a frightful discrepancy between the Christian ideal and the social order.

The industrial system of to-day is the product and result of forces and principles with which Christianity has nothing to do. Nay, worse, these forces are in direct opposition to the principles of Christ. It has been taught that selfishness is the basis of economic activity; that each party is expected to get all he can for himself and give as little as necessary to the others; that men are "free to do one another to the death, provided only the arena be a market and the instrument bargain;" that competition is the law of trade, and it is useless to complain of men because they are self-seeking. So long as such principles are accepted, that long we will have strife and confusion. So long as the industrial order rests upon such assumptions the goodly fellowship of the apostles could not operate our present system and make its workings just or satisfactory.

The first thing is for us to deny and repudiate these pagan principles of our economic order, and to affirm and substitute Christian principles. "Competition is put forth as the law of life. That is a lie," says Maurice, "and the time has come for us, in word and deed, to repudiate it." The next thing is to affirm that men are brothers before they are employers and employees: we must bring them together as men and adjust the relations between them in terms of justice and love and brotherhood. This was Jesus' method and Jesus' remedy. The Master, when importuned to take sides in a dispute concerning property, disavowed the function of a judge and divider in such matters. But in the next words He shows very clearly that He is concerned with the spirit which lies behind disputes and causes division. So He charged men to beware of covetousness and to cultivate a spirit of brotherliness. The real causes of industrial strife are an unbrotherly spirit and a greed of gain. The effective remedy is found in a substitution of the spirit of brotherhood and justice for the spirit of greed and pride. We admit that there must be some radical changes in the order and method of society, that this spirit may be created and may have full sway. But these changes in society will come about as fast and as far as the spirit of brotherliness and the passion for justice prevails. The various plans proposed to bring industrial peace, such as profit-sharing, compulsory arbitration, industrial democracy, may or may not be the final word; they may or they may not work out the results desired.

Thus, beyond any changes in the machinery of the industrial system, there must be changes in the attitude of men themselves. We can never solve the industrial question by any half-way measures. Nine-tenths of our efforts miss the mark for the reason that they ignore underlying causes. We can never bring peace to the industrial world by any med-

dling with wages, hours of labor, recognition of the unions and system of profit-sharing. This is merely lopping off a few branches and leaving the root untouched. The Church must strike at the heart of the problem and lay the axe at the root of the tree. The Church must take away the love of gold and bring men under the sway of a new motive. There must be the substitution of the spirit of service for the spirit of greed; there must be a willingness on the part of all to regard others as brothers and to be brotherly toward them; there must be a sacrificial attitude of mind which will lead men to look not primarily on the things of self, but to seek the good of all. We must go down and down beneath all mere questions of hours and wages, dividends and boss-ship, and bring men together face to face as men; and we must then adjust the relations of men in terms of justice, love and brotherhood. We must learn to apply the Gospel across class lines, to deal with one another as brothers and partners. The world has tried strikes, lockouts, boycotts, legislation, and the result is confusion and strife. Why not try Christianity, with its brotherhood, its justice, its co-operation? The finest evidence of the Gospel to-day is a company of men, employers and workingmen, sitting together as brothers to consider the affairs of the enterprise and to work together as partners. And all this ought to be self-evident to those who confess faith in Christ.

Third, here is the challenge of the great World War. The World War is one of the greatest calamities that has ever befallen the human race. It is impossible for any man to appreciate the magnitude of this calamity or to measure its tragedies. Fully eight million men have been killed or have died of wounds; another eight million have been injured in various ways and are crippled for life. This is sad enough; but this is only the beginning of the tragedy. The war has cost the nations billions of dollars, and little children generations hence will be born under the shadow of this war debt; billions of money that ought to have gone for education and health and human well-being must be spent to pay the interest on this colossal debt. But even more tragic than this is the fact that millions of homes have been broken up and millions of children must begin life without a father's care and counsel. Many millions of children are being cheated out of an adequate education and a fair chance in the world. But quite as dark as all this is the fact that national enmities have been intensified, and for generations men of one race will suspect and hate men of other races.

This great war raises some very serious questions. Could not Christianity have prevented this war? The real causes of this war are not far to seek or hard to find. They are the greed of nations, their ambition to extend their boundaries, to gain new markets, to control the strategic points of the world's trade. For generations the nations of Europe have been sowing the wind, and it is not strange that they should reap the whirlwind.

The foreign policies of the so-called Christian nations have been practically untouched by the Christian spirit. Those policies might have belonged indifferently to Moham-medan, Buddhist or pagan peoples. "Diplomacy," says Professor Gilbert Murray, in defending the foreign policy of Sir Edward Grey, "in the past twenty years was an out-law's market." Little or no attempt has been made to teach the brotherhood of mankind or to interpret the Sermon on the Mount across international boundaries. Not only so, but the underlying principles of our civilization have been purely gentile and pagan. The nations have been looking each on the things of self and no one on the things of others. Each has been trying to secure the largest share of the earth, to control the world's trade routes and to checkmate its com-

petitors; each has sought after the things that make for national advantage and have not taken thought for the things that make for world peace. The stronger nations have regarded backward peoples as legitimate objects of exploitation. They have sought to control smaller nations in the interest of trade and finance. Thus far the only way that the smaller nations could be safe at all was to come under the sovereignty of some stronger nation. The nations have believed in the God of heaven, but they have not believed in the one Father of all. Each nation has had a tribal religion, a national God. In a partial way, they have believed in justice and brotherhood, but they have never believed in these principles in the relation of nation with nation. These policies and practices foredoom the world to be a scene of confusion and warfare. So long as self-interest determines the policies of the nation, that long nations will fight when their interests collide.

Then why not try Christianity as the remedy for war? The world has tried diplomacy, and it has failed. The world has tried battleships and armies, and they have failed. Why not try Christianity? Why not believe in the fatherhood of God and the brotherhood of mankind? Why not say that God hath made of one blood all nations of men; that He has given each nation its heritage and its right to be, and so it has the right to its own territory and life. Why not say that injustice and land-grabbing on the part of a nation is even more cruel and wicked than injustice and stealing on the part of an individual? Why not declare that the nations calling themselves Christian must give up their ambitions of trade control and economic imperialism, and bring international trade under the control of morality and law? Why not insist that nations equally with individuals are under obligation to practice the Golden Rule and do unto others as they would have others do unto them? Why not affirm that nations are here, not to be ministered unto, but to minister and to serve the cause of humanity? Why should not the churches know of the political treasons that are plotted and the imperialistic ambitions that are driving men into war? And why should they not testify against these things in the name of the Lord, disfellowship the men who do these things and say that they are the enemies of the Kingdom of God? The Church must testify against this evil spirit, this greed of nations, and then call men and nations to repentance. The churches must make men and nations know that when they covet and steal the territory of weaker peoples they are sinners and pagans. The churches must refuse to sanction and bless these unholy wars of greed and conquest; they must make the nations know that they fight as pagans and not as Christians; they must honor the spirit of Christ and must keep His name out of these unholy quarrels. The churches must insist that they who name the name of Christ shall have done with iniquity; they must refuse to absolve and bless the nations that follow the policies of Cain; they must testify that the way of justice, love and brotherhood is the way of security, life and peace.

The world to-day is in a desperate condition. It is like the sick woman of the Gospels who had tried many things of many physicians, but was nothing bettered, but rather grew worse. The world has tried ecclesiasticism, and all history records its failure to save men or to unite the people. The world has tried science for its many ills, and science has no power to save men; nay, we have seen science turned against man and devising means for destroying men. The world has tried education, and while education has done much, it has left the heart untouched and the moral will untrained; it has no power to charm away the selfishness of men and send them to seek the Kingdom of God and its righteousness.

The nations have tried diplomacy, and all the world knows the result. The diplomats of the world have played with the lives of men and the destiny of nations as though they were pawns on a chess board. Diplomacy failed to avert the most disastrous war of ages; and diplomacy failed at the Peace Conference to give a just treaty or to ensure world peace. If man's extremity is God's opportunity, there is just one thing for the world to do: come to Jesus Christ and try the Gospel. The most important task before our generation is to think out the meaning of Christ's life and teaching in relation to social, industrial and international affairs, and

then to set about the work of applying His principles all along the line of life.

This question really has two aspects, both of which are essential and must be taken together. Why not try CHRISTIANITY? Not a part of it, not a substitute for it, but Christianity itself, in its length and breadth, its reality and power? And why not TRY Christianity to the full; that is, find out what Christianity means, and then apply it to every detail of life and every relation of society; bring its spirit and motive to bear upon every question, and go just as far as Christ goes?

The Church and the Press

By Rev. T. J. Brabner Smith

Chairman of the Commission on Publicity of the Chicago Church Federation

[The following paper was read at the Conference on Church Publicity held recently under the auspices of Chicago Church Federation and Advertising Council of the Chicago Association of Commerce.]

THERE is an increasing number of church leaders and newspaper men who are keenly conscious of the need of a closer co-operation of the Church and the Press.

In the Church there are both ministers and laymen who are constantly berating, belittling and, in more cases, bleating constantly about a decadent press. Among newspaper editors, publishers and writers there are a few who do not see much in the Church that is worth while printing as news or as news articles in the press.

Occasionally one hears among church members in local, district and national meetings some individual or class or a certain group break out with a vehement attack on the public press, but on all such occasions saner minds prevail. This epidemic of vehement attack by church members that the newspapers are propaganda for some powerful interest fails to move the Church seriously as a body and fails entirely to stir the Church into action against the newspapers, because they know that this spasmodic attack is groundless. This is specially true of the Associated Press, and I presume it is true of other press associations.

A better understanding of the newspapers by the church members and of the church work by the newspapers is evident to all serious thinking public leaders. The Church sometimes fails to realize the opportunity to reach and influence church members and those outside the Church through the secular press. The Church must use the newspaper more and more, and consider it a brother in the struggle for the betterment of the community and not as an enemy. Newspaper men should remember that the Church is a growing concern, and that it is among men really the biggest business on earth; that its activities at home and abroad reach into all the social, private and business lives of three-quarters of the citizens of the United States. In 1921 there were 243,478 churches, and in 1922, 253,057, an increase of 9,579. A remarkable increase is also noticed among the ministers. In 1921, 199,331, and in 1922, 214,385, an increase of 15,054.

Of church members there were in 1921, 46,242,130, and in 1922, 47,407,251, an increase of 1,165,121. Of Sunday-schools there were in 1921, 109,154, and in 1922, 204,464, an increase of 5,310. Of pupils in the Sunday-schools in 1921 there were 23,944,438, and in 1922, 25,189,418. The churches raised for all purposes, in 1921, \$488,424,034, and in 1922, \$518,317,578, an increase that year of \$29,983,494. Many newspaper writers know that the growth in church membership, compared with the growth in population, shows a marked increase. In 1890, the population in the United States was 62,947,714 and the church membership at that time was 21,699,432. According to the official report of the Federal Council of the Churches of Christ, the church membership in 1922 was 47,407,250, in a population estimated at 108,000,000. While the population was increasing sixty-eight per cent. during thirty-two years, or at an average rate of 2.125 per annum since 1890, the church membership was increasing 118.4 per cent., or 3.7 per annum, showing a small but steady advance of church members compared to population. This steady advance is further shown by the fact that in 1890 the church membership was thirty-four per cent of the population, but in 1922 it was forty-five per cent. In 1922 the church population of the United States, which includes members and adherents of some form of religious faith, was 77,958,470 Protestant, 456,054 Eastern Orthodox, 604,082 Latter Day Saints, 1,600,000 Jewish, 18,104,804 Roman Catholic, a total of 98,723,410. The Federal Council of the Churches of Christ reckons Protestants as 2.8 times the communicant figures and Jews as four times the figures they give, which, as a rule, is the number of heads of families of pew holders.

These church facts are not generally known, or if known, are not recognized by many journalists. Neither has the Church awakened to its greatness or its opportunity. With such a membership and such vast amount of property the Church should be given a greater prominence in the newspapers. The newspaper owners and writers must remember that their wares do not reach all the members and adherents of churches, but the newspaper does enter into millions of homes of church members. It is of vital importance to the church leaders that the newspaper which enters the homes

and offices of this vast number of members should be of such a quality that it will uplift and strengthen the moral and spiritual fiber of the members and adherents. The Church is under a great responsibility for its membership because of the influence of the press in the home; also, the newspaper owners and writers have a great opportunity as well as a tremendous responsibility.

With very few exceptions the majority of newspapers are not what the founder of Christianity would think ideal. What would Christ say of the modern newspapers? It is true that many of them are reaching out for better material. The newspapers are not solely to blame for the lack of church news. On the Church there is great responsibility to supply the newspapers with real, up-to-date information on its activities. When the churches cease to criticize the newspapers and begin constructively to co-operate with the public press and supply it with material prepared in a proper manner we shall have a high moral tone in newspapers. Editors and press representatives find it very difficult to secure either by 'phone or by personal request information from church clergy, officials and laymen. But there is a growing co-operation.

"It is not true that the newspaper men consider church news trivial, the criminal news important," says W. J. Smith, of "The Chicago Daily News." An increasing number of newspapers are employing church editors and other papers are eagerly seeking men and women who can give church news. Most of the great daily and weekly papers have religious editors or religious columns, and they seek religious news. When these millions of members of churches demand that the newspapers be what they should be according to a Christian standard, and when members of churches who own, control or write for the daily papers apply Christianity to the daily newspaper, the problem will be solved.

We predict that the time is coming when the church editor will be the most important editor in the newspaper office, and when religious news and news of the churches and the clergy will be considered first-class news, the most important news for the public press. If the daily newspapers are not co-operating with the Church and the community it is because the Church and the community does not demand it or does not co-operate to make an ideal newspaper. How is it that the newspaper fraternity should be considered as indifferent to the clergy and the church people? Is the Fourth Estate made of men of a class by themselves? In fact, most of the newspaper owners and writers are members of the Church. If the community and the newspaper fails it is because the Church has failed at some point in doing its part to help and co-operate with the newspaper. The church, the newspaper and the community need to join together in the spirit of co-operation, in the name of Him who "went about doing good" and is "Lord and Master of us all," and who said, "Go ye into all the world and preach the Gospel." The world surely includes the newspaper and the community.

Children and the Church

BY ANGELO PATRI

THE church is the house of God. The words spoken there are the words of God—His message to men. The service the church offers to all who come within it is the service of God. Surely this, then, is the place for children. Surely, then, the church has a strong influence on the lives of children.

Few mature people will deny that this is, and should be, true, but the excuses and reasons they offer for not supporting the church either by their presence or their money are varied and numerous and illuminating.

"Sunday is a day of rest. It is the only day we have to take a few minutes' longer in bed." Well, what time did you get to bed the night before? The show lasted until after eleven, the supper until after twelve, and by the time you got home it was close to two o'clock. There was a choice between going to church in the morning or to the show on Saturday evening, and you choose the show.

"The sermon is so dull that I cannot keep awake. Besides, the dullness, it is so impractical. What is the use of preaching the loveliness of sacrifice when every one of us has to scratch like mad for a living? I say it's hypocritical to talk about the brotherhood of man on Sundays and act the 'me-for-myself' the rest of the week. I'd rather go to the woods and get my spiritual renovation there. The woods were God's first temples."

Of course. And you seek out a retired place and meditate on the goodness of God and your unworthiness and resolve and plan for a better and closer relation to the things of the Spirit, a kinship with God.

You have the children with you and you teach them that they have come out to the open in the solitudes to feel their nearness to the Father of the universe, and you explain to them a little of their duty towards Him, and through that relation their duty to their neighbors.

There are many, many children in this land growing up without an appreciation of what the church stands for, without the standards of living that the church instills, without even the knowledge that there is an Infinite Spirit of Rightness that rules the universe—a Spirit whose law is fixed and inexorable, stern and clean and searching as undying fire.

We may quibble about the creeds and the ritual and the discipline, but deep within us lies the knowledge that beyond them all lies something the human spirit needs and must have if life is to be endured. What right have we to bring up children without that knowledge? What right have we to teach them to ignore the church, the only place we have allotted for such instruction?

Punishment does not hold children; easy compliance does not hold them; laws and conventions do not hold them. These are external and material. The knowledge of the love and fatherhood of God, His never-changing rightness and unfailing justice and all-powerful love does hold them. These are of the spirit and inherent in every child.—*New York Evening Post*.

The colored people of Hampton, Virginia, for nearly thirty-five years have conducted a building and loan association, which has handled in receipts \$1,173,723.19; made loans amounting to \$850,355.94; earned in dividends \$310,579.63; and made 1,835 real estate loans. The directors have been public-spirited, representative men, who have been willing to subordinate their own financial interests to the welfare of the association and to render valuable service without pay. They have consistently insisted that the association should do a legitimate building-and-loan business and refrain from combining their program with that of banking or any other alluring side-line. Of the total income of \$24,438.03 for the past business year, the net profit was \$18,219.35. The right colored men can do business conservatively.

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

Anger, Its Religious and Moral Significance*

THIS volume is a psychological study of the value and limits of anger. The author, who is the professor of psychology at the University of California begins with a discussion of the place of anger in morals. He comes to the very reasonable conclusion that anger is only a secondary power, non-creative in itself, but which is of real value when properly directed in carrying out the impulsions of our primary qualities. He points out that there are four emotional impulsions; two creative, love and self-interest, and two supporting powers, anger and fear.

The sanity of Professor Stratton's position may well be illustrated by the following brief quotations from this part of his book:

"The error of the strictest sect of the Freudians is not that they find in us the emotional traits of animals, but that they fail to find in us all the animal traits there are. The beast has more range of emotion than they discover in man."

"In our American life, especially, we shall be wise if we keep free the channels of strengthening emotion. In the face of business anxiety and of minds tense for success, we have not too much healthful recreation. What passes for recreation is often too close to a goad or an anodyne; it lacks hearty and lasting cheer. For we must, in the end, look to the psychic cost of our refreshment. No pleasures are worth the having that leave a great seeded field of discontent to choke the steady enjoyment of work and family and friends. And yet contentment need not be bovine; it always calls for some noble dissatisfaction. This latter, then is reorganizing, not crippling, and without it there settles on the mind a cankering discontent.

"It now lies with the directors of religion, in a more conscious way than hitherto, to give to the emotions a quality that is invigorating and restorative."

The second part of the book is a study in comparative religions in which the author points out the presence or lack of anger in the great faiths. He makes three groups, as follows: The Irate and Martial Religions, Judaism, Zoroastrianism and Islam; The Unangry Religions, Taoism, Vishnuism, Buddhism, Jainism; The Religions of Anger-Supported Love, Confucianism, Christianity. In each one, he points out from a consideration of the sacred books the character of the religion, and draws some very illuminating conclusions. Curiously enough even in Buddhism, which is of course one of the unangry religions, the imagery of the personal religious life is always that of combat. Direct references are made at the foot of the pages to the exact quotations from the sacred books justifying the statements in the text.

The third section of the book is a study of anger in the growth of religion. In this section perhaps the most interesting chapter is that on the geography of anger. Professor Stratton confesses the uncertainty of any definite conclusions

in this realm, but declares his desire to try his feet upon "confessedly quaking ground." He concludes, "There seem to exist, then, obscure racial and geographical differences in regard to anger and pugnacity, and these have left their deep mark upon religion."

The final division of the study concerns the future of anger in the West, and here Professor Stratton comes to certain common sense decisions about the value of anger as supplying the "final increment of vigor in the effort of most men." He points out that anger is a "highly unspecialized impulsion; it has no immediate interest of its own, but arises to protect and further any interest that you feel." "There would seem, then, to be both the possibility and the need of bringing our anger-responses into the service of the interests that deserve to be supreme, and in particular of making pugnacity obedient to good-will."

The volume closes with a list of fifteen splendid rules for the fighting mood. We recommend this book as not only a great stimulant to personal thought on the possibilities of human nature, but as a much needed book of counsel in the situation which now confronts the whole Church. A little good moral indignation directed by good-will will undoubtedly help to clear the murky atmosphere.

RURAL EDUCATION, by Orville G. Brim. The Macmillan Company. 293 pp. \$2.00. A review by Dr. Edmund deS. Brunner.

This is the first volume of a series on the theme edited by Miss Mabel Carney of Teachers' College, New York. In her introduction the editor points out the necessity of an up-to-date study of the subject. The average rural school term is but seven months compared to nine in the city. Relatively, rural children make a twenty-five per cent. poorer attendance record than those in the city. Half of the rural school teachers have never completed even so much as a four-year high school course. With these facts as a background Dr. Brim begins his book with an inquiry into the purposes of the rural school as related to children, adults and organizations. These purposes he finds to be conflicting. They must be evaluated and tested according to the nature of "good life" in its individual and social aspects. Education must bring to the rural people a knowledge of the larger relations of life and must socialize rural-urban relationships. It must keep rural democracy forever studying, discussing, growing. It must not limit its approval to the child to the task of keeping him upon the farm, but must make him see rural in relation to total life. Such a program requires more than the formal and often barren classroom. Library, conference room and workshop are also needed. In the final chapters these principles are related to the selection of subjects, the preparation of teachers and community organization. The book is filled with quotations, states many points of view with fairness, but comes to clear-cut conclusions.

*Anger, Its Religious and Moral Significance. By George Malcolm Stratton. Macmillan Company. 267 pages.

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DAY OF PRAYER FOR MISSIONS MARCH 7, 1924.

The first Friday in Lent is observed annually throughout the United States and Canada as the Day of Prayer for Missions. The Council of Women for Home Missions and the Federation of Woman's Boards of Foreign Missions through a joint committee each year publish a program for the day. The theme for this year is "The Spirit of Power."

A card entitled "A Call to Prayer" has been issued as a preliminary aid. This card will be found very useful in preparation for the observance itself.

The program, "The Spirit of Power," is by Mrs. De Witt Knox, who has furnished many previous programs. In the five parts, entitled Praise, Prayer, Purpose, Practise and Power, all hymns and Scripture passages are printed, so that groups not having Bibles and hymnals at the place of meeting, nevertheless have the full text.

Suggestions as to hours, leaders, speakers, etc., and useful information in regard to the Federation and Council are printed on the back. The program is priced, as usual, at two cents each; \$1.50 per 100.

BETTER THAN THROWING MONEY AWAY ON ARMS

In his message to Congress the President, speaking of the Army and Navy, said: "Both of these services should be strengthened. . . . Additional planes are needed and additional submarines. . . . We want no weakness that invites imposition."

The News Bulletin of the Foreign Policy Association makes the following comment on the recommendations:

"We may have been imposed on in recent years, but our handling of the situation had something to do with it; and neither submarines nor airplanes will be used to collect our foreign debts or to get our just share of the costs of the Army of Occupation. Nor will we go to war to force a more favorable treaty with the Turks. The Japanese bogey has been laid for many years to come by a tragedy for the relief of which we poured out our instant dollars and our unfeigned sympathy. Is it England, France, Mexico or Canada that we fear? Our present Army and Navy are not paltry affairs. Could not the additional millions be used to better advantage in building up an adequately trained diplomatic service, the need of which has many times been stressed and to which the President briefly refers?"

FOLLOWING ANDRE

Somehow or other Major André seems to be more or less of an American hero. The automobile traveler on the west side of the Hudson next summer will find a tablet at Haverstraw-on-the-Hudson marking the spot where Benedict Arnold

held his rendezvous with the British major. The inscription on the tablet runs:

"Between the boulder and the river is the place where Benedict Arnold first met Major John André, Adjutant General of the British Army, to plan for the surrender of West Point to the British. Major André landed from the Vulture the evening of September 21, 1780. Early the following morning the conspirators repaired to the home of Joshua H. Smith, about three miles to the north, where Arnold finally agreed to surrender West Point for ten thousand pounds and a commission in the British Army. From the Smith house André attempted to return to the British lines. He was captured at Tarrytown and tried, convicted and executed as a spy at Tappan, October 2, 1780."

HOW TO AVOID BAD INVESTMENTS

The Government's Counsel to Investors

Every investor should be "on guard." This applies particularly to the small investor.

1. Mining stock. The best looking mine in the world may prove a "white elephant." Mining is a very expensive undertaking and the risks are unusually great.

There are many good mining investments, of course, but this branch of the investment market is generally not for those who work for and depend upon a salary.

2. Oil stock. Drilling for oil is costly. The hazards are great. Oil investments are speculative and in a class with mining investments.

3. In the wake of every important discovery or invention there comes a host of schemes—"airplanes," "radio," "wireless." The promoters of these may have only the best of intentions, but frequently their enthusiasm is about all they have to sell. Look before you leap.

4. Investments in "real estate" situated in some distant place is sometimes as dangerous as mining stock. People have been known to buy swamps advertised as "seashore frontage." Know what you are buying before you invest.

5. "Land development" schemes frequently do not pan out. At best it is a long time before any money comes in from sales. Investment in "new companies" that are going to "sell by mail" should be generally avoided.

6. Patent rights and processes distribution. It is rarely the patentee who makes the money.

7. "New manufacturing methods" should always be closely checked and investigated.

8. An investment requiring a quick decision is often a fake. If there isn't sufficient time to "sleep over it," something is probably wrong.

9. "Special inducements" in cash discounts or stock bonuses urging you to be one of the first to invest are suspicious symptoms.

10. "Tips" alleged to land you "on the

ground floor" are rarely to be taken. Those who are "on the ground floor" will monopolize the opportunity.

11. "Playing the stock market on margin" and all other forms of speculation are decidedly not for the small investor. Beware of the "bucket shop." If you buy stocks outright for investment do so through a member of a legitimate exchange.

12. Stock in "mail order companies" being organized with promises based on what others have done seldom turns out well.

[From a pamphlet entitled "How Other People Get Ahead," sent out by the United States Treasury Department.]

"How do you know Chaucer dictated to a stenographer?"

"Just look at the spelling."—*The Lyre*.

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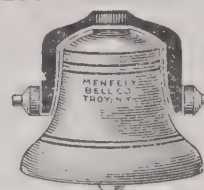
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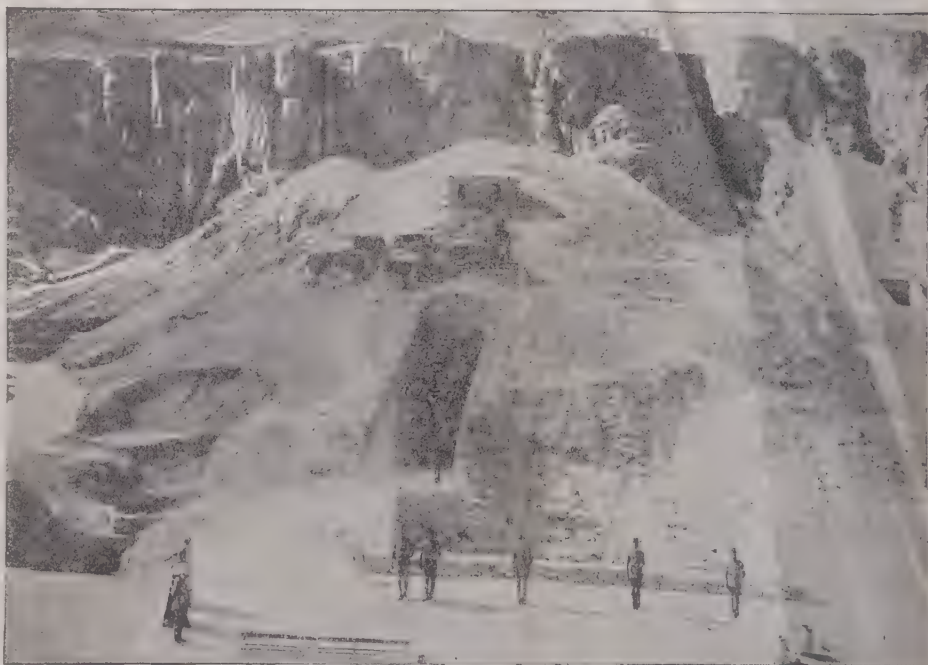
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TOMBS OF THE KINGS AT THEBES.
The large doorway, entrance to the Tomb of Ramses VI. The x just below to the right shows the entrance to the recently excavated Tomb of Tut-ankh-Amen.

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THE CHRISTIAN WORK

A Religious Weekly Review

DECEMBER 29, 1923

The Federal Council and the Churches

Editorial

The Fundamentalist Controversy

Frederick Lynch, D.D.

The Equal Rights of Fundamentalist and Modernist
in a Comprehensive Church

Leighton Parks, D.D.

The Christian Campaign for a Warless World

Message of the Federal Council

The Centenary of the Observer

Richard Cary Morse and Franklin B. Dwight

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CHURCH AUTONOMY IN KOREA

Last June Korean leaders in every walk of life commemorated the "meritorious service rendered to the Korean people for the last thirty years along religious, educational and medical lines" by Dr. O. R. Avison. In his response to the Koreans, Dr. Avison said to his hearers:

"The missionaries and the board at home look for an early time when the Christian bodies of Chosen [i.e., Korea] will take upon themselves the responsibility for evangelizing the nation. . . . We look to them to take over the institutions we have founded and conduct them; and in the meantime we hope more or less to gradually withdraw from the position of authority and become helpers until such time as our co-operation can be entirely withdrawn."

How much such a statement means may be judged from the comment on it by the editor of the "Seoul Press." He wrote:

"Being as we are outside the ken of the Christian circle we are not in a position to say positively how far the Korean Christian leaders are prepared for taking over the intimated concession, but from the point of view of the laymen we cannot but rejoice at the prospective opening out to the Koreans of being given control of their own churches. . . . This means progress on the part of the Korean Christians, and is a most hopeful sign. The foreign missionaries have performed a good and great work in this peninsula, but it is for the Koreans themselves to reap the immense rewards to be obtained from that work. The Koreans understand themselves much better than the oldest and most sympathetic foreigner can ever hope to do, and will be able to place the truth before the people in such a manner that they cannot fail to grasp it. No one possessed of clear vision can justly deny that Chosen must and will ultimately take charge of her own church. We congratulate Dr. Avison upon the faith which has enabled him to pave the way for this felicitous consummation of missionary activity."

Eager though we may be to have the Church in all lands control itself, we must confess that in certain countries the indigenous churches have not maintained a very vital sort of Christianity. Can we expect that in the course of centuries the Koreans will succeed better with their Church than they did with their governments? We hope so, certainly.

INDICTMENT FOR BREAKING VOL-STEAD LAW

Prosecuting Attorney: "You say you attended this Polish wedding? Who were present?"

Witness: "That would be hard to say."—*Life*.

DR. KELMAN, THE CHURCH, AND THE BIBLE

EDITOR THE CHRISTIAN WORK:

The December 1 weekly sermon by Dr. John Kelman is full of interest, but he seriously marred it by some old anti-Roman ideas lying in the back of his mind, it would seem. When he speaks of accepting the Bible it must be, he says, "on the spiritual experience of men," surely a dangerous conception unlimited or undefined. On the other hand, he pours scorn on the Bible having any authority from the Church of Christ, and he speaks of the Church in the same category as magic lantern slides among the heathen.

I am not a Romanist, not even a High Anglican, but to go to the Bible itself, how often and how exactly its writers speak of the Church. St. Paul, the great Apostle of the Church, to the Church says more than once that it is the Body of Christ. Shall a Christian minister liken with justice or charity the Body of Christ to magic lantern slides?

The New Testament was written by ministers of the Church to members of the Christian Church; it was read in the churches. Without the Church as writer, receiver, guardian, translator, where should we be to-day? There was a Christian Church long before there was a New Testament, and so when Dr. Kelman goes on to say that without the Bible we should know nothing of Jesus Christ, he is telling not facts, but his own theory.

It is a pity that a fine sermon should be marred by the relics of old controversy which come so readily to the preacher's mind.

God, in His wisdom, has seen fit to use the written word, the Bible, and the spoken word, the Church. It behooves us to accept them with thankfulness; to attempt to appreciate them and not to attack the one or the other, because both come through human and therefore faulty and weak channels. Yet, perhaps, by their very humanity they may be adapted the better to speak to us poor mortals.

Yours sincerely,

CHARLES E. FARRAR.

Rector Christ Episcopal Church.
Eureka, California.

POVERTY OF FEMINE IDEAS

The city girl boarding in the country spoke to the farmer about the savage way in which the cow regarded her.

"Well," said the farmer, "it must be on account of that red waist you're wearing."

"Dear me!" cried the girl. "Of course I know it's terribly out of style, but I had no idea a country cow would notice it."—*Country Gentleman*.

A HOPELESS START

Anna: "Is having the ears pierced for earrings painful?"

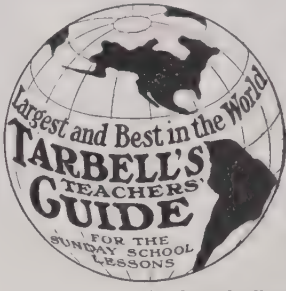
Bella: "Not half so much as allowing them to be bored for an engagement ring."

—*London Punch*.

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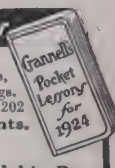
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THE CHRISTIAN WORK

CONTINUING

THE EVANGELIST AND NEW YORK OBSERVER

Vol. 115.—No. 26.

New York, December 29, 1923.

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The World of To-day

"THE OBSERVER"

"The New York Observer" started its career one hundred years ago. We print in this issue two articles concerning its noble history. Eleven years ago last summer, on the death of Dr. John Bancroft Devins, THE CHRISTIAN WORK took over the famous old paper. "The Observer," in its day had tremendous influence. It had been truly a family paper, kept its readers informed as to what was going on in the secular

world as well as in the religious. They tell this story of Dr. Prime, one of the famous men who made the paper the power that it was for much of its history. Dr. Prime was a man of dignity and presence. One very hot day as he sat in his office in his shirt sleeves, a lady called to see him. She was a stranger to him. He instantly rose and put on his coat. She begged him not to put himself to the trouble of doing so. "Madame," said Dr. Prime, "if I would not do this out of respect to you, allow me to do it out of respect to myself."

THE TREATY WITH TURKEY

On page 789 of this issue we print a memorandum which the American Committee for the Independence of Armenia has submitted to the State Department. Attached to it are the signatures of one hundred and ten prominent men, including Lawrence Abbott, editor of "The Outlook"; Newton Baker, ex-Secretary of War; Governor Channing Cox of Massachusetts; Charles W. Elliott, ex-president of Harvard; Abram I. Elkus and Oscar S. Straus, ex-Ambassadors to Turkey; William Guggenheim, the copper magnate; Professor Albert Bushnell Hart; Harry Pratt Judson; Henry Churchill King, president of Oberlin College; Charles H. Sablin, ex-president of the Guaranty Trust Company, and others of like caliber. So far as our inquiry has been able to gather, the memorandum is pretty accurate in its picture of conditions in Turkey. The other day a Constantinople Turkish paper reached this city with a picture of the famous Gulbenkian Khan on its front page and an account of the seizure of the Khan by the government. The Kemalist functionaries routed out the contents of the great building onto the sidewalk. The Khan is worth sixty thousand Turkish pounds. The Constantinople Y. W. C. A. occupies an attractive, great house, owned by Gabriel Noradounghian. Noradounghian was Foreign Minister of Turkey in 1908, prior to that he had been Minister of the Interior, later he was one of the Senators in Parliament. He is to-day President of the Armenian National Delegation at Paris. A Turkish official called one day recently on the Y. W. C. A. to ask to whom they paid their rent. They told him. "The next time you pay your rent, pay it to us," the official said. "But we have paid six months in advance," explained the Y. W. C. A. secretary. "Very well, at the end of six months, begin to pay it to us."

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The property of Armenians is being seized constantly on one pretext or another or virtually without pretext. Such strong hints are being dropped to the Armenians that their room is better than their company in Constantinople that they are constantly leaving the city. The number of Armenians in Greece and Bulgaria has doubled in the past year. Dr. Barton and some others of the American Board officials are inclined to approve America's signing the treaty. But we have not hesitated as a nation to refuse to enter into diplomatic relations with Russia and with Mexico on account of what we call moral reasons. We have not entered into relations with Greece, for what reason is not quite clear to most of us. Not a few Armenians whose property has been seized by the Turks are American citizens. Why should we not be concerned that the Turks as well as the so-called Christian powers should deal justly with Americans? Under President Taft we refused to make a new treaty with Russia until her treatment of the Jews improved. If we can deal so with a Christian power in behalf of Jews, why should we not take the same stand with a Moslem power in behalf of abused human beings, even though they are Christians? We still talk of the moral leadership of America in the world. Let us practise it in regard to Turkey.

THE SENATE AND THE WORLD COURT

Most of us are amazed to find that part of the United States Senate is opposed to our entry into the World Court. Can superstitious fanaticism go further than in these Senators who regard the Court as unclean so long as it has about it the faintest suggestion of a connection with the League of Nations? Senators Lodge, Lenroot, Wadsworth and others seem to suffer from as violent a fear of taboo as could any uncivilized Hawaiian. They shake in fear at the thought of everything touched by the League—that dreadful League of Nations, genial restorer of Austria, preserver of peace between Italy and Greece, physician through whose ministrations alone, it seems, Germany can be restored. This organization which is bringing blessing upon blessing in the international life is to our Senatorial Pharisees nothing but a snake in the grass. As a matter of fact the situation in the Senate in regard to the Court to-day stands about as did that of the League of Nations four years ago. "Friends" of the Court are urging reservations, harmless in appearance, but fatal in effect. Senator Lenroot's plan for completely divorcing the Court from the League of Nations probably could not command the necessary two-thirds vote in our Senate and probably, also, would not be supported by the other nations attached to the Court. We trust that President Coolidge will recommend to the Senate such a plan as that which President Harding laid before it last February. Those of us who believe in America's entry into the Court must make our influence felt at Washington if the day is to be saved.

GIVING THE GREEK KING AN AIRING

The Liberals and the Republicans won an overwhelming victory last week in the election of the National Assembly in Greece. The Liberals claim 224 deputies and the Republicans 178 out of the total 402. But owing to the fact that many candidates in the recent election ran both as Liberals

and Republicans, both sides now claim them. The real strength of the different parties will only be known when the Assembly convenes on January 2. The Assembly will act also as a constituent assembly and will decide on the future form of government for the country. As soon as it became clear that the Liberals and the Republicans had won, the military, naval and Republican political leaders urged that the government should remove the dynasty. The Cabinet adopted their point of view and ordered the King to leave. They charged that the Glucksburg dynasty prevented Greece from making a timely entry into the World War; that it was due to King Constantine that Greece did not keep its word to Serbia and that Greece surrendered Fort Rupel to the Germans and Bulgarians—a surrender which resulted in the death of eighty thousand people. The King and Queen of Greece made no resistance, but sailed for exile in Roumania. So, after reigning in Greece for sixty-one years, the rule of the Glucksburgs came to an end. The indications are that Greece will declare a republic.

OUR RELATIONS WITH RUSSIA

President Coolidge in his message spoke of the possibility of recognizing Russia once it would acknowledge its just debts to American citizens, et cetera. The Soviet Government through a note to President Coolidge signed by Tchitcherin, People's Commissar for Foreign Affairs, sent the following note on December 17:

It has been the constant endeavor of the Soviet Government to bring about a resumption of friendly relations with the United States of America based upon mutual trust. With this end in view it has repeatedly announced its readiness to enter into negotiations with the American Government and to remove all misunderstandings and differences between the two countries.

After reading your message to Congress, the Soviet Government, sincerely anxious to establish at last firm friendship with the people and Government of the United States, informs you of its complete readiness to discuss with your Government all problems mentioned in your message, these negotiations being based on the principle of mutual non-intervention in internal affairs. The Soviet Government will continue wholeheartedly to adhere to this principle, expecting the same attitude from the American Government.

As to the question of claims mentioned in your message, the Soviet Government is fully prepared to negotiate with a view toward its satisfactory settlement on the assumption that the principle of reciprocity will be recognized all around. On its part, the Soviet Government is ready to do all in its power so far as the dignity and interests of its country permit to bring about the desired end of renewal of friendship with the United States of America.

That answer seems to conform fully to President Coolidge's specifications. But Secretary Hughes replied:

There would seem to be at this time no reason for negotiations. The American Government, as the President said in his message to the Congress, is not proposing to barter away its principles.

If the Soviet authorities are ready to restore the confiscated property of American citizens or make effective compensation they can do so.

If the Soviet authorities are ready to repeal their decree repudiating Russia's obligations to this country and appropriately recognize them, they can do so.

It requires no conference or negotiations to accom-

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plish these results, which can and should be achieved at Moscow as evidence of good faith.

The American Government has not incurred liabilities to Russia or repudiated obligations.

Most serious is the continued propaganda to overthrow the institutions of this country. This Government can enter into no negotiations until these efforts directed from Moscow are abandoned.

The United States Consul at Reval will deliver this statement to the Soviet representative at that place for communication to Tchitcherin.

DR. JOWETT

Great Britain and America unite in mourning the passing of John Henry Jowett. Probably it is fair to say that he was the most beloved preacher of his generation. He was only fifty-nine years old. He had burned himself out by his ardent work. He took his university work at Edinburgh and Oxford. His first pastorate was at St. James Congregational Church, New Castle-on-Tyne, from 1889 to 1895. Then he went to the great Carr's Lane Chapel, Birmingham, England, where he spent sixteen years. The Fifth Avenue Church, after J. Ross Stevenson left it, sought the world around for the right man. Four times it called Dr. Jowett in vain. Then it sent a committee of three officers to Birmingham "to wait" until he did accept. It was in answer to a call of such urgency that he came to New York in 1911. During his pastorate of seven years, the Fifth Avenue Church was crowded Sunday after Sunday. Sometimes, especially during the last year of his ministry, as many people were turned away from the church as were admitted. And the church seats comfortably two thousand persons. From the first sermon to the last Dr. Jowett preached there, it was necessary to admit all members of the church by the side door in order that they might have opportunity of attending worship in their own church. He was one of the two non-conformist clergymen invited to the coronation of King George. He never quite felt that America was his country, and when in 1918 some of the great men of England, including Prime Minister Lloyd George, joined in urging him to return to his native land, he accepted a call to Westminster Chapel, London. While in New York, feeling acutely the need of sparing himself physically, he concentrated most of his energy in the preparation of his sermons. He denied himself generally to public occasions. But he called more or less on the sick in his own parish, and his attention to some of the obscure in that number was remarkable. He was, in many ways, the ideal minister. He possessed eminently that irenic spirit that brings peace and good-will. But that does not mean that there is not a place for ministers of very different qualities from those of John Henry Jowett. Dr. Jowett's great appeal to the Church, last year, to show its colors in regard to war is bearing permanent fruit in the new determination with which the churches not only in America but in most Protestant lands are bearing witness to-day as they have not for centuries that part of their mission is to bring peace on earth.

has suffered a great loss. Dr. Dunning was not only an indefatigable writer, but he wielded a very trenchant and vigorous pen. He was a good fighter for the causes in which he believed. Under his guidance, "The Congregationalist" came to be one of the most influential religious journals in the world. As an interpreter of the various movements in the Church, Dr. Dunning had few superiors. He also influenced the religious life of his denomination and the Church at large in many ways outside the channel of religious journalism. He was one of the most outstanding figures in his denomination and his counsel was sought upon all questions. He was in closest touch with the great missionary movements of the Congregational Boards and had much to do in determining their policy. Through the long years in which the conflict between Conservatism and Liberalism in the American Board of Commissioners for Foreign Missions raged, he preserved a judicial mind that was in great contrast to the course pursued by some of his contemporaries. He was a great traveler and his letters from abroad were intensely interesting. He was very human himself and all that was human interested him. He is gone, but his influence will last long, both in the denomination which he loved and in whose polity he believed and in the religious life of the nation at large.

THE STRATON-POTTER DEBATE

John Roach Straton, the Baptist Fundamentalist of New York, something like a year ago threw out a challenge to William A. Brady, the theater manager, on the moral standards of the stage. Dr. Straton at that time expressed himself so ardently on the cowardice of refusing challenges to debate that when one of the young Unitarian clergymen of New York, Dr. Charles Francis Potter, challenged him to a series of debates on the infallibility of the Bible, the Virgin Birth, et cetera, Straton was forced by his previous record to accept. The first debate was on the infallibility of the Bible. It will probably not have any very great historical interest, but it has made the people of New York discuss the question as perhaps they never have before. Dr. Straton put his argument in very general terms. The preservation of the Bible, its wide sale, fulfillment of its prophecies, such were Dr. Straton's arguments for its infallibility. Dr. Potter showed definitely that in some places the Bible did not agree with science. For instance, Leviticus 11:6 refers to the hare as chewing the cud, which it does not do; Leviticus 11:20 to 22 refers to grasshoppers, crickets and locusts as going on all fours. The Bible makes an error of history, Dr. Potter says, in referring to the birth of Jesus as at the time when Quirinius was governor of Syria. He showed that in some places the Bible contradicts itself. The judges, one of whom was chosen by Dr. Straton and one by Dr. Potter, and the third by agreement of the first two, awarded the debate to Dr. Potter by a vote of two to one. Hundreds and hundreds of people were unable to gain entrance to the church. The debate should be useful in helping people to consider honestly what they mean when they say they believe in the Bible. Out of the Bible have come the greatest inspiration to righteousness and idealism, the noblest idea of God, the greatest help to the consecrated life. Certainly the Bible has in it words of life. But as Dr. Potter showed, its inspiration is not a matter of verbal inerrancy.

A REAL LOSS TO RELIGIOUS JOURNALISM

In the death of Dr. Albert E. Dunning, for so many years the editor of "The Congregationalist," religious journalism

The Christian Campaign for a Warless World

A Declaration of Ideals and Principles

By the Executive Committee of the Federal Council of the Churches of Christ in America

THE grim war-system grips the world. Enormous and expensive preparations for war still go on. Reliance upon war as the final resort for assuring national security, maintaining national honor, and settling international disputes still dominates the policies of the nations. This war-system blocks industry, hinders production, consumes capital, dooms millions to hopeless poverty, cripples all movements for the common good, and, worst of all, works spiritual havoc among men. It is the world's chief collective sin.

The task of establishing justice and goodwill between nations, and co-operation for the supremacy of law and abolition of war, is one of the most pressing of all the tasks that to-day confront the churches. The Christians of the whole world should seek with utmost determination to reconcile the nations, to remove their misunderstandings, to banish their hatreds, fears and suspicions, to remove dangerous economic causes of war, and to create among them the spirit of unity and of a noble purpose to work together. The Church Universal should mould the minds and wills of nations, no less than of individuals, to do justly, to love mercy and to walk humbly with God.

We recognize that police force for restraint of lawlessness and crime, both national and international, is an obvious necessity. We realize that so long as there is no adequate co-operation of the nations for national security, each nation will rely on its own army and navy, or on alliances or secret agreements for obtaining this end.

But we are convinced that the whole war-system of the nations is unnecessary and un-Christian, that national security, honor and justice and every legitimate national ambition can be achieved and maintained by effective international law and effective agencies for international co-operation. We therefore seek the complete transformation of the spirit of the nations, the creation of the will to justice and peace and the early adoption of a Christian system of international relations. International disputes which involve the risk of war and cannot be solved by the regular processes of diplomacy should be submitted to impartial international tribunals. War should be outlawed by international law, endorsed by the legislatures of every civilized country.

We rejoice in the relief measures continued by our churches through many years in the Near East, Central Europe and Russia, and for the prompt response for the sufferers in the shattered cities of Japan. These works of mercy and Christian goodwill so creative of goodwill should still be carried forward. Appeals now come from the Christians in Japan to help rebuild their ruined churches, schools, hospitals and homes. The plight of half a million refugees in Greece makes an appealing demand upon our sympathy. And an urgent call for help comes from starving millions in Germany.

We believe that if the peoples and governments of the world were for a decade to devote even a fraction of the

thought and energy, the men and the money, to practical measures for the establishment of justice, fair dealing, mutual aid and goodwill among the nations which they now devote to the maintenance of armies and navies and to preparations for submarine, aerial and chemical warfare, international fear and suspicion would disappear, war preparations would cease and constructive methods for the peaceful settlement of all disputes would displace the present war-system of the world.

Looking toward the achievement of these ends we earnestly urge:

1. That as a people we continue to give generously of our wealth to help the suffering peoples of other lands. Let us respond heartily to these cries of human need, thus bearing one another's burdens and fulfilling the law of Christ. And let us as a nation, in conference with our debtor nations, make whatever adjustments may be necessary, financial or otherwise, to bring about a friendly and ordered international life, and effective agreements to abandon the war-system and to outlaw war.

2. That the United States become a member of the Permanent Court of International Justice, under the terms stated by the late President Harding in his message to the Senate of February 24, 1923, and urged by President Coolidge in his message to Congress on December 6, 1923.

3. That the United States co-operate with other nations in an efficient international organization wherein all nations may take their full share in establishing world justice, in bearing world burdens and in maintaining world peace, either using for this purpose existing agencies like the League of Nations with such amendment to its Covenant as may be necessary, or proposing some more effective substitute.

4. That every church body in the United States consider the importance of creating a Commission on International Goodwill, composed of its strongest leaders, or make some other adequate provision in order that the Churches of America may take counsel together as churches for effective measures, both national and international, for the establishment of a Christian system of international relations.

AFFIRMATIONS

1. We hereby record our deep gratification upon the establishment of friendly relations between the governments of our own Republic and of our sister Republic Mexico and our earnest hope that the relations of our peoples and governments may grow increasingly friendly and mutually helpful.

2. We deeply feel the pressing importance of conference and co-operation of all nations for the further concerted reduction of armaments. We eagerly await the day when the military and naval forces of all the nations shall be no larger than may be needed for police service in the maintenance of law and order. We express the hope that our Government

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associating herself in some way with the family of nations. Not only was there no objecting voice from the floor of this meeting, but there was a very general feeling that the pronouncement really represented the convictions of all communions belonging to the Council.

We believe that practically all the communions represented in the Council feel at last that they have in it a common voice, an organ through which Protestants can speak as one great, united body, and that the time has come to openly and frankly recognize this and use it more and more as the mouthpiece of the churches. That this feeling has been greatly intensified during the last few years was distinctly evidenced in the unique session at Columbus, where the representatives of the various communions were given opportunity openly to criticize the Council or make suggestions as to any change that might be desired. There was no criticism except from one or two men, who criticized not for what it was doing, but because it did not make even greater claims to be the mouthpiece of the churches; assume more authority in leadership, not less; and begin now to press toward organic union as well as Christian unity in service. This is more than the Council desires to claim or do. As President Speer insisted, it wishes to be the servant of the churches, not their master. Yet the whole tone of the utterances at this particular meeting revealed the distinct feeling that at last the communions had an organ through which they could unitedly speak, and that that united voice carried greater weight than the voice of any single communion speaking to the world.

Here is the place to say, and say rather emphatically, that this is the greatest asset Protestantism has gained in its history in our country, and that that communion which refuses to participate in it is not only curtailing the power of any united service or message to the world, but is also greatly limiting its own opportunity to make itself felt in the great enterprises of the Kingdom. How much more meaning, on the one hand, the message on international good-will and sympathy would have had to the people of America, Europe and Asia if the three great Protestant communions not in the Council had shared in it, and how little weight, on the other hand, any message from any one of these three acting alone can have. They are virtually shutting themselves off from the universal influence they might have, while at the same time limiting the influence of the united efforts of the other communions.

It is time that these two or three communions not directly associated with the Council began to consider this matter very seriously. Their absence from the Council comes not primarily from distrust of the Federal Council itself, but from distrust of their brother communions. This is not only a serious thing: it is an unchristian thing. Furthermore, there is no ground for it. There is not the slightest basis in the world for believing that the communions in the Federal Council are any less evangelical, any less faithful to the one Lord, any less devoted to great fundamental truth of the Gospels, than those which remain without. We are sometimes moved to think that this distrust of one denomination by another is not because of fear of unfaithfulness to the Gospel, but because other communions do not emphasize some one particularistic feature of the common faith the suspecting communion holds. It is time all this distrust of one communion by another passed away. We say again, it is unchristian, and morally it is unlawful. No denomination has

The Federal Council and the Churches

NO ONE could have followed the meetings of the Executive Committee of the Federal Council of Churches of Christ, held in Columbus, December 12, 13 and 14, without being impressed with two facts, namely, that it has the confidence of the churches which it serves to a greater degree than ever, and that its work has reached that point where it is truly representative of American Protestantism.

As to the first point, it was significant that a question which has sometimes obtruded itself at previous gatherings, namely as to how far the Council was really representative of the churches, never was raised. It is at last taken for granted that while the Council has no desire to say that when it speaks on any subject it speaks authoritatively for all American Protestantism, yet in every instance at Columbus it was very evident that all the delegates present believed it was really voicing the feeling of American Protestantism, if not of American Christianity. This feeling was so strong that no delegate present insisted that any pronouncements be sent to his communion for ratification before he could pledge his communion to it. The most radical and far-reaching pronouncement of all, that relating to Christianizing our international relationships, was a significant instance. It is really an encyclical on international good-will addressed to the Christian people of America. It takes a very advanced stand on war, armament, the World Court, and America's

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a right to distrust another which in its creeds and confessions professes its allegiance to Christ and the Gospel. Dr. Speer never said a truer word than when in his great address he said that there could never be any hope of a great, united Protestant movement or success so long as the denominations could not learn to trust one another. In all kindness we call upon those two or three great communions still outside the Council to indulge in a season of strict self-examination, and to ask themselves, do they want forever to cripple the great united Protestant influence that has been created and to limit their own influence in every direction by remaining outside the great federation of Protestantism? Are they willing to stand before the world forever as distrustful of the vast majority of their faithful, evangelic, Christian brethren? Drop your un-Christian attitude and your provincialism and join the mighty army of the Lord, thereby strengthening it greatly, and thereby increasing your own powers a hundred-fold.

F. L.

The Fundamentalist Controversy

[EDITORIAL CORRESPONDENCE]

INASMUCH as many of our readers do not see the great metropolitan dailies, where the Fundamentalist controversy is being reported in full in these days, it seemed wise to make a fairly comprehensive survey of the progress of the controversy during the last three or four weeks. It has suddenly assumed a really dramatic significance. One of the leading New York dailies devoted practically the whole front page to it last week. The whole controversy is so momentous and so indicative of a real interest in Christian doctrine that all our readers will be glad if we devote considerable space to a review of recent actions.

First of all, let us go back a little and trace some of the events leading up to the present controversy. In the first place, we should be careful in our definitions. There are many conservatives who are not Fundamentalists. Professor William H. Wood, of Dartmouth College, defines a "Fundamentalist" as a "*belligerent* conservative," and possibly no definition could be more fitting. A *belligerent* is one who believes in fighting, and that is the spirit and method which characterizes what is known as the "Fundamentalist" movement. As the "Presbyterian Advance" has remarked in a recent editorial, "The organization is not merely one of persons who hold conservative views: it is one of persons who propose that every other Christian must adopt their views." Professor Wood tells us that the movement grew out of a "prophetic conference held in 1918." "The group of men there assembled issued a call for a World Conference on Christian Fundamentals, which was held the next year." Their endeavor was to enroll as many members as possible; to send out teams of speakers all over the country, and to capture as far as possible all the missionary and educational machinery of the churches. These intentions have been pretty thoroughly carried out and at the recent week-long campaign of the Fundamentalists, carried on in Dr. John Roach Straton's church, New York City, practically all of the speakers attacked the secretaries of the missionary boards as being the instruments of the Modernists, and demanded

their removal. Also, attempts have been made to reject the International Sunday School Lessons and prepare lessons which set forth the views of the Fundamentalists. So one is not a "Fundamentalist" necessarily because he is conservative, but as the term has come to be technically used, the Fundamentalist is a "fighting conservative"—one who is out on a crusade to compel all members of his denomination to hold his particular point of view.

This particular point of view has been summed up by Mr. Rollin Lynd Hart in an article in the "New York Times" of December 16th. It is the result of conference with many representatives of the movement and is perhaps as fair a summary as could be made:

1. Belief in a miraculously inspired Bible, absolutely without error and authoritative throughout.
2. Belief in a miraculously inspired Virgin Birth of Jesus of Nazareth.
3. Belief in a substitutionary atonement.
4. Belief in the bodily resurrection of Jesus.
5. Belief in His second coming. Many Fundamentalists explicitly declare their belief in "the literal, visible, bodily, imminent return of Jesus Christ to this earth as King." The majority believe that His second coming, though sure to occur, will be long delayed.

For some time the so-called "Modernists" in the Church paid little attention to the movement. Some dramatic incidents happened, such as attempts to pass legislation in some States forbidding the teaching of the doctrine of evolution in the schools and colleges. Mr. Bryan, meantime, was giving his famous lectures on the Bible and on Evolution, both of which took the strictest fundamentalist point of view. Mr. Bryan afterwards published a book, "In His Image," in which these lectures were included, but after a while some of the Liberal leaders in the Church awakened to the fact that a tremendously aggressive campaign was being conducted by the Fundamentalists and examined more closely into their literature and activities. It was found that vast sums of money were being furnished for the flooding of the country with Fundamentalist literature. One of the first to break out into protest, not against the Fundamentalists expressing their points of view, but against their saying that no one could be a Christian or be a member of a particular denomination who did not hold their point of view was Dr. Harry Emerson Fosdick, who came out in the pulpit of the First Presbyterian Church, New York, with a tremendous protest against this sort of proceeding.

The sermon, which attracted wide attention, dealt largely with the question of the Virgin Birth. It did not deny the Virgin Birth, but it did insist that the divinity of Christ and the Incarnation did not necessarily rest upon the physical fact of the Virgin Birth, and that one might be an evangelical Christian if he was not sure of the particular manner in which Christ was born. At the same time others, becoming alarmed at the aggressiveness of the Fundamentalist movement, began to take exceptions to its literature and methods and its policy of excluding all from the fold who did not interpret the Bible and doctrines as did the Fundamentalists. President W. H. P. Faunce spoke out in a pamphlet which attracted much attention. Other leaders in the Presbyterian and Baptist churches also began to insist on the liberty of thought inside the denomination to which they belonged. It was then that the controversy began to assume large proportions and to be carried into the official councils of the churches. The Philadelphia Presbytery, under the leadership of Rev. Clarence E. Macartney, approached various

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presbyteries in the country looking toward the disciplining of the New York Presbytery for allowing Dr. Fosdick to preach such doctrines in a Presbyterian church. It finally came before the Assembly and ended with the New York Presbytery being asked to look into the matter, which it is now doing, but the debate upon the floor of the Assembly, led by such men as Mr. Bryan on the Fundamentalist side and such men as Dr. Alexander and Dr. Merrill on the Liberal side, showed how wide the chasm was and how bitter the feeling was on the part of the Fundamentalists. It was expected that the controversy would break out at the next convention of the Baptist Church at Atlantic City last spring, but the dramatic incident of Dr. Straton's rising in the public meeting and demanding that President W. H. P. Faunce, who was on the program, be not allowed to speak, aroused such indignation that the guns of the Fundamentalists were practically spiked so far as the convention was concerned. The Baptist Fundamentalists are now threatening to do everything in their power to capture the next convention. Since that time things have been reasonably quiet in the Baptist communion until recently, when Dr. John R. Straton demanded that Dr. James H. Franklin, Secretary of the Foreign Mission Board of the Baptist Church, be dismissed because he was allowing missionaries of heretical tendencies to go into the foreign field. Also, Dr. Straton recently arranged for a week's series of meetings when leading Fundamentalists were brought from all over the country to address the public, which is understood to be the beginning of a very active and aggressive campaign on their part here in the East. A series of debates has also just been arranged between Dr. Straton and Dr. Potter of West Side Unitarian Church on the points listed above.

There has been no trouble in the Congregational fold because their ministry enjoy such individual liberty of thought and discussion that questions of heresy arouse no contention in the denomination.

In the Episcopal communion things had been fairly quiet until Dr. Percy Stickney Grant suddenly broke loose in the Church of the Ascension, New York, and stirred the Episcopal communion to its depths by asserting one Sunday morning that "Christ did not have the power of God." Nobody knew just what he meant, probably Dr. Grant did not know himself, but the assertion immediately brought down upon him an avalanche of protests which led him to unburden his heart, and it was revealed that he is in the foremost ranks of the Modernists. The Bishop of New York finally took up the matter and there was considerable correspondence between the Bishop and Dr. Grant, which finally ended with matters resting practically where they were. Meantime, Dr. Grant has been expressing himself freely on doctrinal matters.

The next incident in the Episcopal Church which attracted universal attention was an address by Dr. Lawrence, Bishop of Massachusetts, to the clergy of his diocese. This address has since been published in a little book entitled, "Fifty Years." It is the story of the theological transformation going on in the Bishop's mind during the last thirty years and is an exceedingly interesting little volume, but the passage which thoroughly shocked the conservative membership of the Protestant Episcopal communion was that which dealt with the question of the Virgin Birth. Bishop Lawrence took practically the same view as that taken by Dr. Fosdick, that there is no essential connection between the belief in the

Virgin Birth and the belief in the Incarnation. Bishop Lawrence's words on this particular point have attracted so much attention and mean so much in this present controversy that we are quoting them here in full:

"I was brought up to believe that 'Jesus Christ, His only Son, our Lord, was conceived by the Holy Ghost, born of the Virgin Mary;' and in my earlier ministry assumed, as has been assumed throughout a large part of the Christian era and in Christian theology, that this fact was an essential element in the Incarnation. It is now well recognized that scholars are divided upon the question of the Virgin Birth, as to whether the stronger evidence leads to the confirmation of this as a fact, or whether it is a tradition which must be re-examined. These scholars are not mere critics and sceptics, but are upon either side men of equal reverence, faith and belief in the Incarnation. With the conservatism of my nature, I have always acceded to the tradition, but with a mind open to further light. Some thirty years ago, however, I was convinced that there is no essential connection between the belief in the Virgin Birth and a belief in the Incarnation. In giving expression to that conviction, which was founded on the careful study of a few American scholars, I was charged by friends dear to me, with heresy. It is now a source of satisfaction to read in Bishop Gore's later works, wherein he is defending the doctrine of the Virgin Birth, that he has come to the same conclusion. There are, as we well know, clergymen, a number of them, who find it difficult, if not impossible, to accept the doctrine of the Virgin Birth, whose belief in the Incarnation is sincere and firm; indeed, whose belief has been made the firmer by their release from this doctrine. Their reasons are to them convincing, and inasmuch as the two creeds stand for the essentials of the faith, and as belief in the Virgin Birth is not to them an essential, I am clear that with an honest heart they may join in the recital of the creeds. I well know that this position may bring sorrow to those whose faith in the Incarnation, whose habits of thought and worship have been interwoven with the doctrine of the Virgin Birth. But their interpretation of the creeds and their comfort in them are in no way affected by the different interpretations of others."

In the meantime the case of Rev. L. W. Heaton, rector of Trinity Episcopal Church, Fort Worth, Texas, began to attract national attention. Mr. Heaton had made statements about the Virgin Birth of the same purport as those of Bishop Lawrence. He said: "For instance, there are those who cling with unquestioning minds to the doctrine of the Virgin Birth as a statement of physical fact, while others have been moved to analyze it and have discovered new spiritual truths that transcend what the form of words thus imperfectly express. There are those among us who believe that Jesus was in all things and in every way both God and man; the incarnation of God and the son of Joseph. This is my own opinion, and there is room in the Church for those who must reconcile theology with religion." This utterance was brought to the attention of his bishop and after several conferences and considerable correspondence between Bishop Moore and Mr. Heaton it is generally understood that Mr. Heaton will be brought to trial for his words. The moment this probability arose the Modern Churchmen's Union, an organization comprising about five hundred Protestant Episcopal ministers of liberal views, rallied to Mr. Heaton's defense, and this organization is now collecting funds for the trial and expects to stand behind him with the full weight of

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their endorsement. Meantime, on November 14th and 15th, the House of Bishops of the Protestant Episcopal Church met in Dallas, Texas, to formulate a pastoral letter, which was read in all of the Protestant Episcopal churches of the country. It is quite generally felt that this letter was called forth by the expressions of the Bishop of Massachusetts. It takes particular pains to state that objections to the doctrine of the Virgin Birth are contrary to the Christian tradition and to the creeds. This letter is so important that we are quoting that part of it that bears directly upon the present controversy:

A clergyman, whether deacon, priest or bishop, is required as a condition of receiving his ministerial commission to promise conformity to the doctrine, discipline and worship of this Church. Among the offenses for which he is liable to be presented for trial is the holding and teaching, publicly or privately and advisedly, doctrine contrary to that of this Church, individual aberrations, in teaching or practice, however, are regrettable and censurable, but should not be taken to supersede the deliberate and written standards of the Church. It is irreconcilable with the vows voluntarily made at ordination for a minister of this Church to deny, or to suggest doubt as to, the facts and truths declared in the Apostles' Creed.

To deny, or to treat as immaterial, belief in the creeds in which at every regular service of the Church both minister and congregation profess to believe is to trifle with words and cannot but expose us to the suspicion and danger of dishonesty and unreality. Honesty in the use of language—to say what we mean and mean what we say—is not least important with regard to religious language, and especially in our approach to Almighty God, however imperfect to express divine realities we may recognize human words to be. To explain away the statement, "Conceived by the Holy Ghost and born of the Virgin Mary," as if it referred to a birth in the ordinary way, of two human parents, under, perhaps, exceptionally holy conditions, is plainly an abuse of language. An ordinary birth could not have been so described, nor can the words of the Creed fairly be so understood.

Objections to the doctrine of the Virgin Birth or to the bodily resurrection of our Lord Jesus Christ are not only contrary to the Christians tradition, but have been abundantly answered by the best scholarship of the day.

It is not the fact of the Virgin Birth that makes us believe in our Lord as God; but our belief in Him as God makes reasonable and natural our acceptance of the fact of the Virgin Birth as declared in the Scriptures and as confessed in the Creed from the earliest times.

The Creed witnesses to the deliberate and determined purpose of the Church not to explain but to proclaim the fact that the Jesus of history is none other than God and Saviour, on whom, and on faith in whom, depends the whole world's hope of redemption and salvation.

So far from imposing fetters on our thought, the Creeds with their simple statement of great truths and facts without elaborate philosophical disquisition, give us a point of departure for free thought and speculation on the meaning and consequences of the facts revealed by God. The truth is never a barrier to thought. In belief, as in life, it is the truth that makes us free.

The letter was received by the various rectors of the churches, but upon one of them, Dr. Leighton Parks, rector of St. Bartholomew's Church, New York, one of the most prominent churches, it produced a very marked effect. Dr. Parks became so enraged by it after the letter was read in his church on Sunday morning by one of the curates that he took off his regular vestments, and in his doctor's gown returned to the pulpit and freed his mind in most impassioned manner. The sermon fell like a thunder-bolt into the ranks of the Episcopal Church. It is all right to try a compara-

tively unknown preacher from Fort Worth, Texas, for heresy, but it is another thing to bring to trial one of the most outstanding figures in the communion and the rector of one of the richest parishes in the United States. Dr. Parks even demanded that they try him for heresy instead of Mr. Heaton. Dr. Parks's sermon is so interesting that we print it on page 781.

Of course, the accession of such men as Bishop Lawrence and Dr. Parks to the ranks of the Modernists has given them great courage. The thing that stirred Dr. Parks to the depths was the apparent questioning in the Bishops' pastoral of the integrity of the clergy. He insists that the Bishops are not the sole defenders of the doctrines of the Church. In matters of doctrine their power is carefully restricted, and not one jot or tittle of the doctrine of the Church may be added to or subtracted from by all the bishops in the Protestant Episcopal Church. Doctrine can only be changed by a concurrent vote of the bishops with the clerical and lay deputies to the General Convention. For the Bishops to speak as if they were the sole defenders of the faith is contrary to the constitution of the Episcopal Church. Dr. Parks insists that the Protestant Reformation gave to every priest equal power with the bishops, in matters of faith. He insists that he is just as responsible for the purity of the doctrine taught in his parish as the bishop of the diocese is in his larger field. He says: "For almost fifty years I have tried by the help of God to be diligent in prayer and in the reading of the Holy Scriptures. Now, then, after passing many hours in that study, when I come before my people to teach them in the light of that prayer and study, am I to be told that I am 'dishonest' because I do not happen to agree with what those good bishops say?" Dr. Parks takes the same ground on the Virgin Birth as that taken by Bishop Lawrence and Dr. Fosdick. He said that there was a widespread belief that this letter of the Bishops is directed against the Bishop of Massachusetts, but that they would not dare to bring the Bishop to trial. It would shake the church to its foundation. Then he said: "I will now ask why they don't bring me to trial. I am not a distinguished rector, but for many years I have been preaching things which the Bishops condemn." (Dr. Parks is a very distinguished rector in spite of his denial, and this is one of the reasons he will not be brought to trial.) He said that he would consider it an honor to be deposed from the Church for anything he has said publicly or privately. He said that the Rev. Dr. W. Russell Bowie, of Grace Church, New York, and Rev. Elwood Worcester, of Emmanuel Church, Boston, held the same views as Bishop Lawrence, and then he asked why they did not bring Lawrence and Bowie and Worcester and himself to trial. "They will not do that, but there is a poor, friendless, but not altogether helpless man whom it is proposed to bring to trial for saying the same things that Lawrence and Worcester and Bowie and many others have been saying for many years." He referred, of course, to Mr. Heaton.

On Sunday, December 16th, Dr. Percy Stickney Grant, of the Church of the Ascension, New York City, assailed the Bishops' pastoral in his morning sermon. He believed that a great many clergymen and even bishops in the Protestant Episcopal Church did not accept the point of view of this pastoral. He also insisted that the Bishops have no right to define doctrine; that "our Church can only undertake something like that in General Convention, that meets every three

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years and consists of the House of Bishops and other members, who may be clergymen delegates or lay delegates."

On this same morning Dr. William P. Merrill, the well-known pastor of the Brick Presbyterian Church, New York, warned the public that in no sense should the debates which are to be held by Dr. Straton and Dr. Potter be taken as a debate or a series of debates between a representative conservative and a representative liberal. He said:

It should be clearly understood that each of the parties is representing only his own point of view. Particularly, it should be emphasized that neither of these extremists represents the great body of evangelical liberals who are loyal to the great evangelical doctrines in a way which makes it quite impossible for a Unitarian minister to represent their attitude and yet do not hold these doctrines in the extreme and narrow form in which Dr. Straton holds them.

Also, on this same Sunday morning Dr. Karl Reiland, of St. George's Episcopal Church, New York City, preaching to Princeton undergraduates in Alexander Hall, took the side of the Modernists. He defined the Fundamentalist as one who stood for fixity in belief, whereas the Modernist stood for flexibility, or, to quote his own words:

The Fundamentalist represents a type of mind. The fundamentalist attitude of mind has existed in every age. So has the modernist. The Fundamentalist stands for fixity. The Modernist stands for flexibility. The first stands for antiquity of tradition. The latter stands for achievement of truth. Jesus was a Modernist in conflict with the fundamentalist Jews. Paul was a Modernist in conflict with the fundamentalist apostles. So was Galileo with the Inquisition; Pasteur with the Academy of Science. To-day modernist and scientific scholars are in conflict with Fundamentalists who contend for inerrant Scriptures and a literal Bible; or the fundamentalist bishops with their literal and fixed interpretation of the creeds. The objects of this attitude of mind differ, but the static attitude and temperament of fixity remains the same.

The laymen have also joined the controversy. Mr. Glenn Frank, the brilliant editor of "The Century" magazine, has come out boldly for modernism in two recent issues. In the "Presbyterian Advance" for December 6 there is a two-page letter from Mr. Bryan, who has not only restated his own position in a letter to Dr. James E. Clark, but says, in referring to the Liberals, whom he claims were defeated in the late General Assembly: "Ever since their defeat the Liberals (you among them) have been doing everything possible to disturb the harmony of the Church. Men like yourself, who hold the Christian masses in contempt, will either have to come back to the Bible and fellowship with them or herd by themselves under the name of Josephites or some other name which will indicate the difference between them and Christians."

According to Dr. Curtis Lee Laws, editor of "The Watchman-Examiner," which is a national Baptist organ with Fundamentalist leanings, a crisis in the case of the Board of Foreign Missions has developed as a result of the doctrinal controversy between Fundamentalists and Modernists:

It involves the sum of more than twelve million dollars which the Baptists have pledged themselves to raise to meet missionary deficits before May 1 of next year. Fear is expressed that if the present controversy continues to rage, all Baptist missionary enterprises will be ruined and may cease altogether by the end of next year, except on a very limited scale.

Unwillingness of those on one side to put up money for the spread of the kind of gospel preached by their

antagonists has resulted in a financial pinch that threatens the whole missionary enterprise. In the case of the Baptists the situation has become so serious that I freely admit that I am fearful that those whose views I represent may go too far without recognizing the damage done. Recently I issued a warning that Baptists' foreign mission work must not be wrecked and ruined by those who think that others are wrecking and ruining it. I have asked that those who have made pledges should not withdraw, diminish or divert their contributions elsewhere. To meet the deficit and take up the slack of the New World Movement we must raise \$12,-161,521 within the next five months.

In this article we have recorded the stages of the controversy up to date. What may happen between this writing and the appearance of *THE CHRISTIAN WORK* we do not know, but the controversy has reached the stage where a good many things are bound to happen in the next few days. Perhaps everybody is most interested just now as to what steps the Bishop of New York will take in regard to Dr. Parks's challenging sermon.

F. L.

NYILAK AND OTHER AFRICAN SKETCHES

By MABEL EASTON. *Fleming H. Revell Company, New York.* pp. 95. \$1.00.

Miss Easton is a missionary of the African Inland Mission, stationed at Dungu, in the Belgian Congo. Miss Easton adds to a happy style a very real love for her African brothers and sisters. She lets us see the real people with whom the missionaries deal. She writes with something of the charm of Miss Jean McKenzie. That the missionaries bring greater sweetness, greater peace, better ideals into the lives of the Africans is, of course, beyond question. But we are glad of the incidental evidence in what Miss Easton has written that she and her fellows had some recognition of the Africans' own arts. For instance, at Christmas they gave aprons of native bark cloth to the women. We are only sorry that even missionaries who appear in many ways to have so just an attitude toward the native life should at the same time be so insistent upon dressing the school children in European clothes. Miss Easton recognizes—as who must not?—the lovely beauty of the human body. She writes of a bronze African Mercury. Then why cannot she and her fellow workers have enough faith in God to let dear little boys and girls and their fathers and mothers dress in their healthy "undress" of brief loin cloth or bark cloth aprons? Let us not bring to the Negro the mistaken ideas of the white man at the same time that we are casting out old demons.

By CHARLOTTE M. YONGE. *Duffield and Company, New York.* pp. 240.

A story from the author of the "Book of Golden Deeds" is a rare gift and this book is a classic. Parents who wish their children to have books which are not only thrilling but also accurate and in good English will look on this book as a treasure. Why the fields of Normandy were rich while France was marsh or waste, why monasteries were needed to protect farmers, how the King of France had only one set of glass windows for all his houses, how the Northmen lived in France, how they built castles with niches three feet deep to keep out the rain—such things are mentioned incidentally, but mean that the author studied the period for months. The type is large and clear. The hero is Richard of Normandy, who in 943 at the age of eight became Duke. He was father-in-law of King Canute.

THE OBSERVER

[This page is devoted to a weekly letter recordings the significant events and movements of the day from the Christian point of view]

The Books of 1923 I Have Liked Best

PART II—BIOGRAPHIES AND NOVELS.

LAST week I listed the religious books of 1923, and some dealing with social problems, that I had enjoyed most in 1923. To-day I am naming the biographies and one or two novels. I suppose that everybody will expect me to begin this list with Papini's "Life of Christ." I shall not, for, to be perfectly frank, I did not find much in it. It was interesting as an example of how an agnostic found Christ, and found Him so wonderful and lovely that he had to share Him with his fellow-countrymen. But the book itself threw no new light on the Master and I soon tired of the rhetoric and rhapsody. Bishop Headlam's "Life of Christ" was much more scholarly and really threw light on some aspects of the eternal, inexhaustible personality of Jesus.

To begin, then, early in the year one of the most charming bits of autobiography I have seen for years fell into my hands—"Old Memories," by Sir Henry Jones (The Doran Company). Sir Harry, as everybody called him in Glasgow, was the professor of philosophy in Glasgow for many years. His last book, "A Faith That Enquires," was his greatest and was a very remarkable book. Some of my readers will remember his visit to this country five years ago with the group of British professors who came as the guests of the Institute of Education. Everybody hung upon the words of this dear old man with his white locks and great white beard falling far down on his bosom. He left this short but perfectly charming story of his boyhood. I never read a more entrancing picture of childhood life in humblest circumstances nor a more encouraging story of the securing of an education amidst scenes of extreme poverty. Yet the whole setting is beautiful in spite of the poverty and hardship. Everyone to whom I have recommended this little book has thanked me. It is a classic to put on the shelf beside "Margaret Ogilvy."

Jumping from the beginning of the year to the close, Scribner's have just published another story of how a boy found his way from humblest circumstances to greatness, "From Immigrant to Inventor," by Michael Pupin. This book is on a large scale, but holds one spellbound to the end. Talk about romance—here one has it. A shepherd boy of Serbia finds his way all alone to America; knowing no English and with five cents in his pocket, he finds work after much hardship; eventually works his way through Columbia University; wins scholarships and studies mathematics and physics at Cambridge and Berlin; becomes one of our greatest scientists and publicists. The book is full of most illuminating comment upon American institutions, education and ideals. It is also full of the *poetry* of science. I spent a whole night with the book.

To go back to the beginning of the year, one of the most delightful books of reminiscences I have read for years is that by my good friend, Arthur Porritt, editor of "The Chris-

tian World," London. Porritt has known everybody in Great Britain during the thirty years of his working life, and they all walk through the pages of "The Best I Remember" (The Doran Company). The book is full of delightful gossip and one meets the great preachers, statesmen, editors and publicists face to face. It is like having personal interviews with them. It is also full of delightful stories.

"My Musical Memories" (Scribner's), by Walter Damrosch, the great orchestral conductor, is another book full of reminiscences, but from an entirely different world than Porritt's or any of the others. Hence its charm for me. Here one meets all the musical celebrities of the last fifty years; gets glimpses into the world of symphony orchestras, Wagner operas, meets great composers and great artists. In addition to all this, it is the story of a tremendously brave and courageous struggle, the story of pioneer work in the field of music. It broadens the horizon of the average reader wonderfully.

A strange story, but one of great religious and psychological interest, came out early in the year from the Macmillan Company, "Religious Experience of John Humphrey Noyes," by George Wallingford Noyes. Noyes was the founder of the Oneida Community, which grew out of the great religious revival of 1830-1834. Noyes was converted in that revival and became the chief apostle of the "Perfectionists," as they came to be called. I suppose it is difficult for the people of this generation to take either sin or salvation so seriously as Noyes did, and the doctrine of "Perfection," in its strict doctrinal sense, is not widely held. But the book is one of the most interesting human documents of recent years and the student of unique religious experiences and of psychology will revel in it. I would not have missed it for anything.

In the early spring two large volumes fell into my hands and I read them with amazement. I have known David Starr Jordan for twenty years, known how he had touched life at innumerable points, but until I read this great autobiography, "The Days of a Man" (The World Book Company), I had not quite realized how extensively he had delved into the secrets of the universe—especially the depths of the sea. Probably no man living has so wide acquaintance with the fishes of the sea, and the fossil fishes of the rocks, and with all the strange animals that haunt the depths of the ocean. The story of his scientific research and travels is fascinating. Even more so is the story of Leland Stanford University and education. Even more so still the story of how he became interested in international peace—as a biologist. War is the foolishlest thing man ever invented, he shows us, for it is always taking off the best, leaving the weak and unfit to breed and to carry on the world. Thus, war not only contradicts Christianity, it contradicts nature.

Dr. Jordan has not only summed up his life work in this great book, but also his philosophy.

The end of 1923 has brought two most interesting autobiographies with it—two quite different types of books. One is Dr. Charles H. Parkhurst's "My Forty Years in New York" (Macmillan Company), which is a story of activities and crusade, and "Fifty Years" (Houghton, Mifflin Company), by Bishop Lawrence of Massachusetts, which is a story of spiritual and religious development and change. Dr. Parkhurst's autobiography has some extremely interesting pictures of a New England boyhood with much comment on religious education and training of children. The whole story just exudes wisdom. The chapter in which he tells how he defeated Tammany stir one's blood. The extracts from the sermons he preached at that time are about the best things since Amos got after the politicians of his day. Can anything be lovelier than this sentence: "'The wicked flee when no man pursueth,' and they make still better time when somebody is after them." "Fifty Years" is an expansion of a paper read by Bishop Lawrence before the clergy of his diocese. It made a great impression and caused much comment because of some of its rather radical statements about creedal interpretation. I will not go into that and the book will soon receive full review in *THE CHRISTIAN WORK*. The reason it so deeply interested me was that it is not only a remarkable

story of spiritual experience and of the passing through doubt into a larger but firmer faith, but because it is also the story of the theological transition of hundreds during the last fifty years.

I have no space left to talk about the novels I have most enjoyed. I will merely mention the five—I do not say they are the best novels of the year. Many would say they are not. They are merely the five I read with most engrossment. The first was "The Cathedral" (Doran Company), by Hugh Walpole, a tremendous story of fatalism and of pride going before a fall, with the great cathedral (Durham?) overshadowing all; "The Church on the Avenue" (Dodd, Mead and Company), by Helen Martin: a story of a conservative minister and church facing refractory and reactionary kings of industry in a great mill town; "Men Like Gods" (The Macmillan Company), by H. G. Wells: a story of an Englishman's experience in Utopia; "A Son at the Front" (Scribner's), by Edith Wharton: a story of the war, with all the reserve and the exquisite art that characterizes all of Mrs. Wharton's stories; and "Bread" (E. P. Dutton and Company), by Charles G. Norris: a remarkably sympathetic picture of the life of the working girls (the stenographers especially) of New York City and the conflict between love and the craving for independence.

FREDERICK LYNCH.

THE WEEKLY SERMON

Intellectual Integrity, or the Equal Rights of Fundamentalist and Modernist in a Comprehensive Church

[By Rev. Leighton Parks, D.D.

Rector of St. Bartholomew's (Episcopal) Church, New York]

[The following is the great sermon in which Dr. Parks, a week ago last Sunday, took up the gauge of battle flung out by the Protestant Episcopal Bishops in their Pastoral Letter, quoted on page 778 of this issue.]

"Moreover, it is required in stewards that a man be found faithful."—1 Corinthians 4:2.

AS the services for the second Sunday in Advent call attention to the Bible, so do the services for this day call attention to the ministry, and in the Epistle you have just heard read the Apostle says that the most important thing is the intellectual integrity of the ministry. His intellectual integrity had been called in question, if not by the Apostles at Jerusalem, certainly by those who were close to them, who were telling the people whom Paul was giving his life to save that he was a deceitful man and that they ought not to trust him. And his answer is, "It is a small matter with me to be judged of you or of any man's judgment. He that judgeth me is the Lord."

I did not wish to call your attention to such a question as this, especially as we draw near to the Christmas season, but I am required by the Canons of the Church to see that the Pastoral Letter is read to the congregation, and inasmuch as that Pastoral Letter does more than suggest that there are clergy preaching from our pulpits and ministering at our

altars who are guilty of dishonesty, I feel it my duty to enter an emphatic protest.

I can understand that some good man or woman, having learned that this was to be the subject brought before you this morning, may have said, "It is a pity that our rector should put himself in opposition to the teachings of the Church." But I would have you remember that I am not only the minister of this particular congregation, but that at my ordination I solemnly promised to "use all faithful diligence to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word, and to use both public and private monitions and exhortations, as well to the sick as to the whole, within my cures, as need shall require, and occasion shall be given." I come before you, therefore, this morning as a doctor of theology, fulfilling the duty which I undertook to perform at my ordination.

There are several things in this letter which must meet with the approval of all good and intelligent people, and certain parts of it cannot fail to rejoice the heart of the Modernist. I am sure that the Bishops are good men, and that they have put forth this letter in the sincere hope that thereby they might serve the Church. It is, therefore, to be considered as sympathetically as possible, and to be protested against only if it shall be found to contain "strange" doctrine.

I. Is this a "Pastor Letter"? [Dr. Parks questions the

validity of the Bishop's communication as a "Pastoral Letter."]

II. *The Modernism of the Bishops.* This letter is one of the effects produced by the tidal wave of modernism sweeping through all the churches; and the attempt of those who call themselves Fundamentalists to check the rising tide of knowledge, and as I believe, of spiritual life in the churches, has manifested itself in ways that must distress refined and intelligent people. In the Baptist Church the Fundamentalists have manifested a spirit of vulgarity which is shocking. I do not think Dr. Grant has overstated the case in his comments upon the controversy in that church. In the Presbyterian Church a spirit of obscurantism, identifying religion with exploded theories of the origin of the universe and of man, has made the late meeting of the General Assembly of that venerable Church ridiculous.

Our Bishops have not been guilty either of vulgarity or obscurantism. Indeed, they show evidence of the spirit of modernism. The statement that "the Christian faith may be distinguished from the forms in which it is expressed as something deeper and higher and more personal" could not have been found in any letter put forth by the House of Bishops forty or even twenty years ago. Also, that they should call in the "best scholars" to bear witness is deeply significant. But perhaps the most significant illustration of the spirit of modernism is found in the fact that they have abandoned the old orthodox position which insisted that the divinity of Christ was dependent upon the miracles, and recognize the miracles to be the natural effects produced by a Divine Personality.

They also show the spirit of modernism by recognizing that human words are inadequate to express divine realities. When, however, they deny the liberty which they enjoy in the interpretation of ten of the articles of the Creed, to the interpretation of the two articles which refer to the Incarnation and the Resurrection, it will seem to some that they are inconsistent in logic and show signs of what may be called "arrested development" in their modernism. Certainly, those who have entered into the larger liberty which has come as the result of years of struggle have no desire to point the finger of scorn at those who have not gone the whole way on the journey. They should recognize that this "arrested development" of the Bishops probably means no more than they are resting. They have been wearied by the journey, and however much it is to be regretted that their weariness should manifest itself in denunciation of those who have gone further along on the road to freedom, the "progressives" should rejoice as they note how great has been the advance of the whole army of the faithful.

As we look back over the history of the Church in the past sixty years we see what advance has been made. When Dr. Temple publicly asserted that the Holy Scriptures showed a gradual development in knowledge, in morality, in the conception of the character of God, he was denounced and would have been put out of the English Church had he not been protected by the laity. Yet that man lived to become the Archbishop of Canterbury, honored in all the churches; and that which was deemed his heresy is now a commonplace. When Bishop Colenso questioned the Mosaic authorship of the Pentateuch and called attention to the fact that the numbers used in that ancient document were grossly exaggerated, he was deposed by the Synod of the South African Church, but on appeal was justified by the Church of England. Some of us can remember when his name was coupled with that of Arius, almost with that of Judas. Yet his "heresy" is now admitted probably by all the Bishops. Frederick Dennison Maurice, one of the greatest prophets and philosophers and saints of the English Church, was inhibited from preaching for a long period because he denied that the word "aconian" was equivalent to "everlasting." When Dr. William R. Huntington and the late Dr. McKim accepted that teaching and refused to declare that they believed in the everlasting torture of the lost, the one was refused ordination for a long time and the other was denied the honor of the Episcopate. Yet how many of the Bishops feel themselves called upon to preach the old doctrine of "hell fire"? Bishop Clark, ultimately the Presiding Bishop of this Church, told me that his ordination to the diaconate was held up for months because he could not get the Bishop to agree that a man who was unable to accept the orthodox teaching concerning the nature of the resurrection of the body would be a faithful minister of the Church. Yet which

of the Bishops believes in the resurrection of the body as it had been believed from early times? Phillips Brooks was denounced as a heretic because he would not fall into the heresy of Apollinarius! Every one of the "heresies" of the past the Bishops have found means of incorporating into their interpretations of the orthodox faith of the Church, and therefore we rejoice.

But now we come to the consideration of questions which are vital. The first is this:

III. *Are the Bishops the sole defenders and definers of doctrine?* If they are, then certainly I have no right to speak to you, and all you have to do is to listen to what the Bishops say. Now, that question is not to be tested by emotion nor decided by prejudice. We are to find out, if we can, what is the opinion of our Church in regard to this matter. When, then, we turn to the Constitution of this Church we see that the power and authority of the Bishops in matters of doctrine is carefully restricted. How could it have been otherwise? We know that some of the men who collaborated in the formation of the Constitution of the United States lent their aid in drawing up a constitution for the Protestant Episcopal Church. Every student of American history knows that one of the things the founders of the Federal Constitution felt it most necessary to do was to limit the power of the executive lest it encroach upon the legislative and judicial branches of the Government. They set up a balance of power, so that the executive could never encroach upon the other departments of the Government. Is it to be supposed that when those same men drew a constitution for a democratic, constitutional church they would have given unlimited power to the Bishops? We know that the political suspicion of the encroachment of the executive but faintly reflects the deep suspicion of the American people at the close of the Revolution concerning the introduction of the Episcopate. We know that even Bishop White, the father of our American Church, seriously considered the substitution of a Presbyterian for an Episcopal ministry. When, now, we examine the Constitution we find that not one jot or tittle of the statement of the doctrine of this Church may be added to or subtracted from by any individual bishop or all the bishops combined. They cannot change a single line or word of our formularies without the concurrent action of the Lower House, composed of clergy and laity, voting separately in regard to every such proposed change and at two separate conventions. The Bishops are carefully restricted by the Constitution of the Church, and for them to speak as if they were the sole definers of the faith is contrary to the very constitutional provision under which they live.

Of course, the Bishops recognize this. But what some of them are inclined to say is that "While the Constitution is careful to limit our authority so that we may not do certain things, it can in no way limit that authority which from the early days of the Church has always been granted to the Bishops. It is a fundamental element," they say, "of the Catholic tradition that all questions of doctrine shall finally be decided by the bishop of the diocese or by the united voice of the Episcopate." I do not propose to discuss the origin or the continuance of the Catholic tradition, nor what it means for various reasons. . . . We do not know when it began; we do not know exactly what it says. But one thing we do know: that is, *when it came to an end.* It came to an end at the Protestant Reformation, when the English Church deliberately broke with the Catholic tradition, and in the ordination of priests did that which no other Church had ever done—gave to each priest of this Church co-ordinate authority with the bishop for the defense and definition of the faith. When I was presented to the bishop to be ordained I was asked these questions: "Will you be ready, with all faithful diligence, to banish and drive away from the Church all erroneous and strange doctrines contrary to God's Word?" "Are you persuaded that the Holy Scriptures contain all doctrine required as necessary for eternal salvation through faith in Jesus Christ? And are you determined, out of the said Scriptures, to instruct the people committed to your charge; and to teach nothing as necessary to eternal salvation but that which you shall be persuaded may be concluded and proved by the Scriptures?" I was also asked this question, "Will you be diligent in prayers and in reading the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?" Now, if you will turn to the

office for the Consecration of Bishops you will note that the Bishops make the same pledges in regard to the Scriptures and doctrine which they made at their ordination as priests; that no authority is given to them which had not been given to them as priests, with one exception: In the fourth question to the Bishops this clause is added: "And both privately and openly to call upon and encourage others to the same." This gives added authority in matters of *discipline*, but none in questions of *doctrine*. Am I to be told after almost fifty years of labor in this Church that I am a dishonest man unless I am prepared to accept a statement of doctrine put forth by the Bishops, acting perhaps under the authority of the Catholic tradition but contrary to the Constitution of the Protestant Episcopal Church and the ordination vows of the individual ministers? . . .

All this talk about the Catholic tradition is having a very subtle and, in my judgment, very dangerous effect upon the Church. How frequently we hear good and intelligent people say, "Why does not the bishop put out of the Church this or that man with whose opinions I do not agree, whose manners I do not admire, and whose practices I think undignified?" It would be just as sensible to ask, "Why does not Governor Smith put in jail the editors of some of the yellow journals who seem to be preaching anarchy, fanning the flame of envy, encouraging revolution?" The answer is that if Governor Smith were to put any of those men in jail without due process of law he would find himself in jail. If the bishop of this diocese were to attempt to remove from the ministry of the Church men whom you and I do not approve of or like, he himself would be removed from the Church. This is a constitutional Church, and bishops and clergy can be deposed only by due process of law. . . .

IV. *The Authority of the Creed.* The next question to which I would call your attention is, What is the authority on which the Apostles' Creed rests? The Bishops in their letter tell us that it is to be interpreted by the Nicene Creed. Inasmuch as they appeal to the Nicene Creed, it might be remembered that the Apostles' Creed in the form in which we now have it was not crystallized until centuries after the meeting of the Council of Nicaea in 325 A. D. The Apostles' Creed is the expression of a slow evolution which went on for centuries. Therefore, a creed set forth in 325 cannot be the interpreter of a creed which was not finished until centuries later.

1. But in my judgment they have been more unfortunate still when they come to deal with those two articles which they say can be interpreted only in one way. For when we turn to the Nicene Creed we find that the article which deals with the Resurrection of our Lord says, "And the third day he rose again, according to the Scriptures." I am well aware that many scholars interpret this to mean that he rose from the dead as had been prophesied in the Scriptures of the Old Testament, but I know no reason why it should not be interpreted as meaning that he rose from the dead as the New Testament declares. But leaving that question aside, in regard to which I do not pretend to speak with authority, let me remind you that the Nicene Creed itself refers us back to the Scriptures, declines to deal with the case, saying, "This court has no jurisdiction to try that case. It must be tried in the court of the Scriptures."

2. When the appeal is made to the Nicene Creed to show that the Virgin Birth is a "historical fact," the Bishops have evidently forgotten what they all must know, namely, that the Nicene Creed made no allusion to the Virgin Birth; nor did the Creed of Eusebius, which the Council had before it. The Council considered this creed carefully before putting forth its statement of what it believed to be the faith of the Church; and as a result this is what they said about the Incarnation: "Who for us men and for our salvation came down and was made man and dwelt as Man amongst men."

If in a police court an attorney were to say, "I propose to prove by the testimony of William Smith that such and such a thing took place," and when he called William Smith, found that William Smith knew nothing about it, would he be at liberty then to say to the jury, "When I said William Smith I meant Henry Jones?" And when he calls Henry Jones and finds that Henry Jones lived far away from the occurrence to which he is called upon to bear witness, what would the jury think, what would the judge say, of such a presentation of a case as that?

That is exactly what the Bishops have done. I do not wish

to press this point, because this is not a debating society, and I do not wish to score a verbal or technical victory. If I did, I think I could rest my case here. But something far deeper than any verbal or technical victory is concerned with this matter, my brethren. And therefore I will not press that point. Of course, the Bishops would answer that when they said the "Nicene" Creed, they did not mean the creed put forth by the Council of Nicaea, but that they were using the term in the sense in which it is popularly understood; that is, that they meant the creed which we have just repeated in this morning's service. They are aware that that creed was not put forth by the Council of Nicaea; that it was recited at the Council of Constantinople more than fifty years later, and that in the meantime, as the "best scholars" tell us, some copyist, who knowing that it was the opinion of the whole Church at that time that our Saviour was born of a virgin, put that in on his own authority. The Council of Constantinople never considered the question. They were engaged on an entirely different problem, namely, the question of the priority of the Bishop of Rome and the Bishop of Constantinople, and they simply took the creed which was handed them by the copyist and recited it as satisfactory to them without any discussion. It was not until the Council of Chalcedon, more than one hundred and twenty-five years after the Council of Nicaea, that the creed which we have just repeated was set forth with the authority of a council.

Is there any lawyer here who, if he wished to illustrate the teaching of the framers of the Constitution of the United States, would say that the fifteenth, sixteenth and eighteenth amendments to the Constitution, passed over a hundred years after the formal establishment of it, represented the minds of the fathers of the country? We have no more right to quote the Creed of Chalcedon as representing the minds of the fathers of Nicaea than we have to quote the eighteenth amendment as representing the minds of Hamilton and Madison and Jefferson. Nicaea, like the imaginary "William Smith," bears no testimony, and Chalcedon, like "Henry Jones," was far from the scene! But even though what is popularly called the "Nicene" Creed was set forth with the authority of a General Council, that does not make it the final court of appeal nor an infallible interpreter, because the standards of the English Church from which our Church derives; the same standards that our Church deliberately set up, say distinctly that "General Councils . . . (forasmuch as they be an assembly of men, whereof all be not governed with the Spirit and Word of God), may err and sometimes have erred." In other words, the English Church not only absolutely refused to allow the Bishops to be the sole definers of doctrine, but also to have the authority of the creed referred back to any General Council.

Then to what did they refer it? They referred it to the Holy Scriptures. . . . We turn away from the Catholic tradition. We turn away from the General Councils, and we take these two doctrines back to the Scriptures. What do we find?

1. We find, first of all, in regard to the resurrection of our Lord that the record is exceedingly confusing. Sometimes it would seem as if we were in the presence of a natural body which had been reanimated, and at other times it seems as if we saw a ghost. Now, then, to assert that no man is justified in reciting the article concerning the resurrection of our Lord unless he is prepared to say that it is a "bodily" resurrection is believed by many earnest ministers in this Church to be a "strange" doctrine. They turn to St. Paul's account of the vision of our Lord which converted him and they see no sign of any physical body. They study St. Paul's epistles and learn from them that in his judgment all of us shall rise as Christ rose. As long as the Christian Church believed that the same body which was laid in the grave arose at the Last Day, it was inevitable that the Church should believe that Christ arose in the same way. But now that no intelligent man believes that the dead bodies rise from the grave, why should we insist that the essential thing in the resurrection of our Lord is "bodily"? Does not this expression in the Pastoral teach the fundamental philosophic heresy which declares the physical to be more real than the spiritual? I believe that to be an "erroneous" doctrine. May the Fundamentalist unchurch the Modernist who believes in the spiritual resurrection of our Lord? No more than the Modernist may unchurch the Fundamentalist who believes in the "bodily" resurrection of our Lord. Both can

find justification for their interpretation in the Holy Scriptures.

This point is of great importance. In ten of the articles of the creed the Fundamentalists, or many of them, have spiritualized the doctrines. What right have they so to do? There is not one of the bishops who believes the article concerning our Lord's ascension as it has been believed from early days. In a Ptolemaic universe it was inevitable that the ascension should be conceived as a physical fact. There seemed no incongruity in supposing that the physical body of our Lord was lifted from the Mount of Olives to the throne of God at some point in space above the visible firmament. But every bishop to-day has abandoned that notion. They are living in another universe. They know that if our Lord's body had begun to ascend into space forty days after His resurrection it would not to-day have reached the farthest star revealed by the telescope. Yet Stephen saw Him standing at the right hand of God soon after His ascension. What justification have the Bishops for changing the interpretation which has come down to them through the Catholic tradition? If they base it upon the knowledge that has come through astronomy, they are Rationalists. The knowledge may lead them to doubt the traditional interpretation, but it does not justify them in remaining ministers of a church which has inherited the tradition, *unless* they are able to show by the Holy Scriptures that another interpretation is justified. The position of the Modernist is exactly the same, only he is applying the same method to the two articles to which the Bishops declare that it may not be applied. It will not do to unchurch the Modernist on the ground that he is a Rationalist and the Fundamentalist is not, if the Modernist appeals to the Scriptures and is convinced that they justify him in a more spiritual interpretation of the articles concerning the Incarnation and the Resurrection than the Catholic tradition approves.

2. And so we come to a far more living question, because it touches emotion and because it is of a nature that we do not care to discuss before a general congregation, and that is whether or not our Lord was born of a virgin or of a married woman. Of course, those who say that he was born of a virgin are justified by the Scriptures, though as far as I know there are only three passages which do justify that belief, but they are enough. Now, the vital question is, Can the Modernist find justification in the Scriptures themselves for his interpretation of the article in the creed which treats of the Incarnation? I believe he can. In the first place, he reads the very passages on which the Fundamentalist bases his interpretation and he questions if they can bear the weight. There is a passage in the prophecy of Isaiah, "Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel." But the "best scholars" tell us that the Hebrew word *almah* translated *parthenos* in the Greek version and "virgin" in the English really means a young married woman. They ask why, if Isaiah meant "virgin" he did not use the Hebrew word *bethulah* instead of *almah*. Moreover, they learn from the prophecy of Isaiah that the child who was to be born and called Immanuel was born in the very year in which the prophet spoke; that possibly the "young woman" was the wife of the prophet. The Modernist recognizes that it was natural that the early Christians who turned back to the only Bible they had, the Old Testament, should find in such a prophecy a beautiful suggestion of the birth of our Saviour. But they do not feel that it is conclusive. And when we come to the Gospels of St. Matthew and St. Luke we see that it is stated that our Saviour was born of a virgin, and all who feel that that is a part of the Christian faith are justified by the Scriptures in so asserting their belief.

But if that were all, then there are many in the church, both laity and clergy, who would be bound as honest men to withdraw. But it is not all. Another man turns to the Scriptures and he is told by the "best scholars," not the radical minds but conservative scholars, that those two chapters, one in St. Matthew and one in St. Luke, belong to the introductions of those Gospels which were added after the original authors, whom we call Matthew and Luke, had finished their work; in other words, that that record represents a theory in regard to our Saviour's birth which came into the Church after those Gospels were written.

But this is not the whole of the story. Men turn to the Epistles of St. Paul, written long before any of the Gospels, and they find St. Paul saying, "Jesus Christ . . . was

made of the seed of David according to the flesh." Then they turn to the genealogical table in the Gospel of Matthew and find that the descendant of David is Joseph and that there is no mention of Mary as descended from David. If I wished to bring a railing accusation, I should say that the attempts which have been made to prove that this really refers to Mary are unworthy of scholarly men. But I do not say this. I do not even say that it is disingenuous. I only say that it is ingenious and that it would never have been attempted had it not been necessary to make the facts accord with a theory, instead of deducing a theory from the facts. And when we turn to the Gospel of Luke we read that "Jesus was supposed to be the son of Joseph, . . . who was the son of Adam, the son of God." They turn to the Epistle to the Galatians and find Paul saying, "Jesus Christ was made of a woman." Does that mean born of a virgin? Most scholars agree that it was a familiar Hebrew saying which simply meant to express the birth of every man. Job says, "Man that is born of woman is of few days, and full of trouble." Does that mean that the "changes and chances of this mortal life" come only upon those who are virgin-born? Our Lord himself says, speaking of John the Baptist, "Among them that are born of women there hath not risen a greater than John the Baptist." Does that mean that John was born of a virgin? We turn to the Gospel of Mark, which Catholic tradition says was dictated by the Apostle Peter, and there is not one word about the Virgin Birth in it. We turn to the Fourth Gospel, which paints the portrait of the glorified Christ, and we find the author saying that when our patron saint, Bartholomew, was urged by Philip to come to Jesus, he tells him that he is to meet the son of Joseph, though the same author has just declared that John the Baptist said that Jesus was the Son of God. In other words, many Modernists believe that they are justified by the Scriptures in denying that the Virgin Birth is a "historical fact."

How, then, it is asked, can they repeat the words of the creed? They turn once more to John and they hear these words: "Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." But that does not refer to the Word of which John has just been speaking; it refers to every soul that has received Him. Our natural birth is not the expression of our real life. It is the birth from above which is "not of blood, nor of the will of man, nor of the will of the flesh, but of God." Now, then, there are men and women and ministers of the church who say the historic words of the creed, and while they cannot affirm that the Virgin Birth is a "historical fact," do believe that they are justified by the Scripture in using the old language to express their belief that in a way that is true of none of us, he was born "not of blood, nor of the will of the flesh, nor of the will of man, but of God." And because they believe Him to be the Incarnate Word of God; God from God, Light from Light, Life from Life, Very God from Very God; because they look to Him for health and salvation; because they believe that "there is none other name under heaven given among men whereby we must be saved;" and because they believe that that faith in their Saviour may be expressed in the historic words which to them mean His pure innocence, His uniqueness, and His essential divinity, though to the men of old the words expressed a historic fact, are they to be called dishonest men? They have their warrant in the Scriptures.

V. *Intellectual Integrity.* Now it may be asked, "Who has been called a dishonest man?" I think that is the most serious blot on this document. The very fact that nobody is named cannot fail to sow the seed of suspicion in the minds of many congregations that the Bishops may refer to their minister. There is a widespread belief, whether it be justified or not, that this letter of the Bishops is directed against the Bishop of Massachusetts; that his book called "Fifty Years," which I again advise every one of you to read, is one of those "recent utterances" which have disturbed the minds of certain "eminent laymen." Very well. If in a meeting of the Board of Aldermen the Mayor were to come in and say, "There are grafters at this table," instantly he would be called on to name them. In no company of honorable men may anonymous accusations be thrown broadcast without insistence that the name of the man referred to shall be heard. Why do not the Bishops name Bishop Lawrence? Because if they did, it would be necessary to bring him to trial. And why is he not brought to trial? Because it would shake this

Church to its foundations. There is not a poor clergyman in this church who does not daily thank God for what that man has done to relieve their poverty. There is not a layman who has ever been brought into contact with him who not only has been profoundly impressed by the simplicity of his character, by the sanity of his judgment, by his grasp of business principles, but who also has not been convinced that "his righteousness is as clear as the light and his just dealing as the noon day." They cannot bring him to trial.

I will ask why they do not bring me to trial. I am not a distinguished person. I do not for one moment put myself on a level with the Bishop of Massachusetts, but for many years I have been teaching two things which the Pastoral declares to be unsound and suggests that the minister who so teaches is a dishonest man. I have never said privately anything I have not said publicly; I have said nothing in this church that I have not published in a book which any one who cares to may read; and in all, I have said that while belief in the Incarnation is essential, and while unquestionably at the time the Apostles' Creed was set forth, the only way of expressing the belief of the Church in the Incarnation was by the assertion that Jesus was born of a virgin, I have denied that belief in the Incarnation necessitated the acceptance of the Virgin Birth as a "historical fact." I have justified my younger brethren in continuing in the ministry though they could not accept the Virgin Birth as a "historical fact" or the "bodily" Resurrection of our Lord. I have urged men and women to come to the Communion who could not so accept the Creed. And I would call particular attention to the fact that if it is unlawful or dishonest for a minister of our Church to teach as I have taught, it is also unlawful and dishonest for those who have accepted my teaching to come to the Communion. There cannot be one law for the clergy and another for the laity. So that this letter, which at first might have seemed to be the condemnation of a few ministers, will be found to be the condemnation of a very large number of the thoughtful laity as well.

I think, if I may be allowed to say so without offense, that the Bishops are confused. I know of no man who pretends that the expression in the Apostles' Creed "born of the Virgin Mary," was used in any except a most literal sense by the early Church, any more than he denies that the words "the Resurrection of the Body," had anything but a physical significance to the men of old; and while it would be dishonest, or at least show ignorance for any man so to assert, he cannot be called dishonest if, admitting that the fact of the Incarnation could only have been expressed in the Apostles' Creed in the words with which we are familiar, continues to use them with a spiritual significance which no physical fact can adequately reveal. And if it be thought that this is dishonest, why am I not brought to trial?

I can imagine that if that were suggested to my Bishop—and I have no doubt it has been suggested to him—he might say in a most kindly spirit, "He is the last man in this Diocese whom I should desire to bring to trial; first, because he used every legitimate effort to prevent my election to the Episcopate. He is reported to have said that 'he would vote for any respectable clergyman rather than for me.' If then I bring him to trial, shall I not lay myself open to the suspicion that I am actuated by unworthy motives?" No one who knows him would think that of him, I least of all. He might go on to say more than that: "Since my election he has endeavored to show himself a loyal friend, and I look on him as my friend and I should be very loath to bring such trouble upon him." But if it were urged that it was his duty, as I believe it is his duty if he believes me to be dishonest or heretical, he might say, "Well, possibly, and if he were a younger man, it might be desirable, but he is an old man. The time left for him to do harm to the church is very short. I would not bring down his gray hairs to the grave in disgrace. Wait and after a little while some one will come and take his place, and all will be forgotten that he has said." I venture to suggest that if this were the thought of the Bishop he would be mistaken in regard to two facts. I am an old man and the time of my departure is at hand, but I should not consider it a disgrace to be deposed from the ministry of this church for anything I have said either privately or publicly; I should consider it an honor to be led off from the stage where I have tried to serve my Lord for half a century, escorted by a committee of dignified clergy and the Bishop

himself! And another mistake would be to forget that while the sere and yellow leaf falls to the ground, it is not alone because the sap no longer flows through it nor because the inevitable action of the law of gravitation drags it from the twig. It is because each leaf is pushed off by the bud that has been forming to take its place. So when they have gotten rid of me, they will find that there is another just as bad—perhaps five, perhaps twenty. Indeed, when I note how the spirit of modernism has penetrated the House of Bishops as shown in this letter, I believe that that spirit will animate the direction of the Church in the years to come.

If they do not bring Bishop Lawrence; if they do not bring me; if they do not bring Dr. Worcester of Emmanuel Church, Boston, whose name is illustrious in all the churches of this country and Europe as well, who has signed a public protest against this Pastoral; if they do not bring these men to trial, whom will they bring to trial? I would not say one word to misrepresent the Bishops or to stir up feeling against them. I believe them good and earnest, even if mistaken, men; but I will put a hypothetical case to you. Suppose any judge in this city were to feel that men of the standing of Mr. Root or Mr. Wickersham or Judge Parker or Judge Seabury had been guilty of contempt of court by some public utterance and yet did nothing about it, but dragged some poor friendless, almost unknown attorney before the awful judgment seat and disbarred him, what would the righteous public opinion of this country say? Now, then, there is a poor, helpless but not altogether friendless man in another Diocese whom it is proposed to bring to trial for saying the same things that Lawrence and Worcester and I and many others have said for years. The Bishop of that Diocese said in regard to the man whom he proposes to try (I would not believe it when I first heard it; I thought it was either a slander or a gross exaggeration, but I have in my possession the sworn affidavit of an attorney in that Diocese, witnessed to by a notary public that the Bishop said in his presence) that unless a certain clergyman in the Diocese retracted the statement that the Virgin Birth was not a "historical fact" he would be brought to trial, in which case he would stand "*about as much chance of acquittal as a snowball in hell.*" It only shows to what theological excitement will lead a good man. Is it possible that a fair trial can be obtained in a court constituted by a Bishop who would say such a thing as that?

Now, it may be that in this controversy and in every particular of it, the Fundamentalist may be right and the Modernist wrong, but in that case, the Modernist must be convinced by reason, by sound scholarship, and the Holy Scriptures, and not by any dogmatic fulmination issuing from Dallas, Texas. Attention has already been called to the fact that the Bishops call in the "best scholars" to bear witness to their interpretation of the creed, but they do not tell us who those "best scholars" are nor what has been the result of their study. Possibly they do not know.

VI. *Effects.* Now let us ask what is to be the result of this letter.

1. I do not believe this man to whom I have alluded will be brought to trial. I doubt if anyone will be brought to trial. I think that already the protest that has come out from the church, not only from the laity, but from the clergy and from a number of bishops, will make it impossible to carry the threats in this Pastoral into effect.

2. But the dreadful thing is that anybody should be threatened. I wonder that the Fathers of the Church who come into contact with the poor clergy should not have asked themselves whether or not a threat was not likely to be a temptation to intellectual dishonesty. They know that many of the clergy are dependent upon the goodwill of their bishop not only for preferment but even for the support of their families. If, then, in the fulfillment of their ordination vow they seek by the help of the best scholars to learn the truth about the Bible, haunted by the fear that the result may not be in accordance with the opinion of the Bishops, how can they fail to be tempted to that insincerity which manifests itself in *suppressio veri*.

3. What can be the effect of this suspicion upon the work of the church? . . .

There is such need, with the nations of the world in perplexity; with anarchy undermining our social life following the Volstead Act; with men and women who ought to be the future teachers of the Church driven from the altar and

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The Centenary of the Observer

The Early Days of the Observer

BY RICHARD CARY MORSE

[Richard Cary Morse was the assistant editor of "The Observer" from 1867 to 1869, from 1869 to 1915 he was the International Secretary of the Committee of the Young Men's Christian Associations, and since 1915 he has been Consulting General Secretary to that committee.]

IT was a hundred years ago, in 1823, that the "New York Observer" began its life in this city as the first newspaper of its class in this State. It was in this year, 1823, that my father, whose name I bear, came here to establish such a paper, which was then a great novelty. He was a young clergyman, twenty-eight years of age, a graduate of Yale and Andover Theological Seminary, of which seminary his father, Rev. Dr. Jedidiah Morse, was one of the founders. My father came from the home of his father and older brother Sidney in New Haven. His errand grew out of the fact that seven years before this time, in 1816, at Boston his father and brother had founded and for a year conducted the "Boston Recorder," now "The Congregationalist," one of the first of that class of periodicals called "religious newspapers." It was so successful that during 1816 as many as twenty newspapers in different parts of the country, by devoting several columns each week to religious intelligence, attempted to become religious papers, while the "Boston Recorder" itself, later merged into "The Congregationalist," like THE CHRISTIAN WORK, continues until this day.

But the effect on Sidney Morse of this first year's experience as an editor was, to use his own words, "an enthusiastic desire to carry out my plan of a 'religious newspaper' more perfectly and on a larger scale than was possible in Boston, and at a center where all the leading religious denominations were evangelical and would give me a cordial and generous support. Accordingly, I communicated the plan in a letter to my friend, Rev. Lyman Beecher, of Litchfield, Connecticut. He was enthusiastic about the plan and assured me that all the leading clergy and laymen of his acquaintance would zealously aid me in the execution of it. Circumstances prevented immediate action on my part."

These "circumstances" included a growing absorption in the geographical and other enterprises of his father, with which his brother Richard, however, was fortunately less absorbed and preoccupied. For the latter felt a deeper and more enthusiastic interest in reproducing and enlarging the interdenominational "religious newspaper" enterprise of his father and older brother. Accordingly, with the consent of both of them, he left them early in 1823 and went to New York City to embark upon the proposed undertaking. His honored father had many friends among the clergy and laity of the various denominations. They received him cordially. In response to his urgent initiative, his brother in New Haven prepared a prospectus, and with varied material from him and others the first numbers of the paper were issued under the name of "The New York Observer."

Sidney Morse slowly yielded to the importunity in both

word and deed of Richard and finally removed his residence from New Haven to New York earlier than he had thought it possible to separate himself from other obligations. Thus his essential leadership at the place of publication was secured. My father was released to equally needed laborious effort in increasing the circulation of the new paper. Since the success of "The Recorder" in Boston in 1816, every prior attempt to establish a religious paper in the State of New York had failed. But "The Observer" was so edited and its circulation so vigorously promoted by the sons of Dr. Morse that under their management, for a considerable period, it became the most widely circulated religious newspaper in the land. Soon the number of subscribers was two or three times as large as that of "The Recorder," which continued to be the leading religious newspaper in New England, and both papers during the generation following the death of Dr. Morse, in 1826, were conducted on the basis, and in the promotion of that interdenominational, evangelical fellowship—also manifested in the growth of the Bible and Tract Societies. Dr. Morse was equally identified with the origin of both of these societies. This broad Christian fellowship it was the lifelong industrious endeavor of the founders of "The Observer" to foster and extend. Many years after they were both strongly identified also with successful efforts to establish the Evangelical Alliance, formed in 1846.

"The Observer" was founded when the news of the day was carried to the public in weekly papers. The founders, for some years, published such a paper, carrying a religious tract and religious intelligence in every issue. Chancellor Kent at this time said: "When I have read 'The Observer' I have no need of any other newspaper." With the advent of the penny press and the modern daily paper a change to a daily was favored by one of the founders of "The Observer"—so he once told me. In that event, the paper in due time and in accord with its original design would have become a member of the New York Associated Press.

It continued, however, a weekly religious periodical and in due time was joined by its younger representatives of the religious and denominational press, until it was merged in THE CHRISTIAN WORK, with its broad interdenominational constituency.

"The Observer" During the Seventies

BY REV. FRANKLIN B. DWIGHT

[Dr. Franklin B. Dwight has been intimately related to both the Presbytery of New York and THE CHRISTIAN WORK for a period of fifty years. In the old days his contributions frequently appeared in "The Observer" and in "The Evangelist," and when they were combined with THE CHRISTIAN WORK he transferred his allegiance to that paper. During all these years he has been on most friendly terms with all the editors.]

"The Observer" is one hundred years old. Certainly it has had a most honorable career, and the paper as well as

all its old readers ought to be heartily congratulated.

I cannot tell of its early years, but I can vividly remember more than fifty years ago when the two brothers, Iranaeus Prime and "Eusebius," Dr. Edward Prime, were at the height of their activity and influence. The paper circulated among the religious aristocracy of New York and was read in every part of this country and in many reading rooms of Europe. In a vast number of homes its coming was eagerly looked forward to from week to week, and the range of topics which it covered made it a liberal education to its regular readers. Its letters of travel by both the brothers Prime, its beautiful homilies by Dr. John Hall, Dr. E. P. Rogers and old Dr. Vermilye of the Dutch Church were from time to time a leading feature. Its editorials, beginning with some allusion to a passing event and generally closing with a distinct religious appeal—how vividly all these memories come back to me, as they will to all old readers of this dear old family paper.

I distinctly remember a letter printed in 1870, wherein "Eusebius" (we loved to call him by that distinguished name) describes his passing the one hundred and eightieth meridian on a voyage westward across the Pacific. He tells how they lost one day, and there is an editorial note explaining how often more than one day is lost, not through physical necessity, but through moral failure.

The paper was strongly, even rigidly, orthodox and had no patience with the slightest hint of liberalism; and yet Dr. Prime had a warm heart and was no heresy hunter. Indeed, heresy hunting was not in vogue at the era of Dr. Prime's greatest activity.

The paper was also very strong in its Protestantism and unsparing in its denunciation of the Pope and all his works. I wish that its editor could have lived long enough to hear Cardinal Farley's prayer at the laying of the corner stone of the New York Public Library. I am sure that he would have realized that "the communion of saints" goes far beyond the circle of the Protestant denominations with which he was in doctrinal sympathy.

In my own boyhood home "The Evangelist" was also taken as a weekly newspaper, and as my father was an active supporter of Dr. William Adams, our sympathies were with the more progressive new school wing of the Presbyterian Church.

But in "the era of good feeling" which followed the reunion of 1870 the best men of both wings of the Church got together, and there was a period of earnest work wherein differences were forgotten, and when a united host,

"One army of the living God,"

pressed forward to carry the standard of the Cross into every land and to make the influence of Christ's Gospel felt in every part of our national and civic life. To this end the "New York Observer" made a splendid contribution. After Iranaeus came "Augustus," Dr. Stoddard, the son-in-law of Dr. Prime, and his wholesome and kindly letters continued till the end of the separate existence of "The Observer."

One feature of the paper which appeared every week was a report of the Fulton Street Prayer Meeting, and this is an illustration of the earnest effort of Dr. Prime to make the paper an influence for good throughout the community. The editor was first of all a *Christian minister*, and his purpose was to preach the Gospel through the printed page.

And yet Dr. Prime was a man of broad sympathies, and he took a wide and varied interest in all the great popular educational and religious movements of the time. For many years he was secretary of the Evangelical Alliance, and the

readers of his paper were kept well informed concerning the work of that body.

My old professor, Dr. Philip Schaff, has summed up the character of his life-long friend, Dr. Prime, in these words:

"His genial humor, generous sympathy and inexhaustible fund of illustrations and anecdotes made him one of the most agreeable of friends and companions; and his company will long be missed in the social circles which he used to grace and delight with his presence."

The Christian Campaign for a Warless World

(Continued from page 774)

will take early steps to secure the co-operation of other nations in bringing about this result.

3. We respectfully and earnestly urge our Government to co-operate fully with all committees and commissions of the League of Nations which deal with humanitarian interests and with all similar committees and commissions.

4. We respectfully yet urgently request our Government to accept the invitation of the League of Nations to co-operate in preparing "a new convention or conventions to replace that of St. Germain for control of the traffic in arms" and earnestly hope that our Government will do everything in its power to remove the danger to the world from the unrestricted production and traffic in arms and munitions of war.

5. We hold that the United States should take no course that would invalidate the pledges made by our Government to the people of the Philippine Islands for their ultimate independence.

6. We authorize and request the Administrative Committee to take every possible step on behalf of the Churches in the support of our Government in all efforts to establish complete international control of the production of opium and other narcotics, effective regulation of the manufacture of derivatives and suppression of the manufacture and use of heroin.

7. We record our conviction that in the laws necessary for the regulation and limitation of immigration the greatest possible care should be taken to conform to the ideals and principles of justice and humanity. Authority for clemency in individual cases of special hardship should be entrusted to the Secretary of Labor or to a suitable Federal Immigration Board. Our immigration laws should be administered with courtesy and consideration.

8. We declare our conviction that all persons residing within the United States and subject to its jurisdiction should be given friendly and equal treatment under just and equal laws, regardless of race, color or religion. We deplore as unpatriotic and un-Christian movements, policies and programs in many sections that discriminate against and humiliate aliens, merely as aliens, or as aliens ineligible to naturalization, and that single out certain races and religious groups for discriminatory and unfriendly treatment. We urge a federal law raising the standards for naturalization and granting the privilege of citizenship to all persons lawfully residing in the United States who duly qualify, regardless of their race, color or nationality.

9. We realize that the awakening of Asia and her rapid acquisition of important elements of Occidental civilization inaugurates a new era in world-wide history in which Asia is to play a new and increasingly important role. Whether that

role shall be one of peace, goodwill and mutual co-operation, or one controlled by increasing suspicion and fear between the East and the West, will depend largely on the attitude of the Western nations themselves and especially of the United States. It has seemed to many of our citizens who have become familiar with the question raised by this more intimate and ever increasing contact with the Orient that the United States might well adopt a more adequate Oriental policy.

We therefore respectfully request our Government to establish a commission to study afresh the whole question of the relations of America with China and with Japan, empowered to confer with corresponding commissions established by the governments of these countries, on all matters mutually deemed advisable.

10. We rejoice in the awakening conscience of the churches of America concerning the problem of war and peace, and in the growing conviction of religious people that the ancient, pagan war-system can be replaced by a Christian system of international relations. We welcome the increasing activities of many organization and groups, and particularly those of the Church Peace Union and of the World Alliance for International Friendship through the Churches in all of its many branches in many lands.

RESOLUTIONS

Resolved, That this Executive Committee of the Federal Council of the Churches of Christ in America calls upon the Christian people in America, in every church and every home—

I. To pray. Let us pray as a people for forgiveness for our long apathy to the continuance of the war-system, forgiveness for our blindness to the utterly un-Christian character of war, forgiveness for our national selfishness, for our lack of love to enemies, for our self-satisfaction and self-righteousness, for our race pride and arrogance. Let us pray for fresh enlightenment of our minds that we may see clearly where the pathway lies, for a new spirit of devotion to Jesus Christ, our Lord, for a new desire and a fixed will to do His will in our international relations.

II. To study. The ancient war-system of the world will never be abandoned nor the war-spirit cast out by mere emotional condemnation. Let us therefore devote ourselves to the conscientious study of these great and terrible questions of modern life. Let us learn to think clearly, accurately, and sanely on these problems and tasks. And let us educate our youth and our children to have faith in the possibility of achieving a Christian international life and to find constructive methods for its realization. For permanent world peace can come only from justice, justice from impartial law, and impartial law only from orderly society, organized on the principles of universal goodwill, revealed to us in Jesus Christ.

III. To work. Let us unite with fellow-thinkers and fellow-workers of all lands and nations. Let Christians by the million, consciously and definitely join the ranks of those who seek first of all the Kingdom of God and His righteousness in international life. Let us all move forward together. Separate individuals and unrelated companies cannot win a great victory.

Resolved; That in order to carry forward with vigor the Christian Crusade for a Warless World, this Executive Committee of the Federal Council of the Churches of Christ in America earnestly urges:

1. That each constituent body of this Council at its next regular session pass a clear and ringing declaration on the responsibility of the Church and of individual Christians in

helping establish a system of international relations that will secure world justice world order and world peace.

2. That each City Federation or Council of Churches and each Ministers' Association in all cities and towns establish a Department or Committee on International Justice and Goodwill and report the names of chairman and secretary to the Federal Council's Commission.

3. That theological schools and seminaries provide adequate courses for their students on international questions, as an essential part of their theological instruction. Let them also open special, short courses for laymen, equipping them for public work in the new realm of endeavor for establishing the Kingdom of God in the relations of nations.

4. That all organizations, groups and regular study classes within or affiliated with the churches and all Sunday-schools, promote the use of suitable study and reading courses on problems of world justice and peace.

5. That local churches and congregations be encouraged to keep in touch with the Federal Council's Commission on International Justice and Goodwill.

6. That church members be zealous in the performance of their duties as citizens, regarding this as a vital part of their Christian obligation to secure the supremacy of the spirit and ideals of Jesus in national and international life.

Resolved, That the Executive Committee of the Federal Council of the Churches of Christ in America hereby requests and authorizes the Commission on International Justice and Goodwill to enlarge the scope and program of its work under the direction of the Administrative Committee, and as a part of this program to prepare:

a. *A Message* to pastors and Christian leaders in our constituent bodies, urging them to make their churches centers of accurate information on the bearing of Christian principles on international questions, centers of constructive international righteousness and goodwill, and centers of courageous antagonism to the war-spirit and the war-system, placing loyalty to Christ and His will above local prejudice, race hatred, partisan politics and divisive nationalism.

b. *A Message* of greetings and goodwill to all Federations of Churches and Christian bodies in other lands, declaring our desire to co-operate with them and to have their co-operation with us in the crucial task facing the modern church, the reconciliation of the nations and races, and the achievement of world-justice and world-peace. We recommend that the Administrative Committee arrange in co-operation with the World Alliance for International Friendship through the Churches, that this Message be conveyed during the coming year by suitable messengers going two by two, delivering it in the most impressive way to the churches and Christians in many lands.

The Soviet Government in Russia has turned the homes for orphan children into "school communes." In the Urai district, for instance, in the nine school communes, eleven hundred and forty-one children are growing up. Workshops form a main feature of the schools. Boys learn carpentry, machine work, toolmaking and tailoring. In some communes they run smithies and hand forges. The girls learn knitting, tailoring and canning. In Turgiak, children installed a complete plumbing sanitation system and built their own gasoline-driven electric plant, which supplies light and power in the nearby sanitarium.

A Memorandum Against Ratification by the Senate of the Lausanne Treaty, Negotiated Between the United States and Turkey, at Lausanne on August 6, 1923

THE Lausanne Treaty surrenders the legitimate and essential rights and interests of America in Turkey, and nullifies President Harding's pledge to Armenia.

On October 30, 1923, the Department of State laid down seven subjects in which America was interested in respect of Turkey. They were:

1. *Capitulations.* They are relinquished by the Lausanne Treaty. Our nationals in Turkey are to be deprived of the protection of the American Consular Courts—a prerogative which they have enjoyed since 1832—and are made subject to the jurisdiction of the notoriously corrupt Turkish police and courts. (The Near East Relief Society has already found it necessary to transfer its center of activities—headquarters, orphanages and stores—from Turkey to a “more sympathetic” environment.)

2. *Our Missionary Institutions* in Turkey are to be likewise subject to Turkish laws.

3. *The question of indemnity for damages suffered by Americans*, “through arbitrary and illegal acts,” has been left for later discussion.

4. *Freedom of the Straits.* Our merchant vessels may, as in the past, pass through the Dardanelles, which, however, may be closed at the will of the Turks, as was done in 1914, and on many other occasions.

5. *Archeological Research.* Our archeologists enjoy the same rights that are enjoyed by Turkish archeologists. This only requires the comment that there have never been any Turkish archeologists.

6. *Open Door.* We resume our former privilege to trade with and invest in Turkey. The importance of that privilege may be gauged by the fact that in 1913 American exports to Turkey amounted to \$3,313,821, or sixteen cents per capita for the Turkish Empire. In that year Turkey had an estimated population of 17,500,000—since reduced to 5,000,000.

7. *Protection of Minorities.* These are to “enjoy the protection” of Turkish laws—as in the past. Since 1774, Turkey has solemnly agreed, in twenty-one international documents, to protect the Christians.

In a letter, dated November 8, 1922, President Harding said that “. . . everything which may be done will be done to protect the Armenian people and preserve to them the rights which the Sevres Treaty undertook to bestow.”

This commitment on the part of the President constituted a renewed recognition and an affirmation of the responsibility of America to Armenia—a responsibility arising from the formal pronouncements and acts of both the former and the present Administrations and of Congress. The Sevres Treaty, concluded on August 10, 1920, recognized the unity and independence of Armenia, and the President of the United States, at the instance of the Allies (including Armenia), defined its southwestern boundaries with Turkey.

On December 10, 1922, Lord Curzon informed the Turk-

ish delegation at Lausanne that the Allies would insist upon the erection of a “national home” for the Armenians. The American delegation expressed itself as being in favor, in principle, of assigning a “refuge” to the Armenians; and on the following day it made public an *official* notice that its statement of the previous day regarding Armenia was *unofficial*, and nothing more. The Turkish press of Constantinople expressed profound “gratitude to America for the *benevolent* attitude of her representatives at Lausanne.”

What, then, it may be asked, did America accomplish at Lausanne?

Supported by the Turks, the American delegation, under the formula of the open door, sought to secure recognition for the so-called Chester Concession, parts of which were held by England and France to infringe upon the prior rights of their nationals, and succeeded *only* in leaving out of the Allied-Turkish Treaty any definitive provision concerning this matter. The chief concern of the Turks in this entire transaction was to secure a large loan from America, using the Chester Concession as an inducement to American capital. The situation was well described in the following words of the “New York Evening Post”: “. . . We refused to associate ourselves with the Allies or to act with vigor . . . [in regard to Armenia]. . . . Our principal display of energy was in asserting certain American commercial rights which struck Europe as showing that the open door policy can be made to cover a wonderfully wide field. . . .”

The value of the Chester Concession is problematical. Even before 1914, when Turkey had a population nearly four times as great as at present, Turkish railways, with the exception of one very short line, paid no dividends. Since the Lausanne Conference the Turks have cancelled that part of the Chester scheme which provided for the furnishing by the concessionnaires of agricultural machinery. Moreover, on August 29, 1923, the Chester group transferred its rights in the concessions to a Canadian group for \$300,000, plus ten per cent. of any possible profits. According to a Constantinople dispatch, dated October 20, 1923, the newcomers “. . . are about to transfer [these concessions] to a London and Paris financial group.” The past experience of European investors in Turkey has not been a happy one. Turkey has never redeemed any part of her foreign obligations (she has repudiated her domestic debts), now amounting to over \$700,000,000. However, the interests of the great European powers in Turkey are really political, and economic projects are always made to promote those interests. Professor Earle, in his recent book on Turkey, very pertinently observes that “. . . to lend governmental assistance to American business men against their European competitors in Turkey . . . will be to destroy the great prestige which America now possesses in the Levant by reason of disinterested social and educational service . . . and involve the United States in foreign entanglements more portentous than those connected with the League of Nations. . . .”

If, as appears, the Chester Concession was the inducement

*We comment on this Memorandum on page 772.

leading to the sacrifice of American rights and interests in Turkey, and to the abandonment of Armenia, then, in the light of our fuller knowledge of the illusory nature of this concession—no longer even in American hands—the only plausible argument in favor of the Lausanne Treaty becomes untenable.

In the light of the foregoing facts, it is scarcely to be seriously contended that the Lausanne Treaty is a good treaty. It is, however, put forward that, in view of disturbed conditions existent in many parts of the world, even a bad treaty is better than none. In order to ascertain the merit of this contention—if it have any merit at all—we must examine, briefly:

1-2. The record of the Kemalists *before* and *since* the signing of the Lausanne Treaty.

3. The conditions which obtain in Turkey.

4. The question of whether a resumption of relations by America with Turkey would promote either peace or justice.

1. The Turks admit that in 1914 there were no less than 2,500,000 Greeks in Turkey. According to Ambassador Morgenthau, about 300,000 of them were destroyed between 1914 and the conclusion of the Armistice in 1918. According to official figures, there are now 1,000,000 Greek refugees and exiles from Turkey in Greece, and less than 200,000 Greeks still remaining in Turkey. The missing 1,000,000 Greeks would appear to have been murdered by the Kemalists. Also, according to French reports, the Kemalists, in the spring of 1920, slaughtered some twenty thousand Christians in Cilicia, and, according to the report of a Russian commission of inquiry, in November, 1920, they slaughtered another thirty thousand Armenian men, women and children, and laid waste to 140 towns and hamlets in the region of Kars. It is a matter of recent history that the Kemalists, upon entering Smyrna, for four days gave themselves over to the unrestrained practise of murder, lust and plunder, and then set fire to the Armenian and Greek quarters, completely destroying them, but leaving the Turkish quarters unharmed.

2. The Lausanne Treaty, like the Treaties of Vienna (1815), Paris (1856) and Berlin (1878), contains *prima facie* generous provisions in favor of the Christians. But history has demonstrated that any agreement which depends for its execution upon the good faith of the Turks alone is devoid of merit. Under Article 38 of the Lausanne Treaty, "The Turkish government undertakes to assure full and complete protection of life and liberty to all inhabitants of Turkey without distinction of birth, nationality, language, race or religion." There is no evidence that the Kemalists are making the slightest pretense of observing these terms, and past experience offers no guarantee that they ever will.

Since the signing of the Lausanne Treaty (according to a dispatch to "The New York Times," dated August 20, 1923): ". . . All the Greeks and Armenians remaining in the interior are being rounded up for deportation, and 20,000 Armenians, after a long trek, have reached the border of Erivan, Russian Armenia. They were in a pitiable condition. All the property of those that have been expelled and of those that are being expelled has been seized or is being seized by the government. The government has, by decree, made it obligatory upon all foreign and native non-Turk business houses to use the Turkish language. Rumanian students in American schools in Constantinople have been summarily expelled. The Turkish Minister of Public Education has issued a decree providing that students under fifteen years of age shall not enter foreign schools; that students from other countries, who study in American schools in Turkey, shall pursue courses in Turkish history and geography under Turkish teachers; that foreign schools in Turkey shall employ as teachers subjects of Turkey only, and that these schools shall pay the

salaries of Turkish inspectors. Dr. Ednan Bey, Governor of Constantinople, has expressed himself as being opposed to the continuance of American medical work, claiming that there are already too many physicians in Turkey. The government has forbidden all news agencies to receive and all newspapers to publish any foreign news whatsoever, except that which is furnished by the Anatolian Agency (a government news bureau). For no stated cause, and with no defense permitted, over one hundred Armenians and Greeks have been summarily executed at Ismit by order of Nur-eddin Pasha. The government has seized 1,770 Armenian and Greek children in Efkere and Bogazli, in the region of Cesarea. The Stambul branch of the Y. M. C. A. has been ordered closed. Hoodlums, instigated by the government, have plundered all the sacred objects and furniture of the ancient Ecumenical Patriarchate of Constantinople, the dignitaries of the Synod have been dispersed and a peasant priest from Anatolia, named Eftim, a tool of Kemal, has been installed by the government as Patriarch of the Orthodox Church. Haidar Bey, Governor-General of Constantinople, has ordered (November 7, 1923) foreign business houses in Constantinople to furnish suitable employment to fifty retired army officers, under penalty of forfeiting the right to continue their business. All non-Moslem employees in the service of the government have been removed, and the surface car companies of Constantinople and Smyrna have been ordered to dismiss their non-Moslem employees," etc. . . . Not only are the Kemalists the grateful beneficiaries of the crimes of their predecessors, but they are now *openly* engaged in completing the extirpation of the Christians. These facts scarcely show that the Kemalist government is inclined to respect either the usages of international law or observe even the terms of the treaty which it has just signed.

3. *Kemal's government is in a precarious condition, and according to cumulative information, its downfall is only a question of a short time.* According to a recent census taken by the government the Turks now number 4,000,000, widely dispersed, with few and primitive means of communication; abjectly poor and utterly lacking in the means or the will for self-improvement. The sources of revenue are practically gone, as a result of the elimination of the Christians—the only productive factors. The government cannot collect taxes, as the people have no money, and the cost of collection is greater than the tax collected. The government has no money with which to pay its employees, and it has no credit abroad. Internecine strife and armed banditry have reached alarming proportions. The government has no remedy for this situation and must maintain a large army to prevent its own overthrow. Faction is arrayed against faction: the adherents of the deposed Sultan against the Kemalists; the Orthodox Moslems against the Modernists; the pro-Soviets against the anti-Soviets; the Kemalists against the Union and Progress Party; and, within Kemal's own party, the powerful Nureddin-Reouf (the latter is a former Premier) group against Kemal. Kemal has had three Premiers in four months. According to a dispatch from Ahmed Rustem Bey, formerly Turkish Ambassador in Washington, dated Constantinople, September 26, 1923, ". . . a revolutionary outbreak took place in Turkey to-day. The rebels, led by a former Deputy, issued a proclamation opposing the government. The episode foreshadows an era of internal trouble. Discontent is spreading rapidly. Food is scarce, rents are high and money is scarce. Taxes are higher than ever before. Government officials admit that the task of setting Turkey on her feet is almost a superhuman one."

The mis-called Turkish "Republic" is more truly a military oligarchy. As "Ikdam," a Turkish daily of Constantinople, aptly remarks, "The same old people with new titles will govern in the same old way." Kemal is head of the "Popular Party." This party nominated and "elected" all of the 280

members of the National Assembly. Under the constitution of the "Republic," this packed body "elects" a President, who appoints a Premier and designates all the members of an Upper House, known as the Council of State, which is to exercise veto power over all the acts of the Assembly.

The word "Republic" in these days is subject to many abuses. When it is suggested that the old pirate crew, with its new name of a "Republic," be given a fresh chance, we are reminded that our first duty is obviously to ourselves and to our faithful allies, who alone have been deprived of all the fruits of victory. At any rate, our recognition or non-recognition will neither help nor hinder the political "experiment" now said to be in progress in Turkey. But one thing is certain, Kemal's government must fall in the near future; and equally certain is it that Kemal's successor will seek to retain all the rights and advantages which Kemal himself may have secured for Turkey. Manifestly, the only honorable and wise course for America to pursue would be to stand on her rights and await the demonstration in Turkey of greater stability than now exists or seems promised. Thus, Kemal's truculence will soon be moderated under the increasing pressure of stern realities, and his successor will know precisely the terms upon which America will resume relations with Turkey.

4. *The Lausanne Treaty promotes neither peace nor justice.* It recognizes and sanctions, in effect, the expulsion from their homes of the entire original populations and confirms the enslavement of hundreds of thousands of Christian—Greek and Armenian—women and children. And, in so far as America is concerned, there is no necessity for a peace of expediency. Our European allies, for political and military reasons of their own, which have no applicability whatever to America, have found it advisable to effect what many of their spokesmen frankly admit is merely a truce with Turkey, although important groups in England and France, led, respectively, by Lloyd George and André Tardieu, are advocating the rejection of what they denominate "this purposeless and humiliating treaty."

America did not participate in the war with Turkey. She only severed diplomatic relations, and may continue to be represented by a High Commissioner in Constantinople, in the same manner as since the Armistice. But it is by no means clear that the resumption of formal relations would have any beneficent effect whatever upon conditions in the Near East, nor is it clear that it would contribute to the stabilization of world conditions.

Rejection by the Senate of the Lausanne Treaty would not prejudice what little interest America now has in Turkey. On the contrary, it would compel that country to prove as much by acts as by promises its worthiness to be included in the family of nations.

The Turks abrogated the capitulations in 1914, and, in consequence, our nationals and missionary institutions there became subject to Turkish laws. We cannot, obviously, improve their position by formally acquiescing in an arbitrary act. The Near East Relief Society has already withdrawn from Turkey and four-fifths of the work of our missionaries has been suspended, following the elimination of the Christians from Asia Minor.* Their work is now confined to Constantinople. The withdrawal of our missionaries from this region could not imperil or affect the remaining native Christians. As for the remnants of the Armenians in Turkey—possibly 150,000—we have, unhappily, made it clear that we are unable to influence the Turkish government in their behalf any more now than in the past. The eight hundred thousand Armenian exiles and refugees, who are not allowed

to return to their homes, and hundreds of thousands of women and children, now enslaved in Turkish harems, should engage our greater concern. By rejecting the Lausanne Treaty we shall also have served notice on the Turks and the world as well that no settlement of the Turkish problem that fails to settle the Armenian question on the basis of the unity and independence of Armenia, as provided in the Sevres Treaty, will be acceptable to the United States. Apart from the consideration of our duty to Armenia, we have a right to speak for her because the greater share of the burden of furnishing funds for the relief of tens of thousands of her orphans and refugees has been borne by the American people. So long as the Armenians are denied a home and the opportunity to take care of themselves, so long must America play the increasingly heavy role of Good Samaritan. Four million Turks occupy an area of three hundred thousand square miles. There are now three million Armenians, 1,200 of whom inhabit Russian Armenia, known as the Armenian Republic (about fifteen thousand square miles), and the remainder of whom are a people without a country. The Sevres Treaty, for the benefit of the Armenian people, allotted forty thousand square miles of Turkish Armenia (only about forty per cent. of Turkish Armenia) to the Armenian Republic. But the Kemalists would not yield one square mile of this territory, whose frontiers were drawn by the President of the United States as arbiter, although there are now, according to Turkish reports, no more than sixty thousand Turks within those boundaries.

Our paramount interests in Turkey are, and have ever been, humanitarian, and it is the manifest duty of our government to safeguard these interests. We are confronted with a moral issue of supreme importance which cannot, with honor, be compromised. We believe that the American people, who have shown their great interest in Armenia, and who, for ninety-two years, have supported the philanthropic and educational efforts of the missionaries in behalf of the Christians of the Near East, expect their government to subordinate other considerations to these primary interests.

The case against the Lausanne Treaty may be summed up as follows:

It is morally an indefensible treaty. It is an utterly humiliating and purposeless treaty. It surrenders all and every American right in Turkey. It renders very difficult the continuance of American educational and philanthropic enterprises in that country. It ignores our solemn pledges to Armenia. The economic concessions which it purports to secure for a few Americans are now admitted to be of dubious value and have already been transferred into alien hands. The Turks have broken thus early their promises of good behavior and their guarantees to our missionaries and to the remnants of the Christians in Turkey. All reports which have recently reached the outside world from Turkish and foreign sources show that factional armed conflicts, widespread banditry and hopeless economic chaos seriously threaten Kemal's régime, and that the task which confronts his government is, according to the admission of its own leaders, a truly impossible one. America stands to gain absolutely nothing by resuming relations with a Turkey in this state, and can lose nothing further by maintaining the *status quo* and awaiting developments. The downfall of the Kemalists appears inevitable and imminent. By now surrendering our rights to Kemal we shall find it difficult to reassert them against any régime which may overthrow and succeed him.

We believe that the honor of America, no less than every dictate of reason, demands that the Senate reject the Lausanne Treaty.

*This is not correct.

ONE BOOK A WEEK

Under this caption, each week, we shall direct attention to some striking book, such as no Minister or those interested in religious thought and action can afford to remain unacquainted with

The Book of the Lover and Beloved

Ramon Lull (so Professor Peers spells his first name), first great Christian missionary to the Moslems, was born at Palma, the capital of the little Spanish Island of Majorca, in 1235. That is to say he lived in one of the great centuries of our era. Of distinguished family, a page in the royal court of Majorca, for a little while he went the way of the world. Shocked to himself by the sudden discovery that the Genoese lady of whom he was enamored, was being consumed by a malignant cancer of the breast, he became taciturn and sombre in place of his old gaiety. He turned to the Church and became a disciple of Francis of Assisi. From the first he was set upon the conversion of the Jews and the Mohammedans. He was a man of tremendous energy. As he went about, he stirred kings and Popes to the founding of college after college for the training of men in sciences and language, in order that they might reach the infidel. Three colleges and a plan for a chain of institutions sprang from his work. He traveled to Egypt, Ethiopia, Morocco. When he was fifty-six he started out for Africa, to be himself an Apostle of the Faith. At Tunis he argued publicly with the Mohammedans, saying that he had only the desire to learn the truth, to convert or be converted as events might prove. Many of the Mohammedans embraced Christianity. Lull was condemned to death, but was reprieved and left Tunis amid insults and blows. He is off for a campaign in Cyprus and Armenia at the age of sixty-five. Soon after he is urging the Pope to undertake a new Crusade for the Holy Land, but the crusading impulse had grown dull in Christendom by 1300. At seventy-one he is back in Africa, preaching Christianity, only to be exiled once more. In his eightieth year, he goes to Bougie (Bugia) and Tunis a third time. He throws prudence to the winds, assembles a vast concourse, proclaims himself the same Ramon who had formerly been condemned in Bougie itself. This time the crowd broke loose, swept him out of the city and stoned him to death.

Lull wrote four hundred and eighty-six treatises. Among them was the great romance of "Blanquerna," written when Lull was forty-eight years old. The book is not in Latin, but in Catalan. It was meant for the people. The story is of a boy born in answer to prayer, whose bride becomes a nun at his own persuasion and who himself goes on to the priesthood, the abbotcy, the bishopric and the papacy, only in his last days to renounce his high office and repair to a hermitage to give himself to contemplation and prayer. In this last phase of Blanquerna's life, we come upon the "Book of the Lover and the Beloved" and the "Art of Contemplation." "The Book of the Lover and the Beloved" is a revelation of Lull's inmost soul. It is amazing to learn that it has never in the past been put into English. Yet such is the fact according to the present translator, Professor F. Allison Peers of the University of Liverpool. Professor Peers, while taking but very few liberties with his text, has made his translation real English. "The Book of the Lover and the Beloved" consists of three hundred and sixty-six "verses" averaging twice the length of our Bible verses. The lover is none less than Lull himself; the Beloved is God, God in Christ and God Himself. The book is labelled mystical. Perhaps it is. But here is not the mysticism that is far from the world. If it has in it, at times, something of the flavor of the Transfiguration, it has just as truly the sense of the categorical imperative of the service of man. Lull cares about others. Let us quote:

"The Lover wept and said: 'Tow long shall it be till the

darkness of the world is past, that the mad rush of men towards hell may cease? When comes the hour in which water, that flows downwards, shall change its nature and mount upwards. When shall the innocent be more in number than the guilty? Ah! When shall the Lover with joy lay down his life for the Beloved? And when shall the Beloved see the Lover grow faint for love of Him?"

What a picture of the touch of God on a man is this:

"The Lover fell sick and thought on the Beloved, who fed him on His merits, quenched his thirst with love, made him to rest in patience, clothed him with humility, and as medicine gave him truth."

Of course the struggle and stress of Lull's life leave their mark on this most intimate revelation of his thinking. And here is what he comes to out of affliction and conflict.

"The Beloved filled His lover with gifts of love, and grieved not for his tribulations, for they would but make him love the more deeply; and the greater the Lover's tribulations, the greater was his joy and delight."

Take this glimpse of the sense of the inadequacy of man to show forth God:

The Lover said: "The secrets of my Beloved torture me, for my deeds reveal them not, and my mouth keeps silence and reveals them to none."

Here is no lop-sided idea of life that ignores the virtues of this world:

"The keys of the gates of love are gilded with cares and desires, sighs and tears; the cord which binds them is woven of conscience, devotion, contrition and atonement; the door is kept by justice and mercy."

Or take this:

"The heart of the Lover soared to the heights of the Beloved's abode, so that he might not lose his love for Him in the deep places of this world. And when he reached his Beloved he contemplated Him with joy and delight. But the Beloved led him down again to this world to make trial of him with tribulations and adversities."

It is a book from which one might quote and quote and quote. In trials and sorrows he sees "the very increase of love." He is John reincarnate.

The Lover cried aloud to all men, and said: "Love bids you ever love: in walking and sitting, in sleeping and waking, in buying and selling, in weeping and laughing, in speech and in silence, in gain and in loss—in short, in whatsoever you do, for this is Love's commandment."

Here is the secret of the courage of this marvelous Spaniard:

"He who fears not my Beloved must fear everything, and he who fears Him may be bold and fervent in all things beside."

He knew how Jesus Christ really manifested forth his glory:

"The Lover drank of love at the fountain of the Beloved, and there the Beloved washed the Lover's feet, though many a time he had despised and forgotten His greatness, and the world had suffered thereby."

"The Lover and the Beloved" takes its place with the lovely letters of St. Lawrence and with Thomas à Kempis's "Imitation of Christ." It is a little book for the guest room alongside the New Testament. It is a little book to put under the pillow and read before one goes to sleep and when he opens his eyes in the morning, before he bestirs himself for those activities which, if he be happy, shall run in the succession of Ramon Lull inwardly, no matter how they may appear without.

International Sunday-School Lesson

January 6, 1923

A Chosen Leader and a Chosen Land

GOLDEN TEXT: *"In thee shall all the families of the earth be blessed."*—Genesis 12:3.

LESSON TEXT: Genesis 12:1; 25:10.

THE lessons for the first quarter of 1924 attempt an outline of Old Testament history from Abraham to Solomon. They sometimes embrace several chapters, which will necessitate careful reading by the pupils before coming to the school and unusually careful preparation by the teacher. It is often going to be difficult to cover the long lesson in a half-hour's session of teaching. Let us suggest at the beginning that one way of compassing this difficulty will be to emphasize the great hero or leader about whom the incidents gather. If you will glance over the subjects for this quarter you will see that conspicuous emphasis is laid upon these leaders. Endeavor in each case to discover the outstanding trait of each leader; what special revelation or promise he received from God; what contribution in religion he made in the progressive revelation of the Old Testament; what message he had for his people, and the permanent element in the message, and, finally, what great thing he did for the people.

In to-day's lesson we have the first outstanding leader of Israel, one who was in a sense the father of Israel. He was also the first who had large consciousness of the goodness and holiness of God and the first to realize the Divine leadership in human affairs. Affairs were very simple in those days, and God was in them and they issued successfully for those who put their trust in God.

1. Abraham was a great pioneer. When God commanded him to go out from his own country, he went willingly and bravely. As the Epistle to the Hebrews says: "He went out not knowing whither he went." This sublime courage stands out strikingly throughout Abraham's whole career.

2. He was a man of great faith. God commanded him to go into strange lands, pulling up stakes, leaving his home land and friends behind him and undertake great enterprises. To be sure, God held out great promises to him—he would be the founder of a great nation, his name would be great, and in him all future families and nations would be blessed—but all this was in the unknown future and had to be taken in faith. He hesitated not at all.

3. The communion with God begins and never ends. As Abraham passes through the land and draws near to Shechem "unto the oak of Moreh," God appears unto him. Again and again we shall find God appearing to him and him seeking God. Note how he considers the appearing of God as so great an event that he builds an altar to Him. God is so impressed with this absolute faith of Abraham that He determines to take him into full confidence (18:17). "For I have known him." This beautiful friendship, almost familiarity, between God and His chosen friend is very significant, not only because it is the first outstanding, but because of its revelation of the possibility for all the future.

4. Growing out of this intimacy with God comes a part-

nership with God in fulfilling the divine purposes. God tells him what these great purposes are and asks Abraham to work with Him in building the future. Abraham is enjoined, not only to work with God himself, but to train his children and descendants to exercise this same partnership with God. How thoroughly this was done appears in all the future history of Israel until at the end St. Paul echoes the same refrain. We are workers together with God. It is the highest ambition of the real Christian to-day to learn God's will and help Him to fulfill His purposes for men.

The great lesson for us from Abraham's life is, to quote Dr. R. C. Gillie, "God is the powerful ally of the believing man. He identifies Himself with the man who identifies his will with the Higher Will. The man of faith and all who help him are one with the Universe, and will prosper. This is the final truth when you foster long views, and without long views you are particularly blind."

Golden Rule Sunday

Our readers will be interested in knowing that thousands of families all over the United States observed Golden Rule Sunday. They confined themselves to a four-cent meal and sent in the balance of what their meals would generally cost to the Near East Fund for the feeding of the fifty thousand children in their orphanages. It was a stroke of genius upon the part of the man who first thought of this Golden Rule Sunday. If every family in the United States had observed it the six million dollar budget, which the Near East Relief must raise to carry on their established work for 1924, would have been all cared for before 1924 came, but it will be cared for somehow, because the American people are not going to let these fifty thousand orphans perish. In this connection I am sure that Mr. Vickrey, the Secretary of the Near East Relief, will not object to our printing here a little letter which he received concerning Golden Rule Sunday, from Mr. John D. Rockefeller, Jr. The letter follows:

"December 4, 1923.

"Dear Dr. Vickrey:

"You will be interested. I am sure, to know that our family, both in the city and in the country, observed Golden Rule Sunday, and ate the prescribed luncheon to the extent of forty-four persons. The family had agreed to follow this program, and when the household heard what we were doing, they all volunteered to do the same. We are figuring that the average saving over our regular meal will be \$1.50 each, which would make sixty-six dollars. Since our boys in the Lincoln School are working to get as large a fund as possible for the Near East in the school, we are making the payment of sixty-six dollars by them through the school. I am writing you these facts simply for your information.

"Very sincerely,

"(Signed) JOHN D. ROCKEFELLER, JR."

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SERMON

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from the ministry because they cannot accept the dogmatic statements in the way in which the Fundamentalists would interpret them. I would that the Bishops had found some word of comfort to say to their brethren of the clergy who would gladly serve God in their day and generation, and suggest that we were dishonest men.

He himself suggested that in years to come the yellowed pages of the Church will turn over to the hands of this forgotten Pastoral and ask, "What was it all about?" It cannot be, a comforting thought to the sixty-five boys to reflect that his conclusion may be that his Pastoral was conceived in panic and brought forth in haste.

WHERE WILL THE WHITE RACE GO?

North America is destined by climate and resources to be the world's great center of white population and civilization within two or three centuries, says Professor Griffith Taylor, Australian teacher and man of science. The results of his remarkable studies are embodied in an article by Ransom Carpenter in the December issue of "Our World."

"The author's vision, in moments when he leaves aside the cold display of methods, discloses a world, say two or three centuries hence, with five great regions of white population, similar in density to the Europe of to-day centering in city clusters or 'conurbations' around Chicago, London, Sydney, Buenos Ayres, and Durban in South Africa.

"The North American region will loom over the others. Food for the vast populations will be the world's greatest problem.

"In trying to find out why one place is better than another for the white settler, it is easier first to consider what keeps him out of some places. Obviously, the regions he will seek in crowds will not be too dry.

Plainly enough, also, they will not be too high or remote for easy access from the trade routes of the sea. Thus temperature, rainfall and location are three of Professor Taylor's main controls. As a fourth, for reasons that perhaps require more explanation, he counts ease of access to reserve supplies of coal.

"In the course of his discussion Professor Taylor says:

"The more one studies the resources of the world the more astounding is the position of the United States. That country is the most highly favored in respect of temperature, rainfall, coal—so that the center of the world's industry and of the white population will inevitably move across the Atlantic from Europe to North America."

THE KNIGHTS OF KING ARTHUR

The Order of the Knights of King Arthur, a church fraternity for boys, has been conducted by its founder, Dr. William Byron Forbush, and his family for nearly the whole of the thirty-one years of its existence. It is now to be controlled by a board of directors, each member of which is personally in charge of a group of church boys. The order as locally conducted is really an organized Sunday school class, with certain romantic and picturesque features which appeal strongly to boys. It has enrolled over 140,000 members, and the leaders reckon that it has brought into church membership upwards of fifty thousand boys. People who are interested in boys will find it worth while to become acquainted with the movement. Its new address is Box 169, Boston, Mass.

FORCING THE MORAL

"You will never amount to anything," said the father, "unless you turn over a new leaf. Remember, it's the early bird that catches the worm."

"Ha, ha!" laughed Cuthbert. "How about the worm? What did he get for turning out so early?"

"My son," replied the father, "that worm hadn't been to bed all night; he was on his way home."—*Richmond Christian Advocate.*

ANNUAL MEETING OF THE HOME MISSIONS COUNCIL AND THE COUNCIL OF WOMEN FOR HOME MISSIONS

The annual meeting of the Home Missions Council and the Council of Women for Home Missions will be held in Atlantic City, New Jersey, Monday, Tuesday and Wednesday, January 14, 15 and 16, 1924.

The theme of the entire session will be "Working Together." The reports and addresses will show what the Protestant denominations have been doing together in the past year. Chalfonte-Haddon Hall will be headquarters for delegates attending the annual meeting, and the place of meeting Vernon Room in Haddon Hall.

"PIRATE" ROARED THE COLONEL

Please," responded Peter Blood, the Arabella. He gave an order. A rank was run out over the vessel's side, and —

the D.C. (Special)—The adventures of the gallant soldier-of-fortune continue in the finest romances ever written—equal to Stevenson's "Treasure Island." It is by Sabatini, a writer whose fame is worldwide, and the name of it is "Captain Blood." It is one of the current best-selling books, which retails at \$2, but those who read this notice can get it for 15 cents. The publishers of the Pathfinder, in order to acquaint new readers with their fast-growing national news weekly, which already has over half a million subscribers, will send their magazine 13 weeks, including this splendid serial, for only 15 cents. Besides giving the best of fiction the Pathfinder keeps its readers informed on domestic and world affairs. It is a veritable mine of information on all subjects. There is no other magazine like it. Send your 15 cents without delay. This exciting story will begin in the Jan. 5 issue. Address The Pathfinder, 138 Langdon Station, Washington, D. C.

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Copy of telegram received by American Red Cross from Mr. Morgenthau, American member of commission appointed to care for the million refugees in Greece.

Dec. 14, 1923.

"HIGHEST APPRECIATION CONSTANTLY EXPRESSED HERE FOR RECENT RED CROSS ASSISTANCE. GREEKS IMPLORE FOR ITS RENEWAL TO PREVENT WHOLESALVE STARVATION THIS WINTER. REFUGEES STILL UNPLACED. OUR COMMISSION PREVENTED BY ITS ORGANIC STATUTES FROM EXPENDING ITS FUNDS FOR TEMPORARY RELIEF. GREEK GOVERNMENT FINANCIALLY UNABLE TO COPE WITH ENTIRE SITUATION, HENCE THIS EMERGENCY. A FEW MILLIONS SO EASILY OBTAINED IN AMERICA WILL SAVE SITUATION AND HELP GREECE IN HER GALLANT STRUGGLE TO ABSORB ONE MILLION OF ITS DESTITUTE CHRISTIAN BROTHERS. GREEK GOVERNMENT HAS DRAWN HEAVILY ON HER RESOURCES IN PERMANENTLY SETTLING QUARTER OF MILLION REFUGEES. MORE THAN SEVEN HUNDRED THOUSAND PENNILESS, SPARSELY DRESSED REFUGEES ARE STILL INHUMANLY HUDDLED IN CHURCHES, THEATERS, SCHOOLS, CAMPS. OUR COMMISSION HOPEFUL ACCOMPLISHING ITS TASK IF SOME NOBLE CHARITY WILL KEEP REFUGEES ALIVE UNTIL SPRING.

This cablegram was read at the meeting of the Federal Council of Churches of Christ of America at Columbus, Ohio, December 14 and the prayer was unanimously expressed that the people of America would not let these little children perish.

*Send all contributions to FREDERICK LYNCH, Treasurer
70 Fifth Avenue, New York City*